

**IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI
INCIPIT PRÆFATIO VICTORIS EPISCOPI CAPUAE.**

Cum fortuito in manus meas incideret unum ex quattuor evange-
 5 lium conpositum et absente titulo non invenirem nomen aucto-
 ris, diligenter inquirens quis gesta vel dicta domini et salvatoris nostri
 evangelica lectione discreta in ordinem quo se consequi videbantur
 non minimo studii labore redegerit, repperi Ammonium quemdam
 Alexandrinum, qui canonum quoque evangelii fertur inventor, Mat-
 thei evangelio reliquorum trium excerpta iunxisse ac sic in unam
 10 seriem evangelium nexuisse. Sicut Eusebius episcopus Carpiano cuidam
 scribens in praefatione editionis suae qua canones memorati evangelii
 edidit, supradicti viri imitatus studium refert in hunc modum: Ammoni-
 us quidam Alexandrinus multum ut arbitror laboris et studii impen-
 dens unum ex quattuor nobis abreliquit evangelium. Ex historia
 15 quoque eius conperi quod Tatianus vir eruditissimus et orator illius
 temporis clarus unum ex quattuor conpaginaverit evangelium,
 cui titulum Diapente conposuit. Hic beati Iustini philosophi et mar-
 tyris dum adviveret discipulus fuit. Quo migrante ad dominum cum palma
 martyrii magistri sanctam deserens disciplinam et doctrinę super-
 20 cilio elatus in lapsum Encratitarum hēresim Marcionis potius amplexus
 errorem quam Iustini Christi philosophi veritatem suae vitę pernicio-
 sus excoluit asserens inter alia nuptias et stupra pari crimini subia-
 cere. Sed et dictis apostolicis manus profanę emendationis vel ut dicam
 verius corruptionis dicitur intulisse. Sed quia et hominum perfidorum
 25 Christi dei nostri operante potentia confessione vel opere saepe triumphat
 gloria veritatis (nam et dēmones Christum fatebantur et filii Scēuae in
 actibus apostolorum in nomine Ihesu quem praedicaret Paulus daemo-
 nia fugabant) Tatianus quoque licet profanis implicatus erroribus
 non inutile tamen exhibens studiosis exemplum hoc evangelium
 30 ut mihi videtur sollerti conpaginatione disposuit et forsitan adhuc

beati Iustini adhaerens lateri illius eruditionis merito hoc opus expli-
 cuit. Arbitror enim propterea non Ammonii sed huius esse editionem me-
 morati voluminis, quod Ammonius Mathei fertur relationi evange-
 listarum reliquorum relatione discretos adnexuisse sermones: hic vero
 sancti Lucae principia sunt adsumpta, licet ex maxima parte evangelio 5
 sancti Mathei reliquorum trium dicta coniunxerit, ut iure ambigi possit,
 Ammonii an Tatiani inventio eiusdem operis debeat estimari. Verum
 tamen vel si iam haeresiarches huius editionis auctor extitit Tatianus,
 verba domini mei cognoscens libenter amplector, interpretaationem
 si fuisset eius propria procul abicerem. Nam et contra gentes magni- 10
 ficos libros edidisse narratur. Hoc igitur evangelium cum absque nu-
 meris repperissem quos Ammonius mirabili studio repperit, Eusebius
 vero Caesareæ episcopus Palestinę ab eo accipiens exemplum diligen-
 ter excoluit, quibus communiter ab evangelistis dicta vel propria sunt
 notulis declarata, domino iuvante studium laboris inpendi, ut memoratos 15
 numeros per loca congrua diligenter adfigerem. Quodsi dubitatio
 alicuius verbi fortasse provenerit ex apposis numeris ad plenariam
 recurrens quilibet evangelii lectionem, an et ibidem ita se sermo habeat
 de quo ambiguitas provenerat incunctanter inveniat et absque scrupu-
 pulo studiosi mens segura hoc possit uti volumine. Quod etsi a compositi 20
 huius auctore voluminis cum numeris editum fuit, sed transscribentium
 desidia omissi putantur; nos tamen in eo sumus labore versati quo opera
 solet novella praesumi. Sciendum sane quod hic numerus canonicus
 usque ad denarium perveniat quantitatem, neque scribentis voluntate
 horum numerorum summa defixa est, sed ratione et regula naturali ab 25
 Ammonio est inventa sagaciter. Neque enim aut infra denarium aut
 ultra poterit ullo modo alius numerus repperiri, qui quattuor evange-
 listarum dicta communia aut propria valeat explicare, quod praesenti
 facile potest exemplo probari; **I** Nam aut omnes quattuor sibi concordare
 necesse est **II** Aut Matheus Marcus Lucasque sibi conveniunt 30
III Aut Matheus **Lucas** Iohanni consentiunt **III** Aut Matheus **Marcus**

The last line on this page contained errors which have been corrected from the French manuscript.

Iohanni concordant V Aut Matheus cum Lucas eadem loquitur VI Aut
 Matheus cum Marco paria loquitur VII Aut Matheus cum Iohanne
 similibus loquitur VIII Aut Marcus cum Luca eadem narrat IX Aut Lucas
 cum Iohanne non discrepantia referunt aut singuli propria inveniuntur
 5 exponere. In quattuor igitur evangelistis evidenti numerorum ratione
 monstratum est quod non valeat communis propriaque relatio ultra
 progredi aut intra denariam contrahi quantitatem. Quos tamen canones
 breviter sup̄ter adnexui ut manifestius fiat in quo canone qui evangelistae
 communia vel propria dixerint. Ordinem vero quem in canonum ratione
 10 digessimus ad hoc exeruius ut sola probatio fieret, rationabiliter denarii
 summam fuisse conscriptam. Nam quae sit eorum positio breviter ut
 diximus infra notare curavimus. Ipsos quoque numeros in unum pariter
 congregatos in modum quo eos sanctus Hieronymus digessit curavi
 describere iuxta seriem dumtaxat qua totius evangelii huius lectio
 15 explicatur, ut qui eadem vel alia aut ubi propria evangelistae protulerint
 memoratos numeros prius curiosus lector si velit inspiciens facile ex nota
 numeri reperta comprobet lectione, sanctam et beatissimam trinitatem
 praecantes, ut nos in veritate scripturarum suarum erudire dignetur et
 discretionis gratiam tribuat, quatenus ut optimi trapezitae omnia probemus
 20 secundum apostolum et quae sunt bona sectemur.

EXPLICIT PRAEFATIO.

NOTE: This page, taken from Fuldensis, was littered with errors. It has been corrected from the French manuscript

In canone primo	
quattuor concordant Mattheus Marcus Lucas Iohannes.	
In secundo tres	
Mattheus Marcus Lucas.	
In tertio tres	5
Mattheus Lucas Iohannes.	
In quarto tres	
Mattheus Marcus Iohannes.	
In quinto duo	
Mattheus Lucas.	10
In sexto duo	
Mattheus Marcus.	
In septimo duo	
Mattheus Iohannes.	
In octavo duo	15
Lucas Marcus.	
In nono duo	
Lucas Iohannes.	
In decimo propria	
unusquisque quae non habentur in aliis ediderunt.	20

CANON·I·IN QUO IIII							
MATHEUS		MARCUS		LUCAS		IOHANNES	
capi		tu		lo		XIII	
5	VII	II		VI		X	
	XI	IIII		XVI		XII	
	VIII	II		VII		X	
	XI	IIII		X		XII	
	capi		tu		lo		XIIII
10	XIIII	V		XIII		XV	
	XIIII	V		XIIII		XV	
	capi		tu		lo		XVI
	CLXVI	LXXXII		XCIII		XVII	
	capi		tu		lo		XVII
15	XXIII	XXVII		XVII		XLVI	
	capi		tu		lo		XXI
	XI	IIII		X		XXVIII	
	capi		tu		lo		XXIII
	XXIII	XXVII		XLV		XLVI	
20	capi		tu		lo		XLV
	XCVIII	XCVI		CXCVI		CXX	
	capi		tu		lo		LV
	LXX	XX		XXXVIII		XXXVIII	
	capi		tu		lo		LXVIII
25	XCVIII	XCVI		CXCVI		CXX	
	capi		tu		lo		LXXV
	CXXXIII	XXXVII		LXXVIII		CVIII	
	capi		tu		lo		LXXVIII
	CXLI	L		XVIII		LVIII	
30	CXLII	LI		XXI		XXXV	
	capi		tu		lo		LXXXI
	CXLVII	LXIII		XCIII		XLVIII	
	capi		tu		lo		LXXXIII
	LXXXIIII	CLX		CCLXVI		LXVII	
35	CCXCV	CLXXVI		CCLXXXII		LIII	
	CXLI	L		XVIII		LVIII	
	CCCX	CXCI		CCXCVII		LXVIII	
	CLXVI	LXXXII		XCIII		LXXIII	
	capi		tu		lo		LXXX
40	LXX	XX		XXXVII		XXXVIII	
	XCVIII	XCVI		CXVI		XL	
	capi		tu		lo		XCI
	CLXVI	LXXII		CIII		LXXIII	

CANON·I·IN QUO IIII				
MATHEUS	MARCUS	LUCAS	IOHANNES	
capi	tu	lo	CV	
CCXX	CXXVIII	CCLX	LXXVII	
capi	tu	lo	CXII	
CCLXXIII	CLVI	CCLX	XX	
capi	tu	lo	CXVIII	5
CXXI	CCXI	CCXXXVIII	XXI	
capi	tu	lo	CXXIII	
CCXX	CXXVIII	CCXLII	LXXXVIII	
capi	tu	lo	CXXX	
CCXX	CXXVIII	CCXLII	LXXXVIII	10
capi	tu	lo	CXXX	
CCXX	CXXII	CCXXXVIII	LXXXV	
CCC	CLXXXI	CCLXXXV	LXXVIII	
capi	tu	lo	CXXXVI	
CCLXXIII	CLVI	CCLX	XCV	15
capi	tu	lo	CXXXVIII	
CCLXXIII	CLVI	CCLX	XC	
CCLXXVI	CLVIII	LXXIII	XCVIII	
CCLXXVI	CLVIII	LXXIII	XCVIII	
capi	tu	lo	CXXXVIII	20
CCLXXVI	CLVIII	LXXIII	XCVIII	
capi	tu	lo	CXLIII	
XCVIII	XCVI	CXVI	CXI	
capi	tu	lo	CXLVI	
CCXLI	CXXXVIII	CCL	CXLVI	25
capi	tu	lo	CLIII	
CCLXXVIII	CLVI	CCLX	XX	
capi	tu	lo	CLV	
XCVIII	XCVI	CXVI	CXX	
capi	tu	lo	CLVI	30
CCLXXX	CLXII	CCLXXVIII	CXXII	
CCLXXX	CLXII	CCLXVIII	CXXII	
capi	tu	lo	CLVII	
CCLXXXIII	CLXV	CCLXVI	LXVII	
CCLXXXVIII	CLXX	CCLXXV	CXXVI	
CCLXXXVIII	CLXX	CCLXXV	CXXVI	35
capi	tu	lo	CLVIII	
XCVIII	XCVI	CXVI	CXXVIII	
XCVIII	XCVI	CXVI	CXXXI	

CANON·I·IN QUO IIII							
MATHEUS		MARCUS		LUCAS		IOHANNES	
	capi		tu		lo		CLX
5	CCXLIII		CXXXVIII		CCL		CXLI
	XCVIII		XCII		CXVI		CXLIII
	CCXLIII		CXXXVIII		CCL		CXLVI
	capi		tu		lo		CLXI
	CCXCI		CLXXII		CCLXXXIII		CLVI
10	CCXCV		CLXXVI		CCLXXXII		XLII
	capi		tu		lo		CLXII
	CCC		CLXXXI		CCLXXXI		CLVIII
	CCCII		CLXXXIII		CCLXXXVII		CLX
	CCXCIII		CLXXV		CCLXXXI		CLXI
15	CCCIII		CLXXXIII		CCLXXVIII		CLXX
	CCCVI		CLXXXVII		CCXC		CLXII
	capi		tu		lo		CLXIII
	CCCIII		CLXXXIII		CCLXXXVIII		CLXX
	CCCXIII		CXCIII		CCXCIII		CLXXII
20	CCCVI		CLXXXVI		CCXCI		CLXXIII
	CCCXV		CXCVI		CCXCII		CLXXV
	capi		tu		lo		CLXVI
	CCCX		CXCI		CCXCVII		LXIII
	CCCXIII		CXCIII		CCXCIII		CLXXII
25	capi		tu		lo		CLXVII
	CCCXVIII		CXCVIII		CCC		CLXXV
	capi		tu		lo		CLXVIII
	CCCXXVI		CCV		CCXC		CLXXXVIII
	capi		tu		lo		CLXX
30	CCCXXVIII		CCVI		CCCXIII		CXCVI
	CCCXXXI		CCVIII		CCCXV		CXCVII
	capi		tu		lo		CLXXI
	CCCXXXVII		CCXV		CCCXVII		CXCVIII
	CCCXXXII		CCX		CCCXVIII		CXCVII
35	CCCXXXIII		CCXII		CCCXXI		CCI
	CCCXXXV		CCXIII		CCCXXIII		CXCVIII
	CCCXXXVI		CCXV		CCCXVIII		CXCVIII
	CCCXLIII		CCXXIII		CCCXXVIII		CCIII
	capi		tu		lo		CLXXII
40	CCCXLVIII		CCXVII		CCCXXXII		CCVI
	CCCXLVIII		CCXXVIII		CCCXXXIII		CCVIII
	capi		tu		lo		CLXXIII
	CCCLII		CCXXXI		CCCXXXVI		CCXIII
	CCCLII		CCXXXII		CCCXXX		CCCI
	EXPLICIT		CANON I				

INCIPIT		CANON II		IN QUO III		CANON-II	
MATHEUS		MARCUS		LUCAS			
	capi		tulo		XII		
LXII		XIII		III			
	capi		tulo		XV		
XV		VI		XV			
XXI		X		XXXII			5
XXI		X		XXXII			
	capi		tulo		XX		
LXXI		XXI		XXXVIII			
	capi		tulo		XXIII		
LXXVIII		XXVIII		LXXXVI			10
LXXVIII		XXVIII		LXXXVI			
LXXX		XXX		XLIII			
	capi		tulo		XXV		
XXXI		CII		CLXXXV			
	capi		tulo		XXVI		15
CXCIII		CVIII		CLII			
	capi		tulo		XL		
L		XLI		LVI			
	capi		tulo		XLIII		
LXII		XIII		III			20
LXXVIII		XXXVIII		LXXXVI			
	capi		tulo		XLV		
LXXXII		LIII		LXXXVII			
LXXXIII		LIII		LXXXVII			
LXXXV		LV		CXIII			25
LXXXVIII		CXII		CXLVIII			
XCII		XL		LXXX			
XCIII		LXXXVI		LXXVII			
	capi		tulo		XLVII		
LXIII		XVIII		XXXIII			30
	capi		tulo		LIII		
LXVIII		XLVII		LXXXIII			
	capi		tulo		LIII		
VIII		XLVII		LXXXIII			
LXX		XX		XXXVII			35
	capi		tulo		LVII		
LXXXII		XXII		CLXXXVI			
LXXIII		XXII		CLXXXVI			
LXXIII		XXIII		XL			
LXXIII		XXIII		XL			40
LXXIII		XXIII		XL			
	capi		tulo		LX		
CXXX		XXXV		LXXXII			
	capi		tulo		LXI		
LXXIII		XLVIII		LXXV			45

CANON·II·IN QUO III			
	MATHEUS	MARCUS	LUCAS
	capi	tulo	LXIII
	CXXI	XXXII	CXXVIII
	CXXII	XXXIII	CXXVIII
	capi	tulo	LXV
5	CIII	I	LXX
	capi	tulo	LXVIII
	CXIII	XXIII	XLI
	CXVI	XXV	XLII
	capi	tulo	LXX
10	CXVI	XXV	XLII
	capi	tulo	LXXII
	CXXXI	XXXVI	LXXVI
	capi	tulo	LXXIII
	CXXXVII	XLIII	CLXVII
15	capi	tulo	LXXVI
	CXXXV	XXXVIII	LXXVIII
	capi	tulo	LXXX
	CXLIII	LVII	XC
	CXLIII	LVIII	XII
20	capi	tulo	LXXXIII
	CLIII	LXVIII	XXXVI
	CLXIII	LXXVIII	CXLIII
	capi	tulo	XCI
	CLXVIII	LXXXIII	XCV
25	CLXX	LXXXV	XCVI
	capi	tulo	XCII
	CLXXII	LXXXVIII	XCVIII
	CLXXIII	XCI	XCVIII
	capi	tulo	XCIII
30	CLXXIII	XCI	XCVIII
	capi	tulo	XCIII
	CLXXVI	XCIII	CI
	capi	tulo	XCIV
	CLXXVIII	XCV	CII
35	CLXXVIII	XCVIII	CXCVII
	capi	tulo	CI
	CXC	CV	CXCV
	capi	tulo	CII
	CXCII	CVI	CCXVI
40	capi	tulo	CVII
	CVII	CXIII	CCXVIII
	CXCV	CCVIII	CCXX
	CXCVIII	CX	CCXXI
	capi	tulo	CX
45	CCI	CXII	CCXXII

CANON·II·IN QUO III			
MATHEUS	MARCUS	LUCAS	
capi	tulo	CXIII	
CCIII	CXIII	CCLXX	
CXCVIII	CXI	CLXXIII	
capi	tulo	CXVI	
CCV	CXVI	CCXXIII	5
capi	tulo	CXVII	
CCVI	CXVII	CCXXXII	
CCVII	CXVIII	CCXXXIII	
CCVIII	CXVIII	CCXXXIII	
CCVIII	CCXVIII	CCXXXIII	10
capi	tulo	CXXV	
CCXVIII	CXXVIII	CCXLI	
capi	tulo	CXXVII	
CCXXIII	CXX	CCXLIII	
capi	tulo	CXXVIII	15
CCXXIII	CXXX	CCXLIII	
capi	tulo	CXXXI	
CCXXV	CXXXIII	CCXLV	
CCXXVI	CXXXIII	CCXLIII	
capi	tulo	CXL	20
CCXCVIII	CLXXX	CIII	
capi	tulo	CXLII	
CCXXVIII	CXXXV	CCXLVI	
CCXXV	CXXXIII	CCXLV	
CCXXVIII	CXXXV	CXXXVII	25
capi	tulo	CXLV	
CCXLII	CXXXVII	CCXLVIII	
capi	tulo	CXLVI	
CCXLIII	CXXXVIII	CCXLVIII	
LXXXVIII	CXLI	CCLI	30
CCXLVIII	CXLIII	CCVIII	
CCXLVIII	CXLIII	CCLI	
CCLI	CXLVI	CCLV	
CCLVIII	CL	CCLVII	
CCLIII	CXLVIII	CCHII	35
CCLVIII	CL	CCLVII	
CCLVIII	CLI	CCLVIII	
CCLVIII	CLI	CCLVIII	
capi	tulo	CXLVII	
CCLVIII	CLI	CCLVIII	40
capi	tulo	CXLVIII	
CCXLVIII	CXLVI	CCVIII	
CCLXVIII	CLVI	CCXXVIII	
CCLXIII	CLV	CLVI	
CCLXIII	CLV	CLVI	45
capi	tulo	CL	
CCLXVIII	CLIII	CCLII	
CCLXXI	CLII	CCXXX	
capi	tulo	CLII	
CCLXVIII	CLIII	CCXXVIII	50
CCLXXI	XLII	CXXX	

CANON·II·IN·QUO·III			
MATHEUS		MARCUS	LUCAS
	capi	tulo	CLVI
	CCLXXVI	CLX	CCLXIII
	CCLXXXV	CLXVI	CCLXV
	CCLXXXI	CLXIII	CCLXVIII
5	capi	tulo	CLVII
	CCLXXXV	CLXVI	CCLXV
	capi	tulo	CLXI
	CCXCVI	CLXXVII	CCLXXX
10	CCXCVI	CLXXVII	CCLXXXIII
	capi	tulo	CLXII
	CCCI	CLXXXII	CCLXXXVI
	CCCI	CLXXXII	CCLXXXVI
	capi	tulo	CLXIII
	CCCXVI	CXC VII	CCXCVI
15	capi	tulo	CLXV
	CCCXVII	CXC VII	CCXCVI
	CCCVIII	CLXXXVII	CCC V
	capi	tulo	CLXVI
	CCCXII	CXCIII	CCXC VIII
20	capi	tulo	CLXVIII
	CCCVIII	CLXXXVIII	CCC V
	CCCXXII	CCII	CCCVIII
	CCCXXII	CCII	CCCVIII
	CCCXXXII	CCII	CCCVIII
25	capi	tulo	CLXVIII
	CCCXXV	CCIII	CCC X
	capi	tulo	CLXXI
	CCCXXXVIII	CCXVIII	CCXXII
30	CCCXXXVIII	CCXVIII	CCXXVII
	CCCXL	CCXX	CCCXXVII
	CCCXLII	CCXXII	CCCXXIII
	CCCXLIII	CCXLIII	CCCXXVIII
	CCCXLVI	CCXXV	CCCXX
	capi	tulo	CLXXIII
35	CCCLIII	CCXXXII	CCCXXXVI
	CCCLIII	CCXXXVI	CCCXXXVII
	capi	tulo	CLXXVI
	CCCLIII	CCXXXVII	CCCXXXVII
	EXPLICIT	CANON	II

INCIPIT		CANON III		IN QUO III		CANON·III	
MATHEUS		LUCAS		IOHANNES			
	capi		tulo		V		
I		XIII		XV			
I		XIII		XV			
	capi		tulo		XIII		
VII		VI		II			5
VII		VI		II			
I		XIII		III			
I		XIII		V			
CXV		CXVIII		VIII			
	capi		tulo		XIII		10
I		XIII		V		XXI	
	capi		tulo				
VII		VI		XXV		XLIII	
	capi		tulo				
LVIII		LXIII		CXVI			15
XC		LVIII		XVIII			
XCVII		CCXI		CV			
	capi		tulo		XLVIII		
LXIII		LXV		XXXVII		XLVIII	
	capi		tulo				20
LXVII		XV		XXXVI			
	capi		tulo		LVI		
LXIII		LXV		XXXVII		LVIII	
	capi		tulo				
CXII		CXVIII		CXLVIII			25
	capi		tulo		LXXX		
CLXVI		XCII		XLVII		LXXXIII	
	capi		tulo				
CXLI		CXVIII		LXI LXXXVII		LXXXVIII	
	capi		tulo				30
CXII		CXVIII		XLIII		CV	
	capi		tulo				
CXII		CXVIII		LXVI		CXXXII	
	capi		tulo				
CXII		CXVIII		LXXXVII		CXXXIII	
	capi		tulo				35
XCII		CXVIII		XC			
CCIII		CXVIII		XCI		CXL	
	capi		tulo				
CCXCIII		CLXXXIII		CVII		CLV	
	capi		tulo				40
LVIII		LXIII		CXVI			
XC		LVIII		CXVIII			
XC		LVIII		CXXXVIII			
CCXII		CXXIII		CXLII			45
CXI		CXVIII		CXLVIII			
CXII		CXVIII		CLIII			
	EXPLICIT		CANON		III		

INCIPIT		CANON·III·IN QUO III		CANON·III	
MATHEUS		MARCUS		IOHANNES	
	capi		tulo		XXI
	XVIII		VIII		XXVI
	capi		tulo		XXII
5	XVIII		XII		XXVI
	capi		tulo		LXXXII
	CL		LXVII		LI
	capi		tulo		LXXXIII
	CLXI		LXIII		LIII
10	CCXCVIII		LVIII		LXX
	CCLXVIII		CCXI		LXXII
	capi		tulo		CXIII
	CCIII		CXV		XCI
	capi		tulo		CXVIII
15	CLXI		LXXVII		XXIII
	capi		tulo		CXXIII
	CCXVI		CXXX		CL
	capi		tulo		CXXXV
	CLXVII		XXVI		XCIII
20	capi		tulo		CXXXVI
	CXVII		XXVI		XCV
	capi		tulo		CXXXVIII
	CCLXXVII		CLVIII		XCVIII
	capi		tulo		CLVI
25	CCLXXVIII		CLXI		CXXI
	CCLXXVIII		CLXI		CXXI
	capi		tulo		CLVII
	CCLXXXVII		CLXVIII		CLII
	capi		tulo		CLVIII
30	CCXVI		CXXV		CXXVIII
	capi		tulo		CLX
	CCXVI		CXLV		CXXXIII
	CCIII		CXV		CXXXV
	CCXVI		CXXV		CXXXVII
	CCXVI		CXXV		CL
35	capi		tulo		CLXI
	CCXCII		CLXXIII		CVII
	CCXCVII		CLXXVIII		LXX
	CCXCVI		CLXXVII		CCLXXXIII
	CCXCVIII		CLXXX		CII
40	capi		tulo		CLXIII
	CCCVII		CLXXXVII		CLXIII
	capi		tulo		CLXVIII
	CCCXXI		CCI		CLXXX
45	CCCXXI		CCI		CXCIII
	CCCXXI		CCI		CLXXX
	CCCXXI		CCCI		CLXXX
	CCCXXIII		CCCI		CLXXXIII
	capi		tulo		CLXXI
50	CCCXXXIII		CCXI		CCXI
	CCCXXXIII		CCXI		CCIII
	EXPLICIT		CANON		III

INCIPIIT		CANON · V ·	
CANON · V · IN QUO II		CANON · V · IN QUO II	
MATHEUS	LUCAS	MATHEUS	LUCAS
Capitolo	V	Capitolo	XLV
III	II	LXXXIII	CXI
Capitolo	XIII	LXXXVI	CVIII
X	VIII	XCIII	CXLV
XII	XI	XCV	CLX
Capitolo	III	XCI	CLXXXII
XV	XVI	LXV	CLXXII
Capitolo	XXIII	LXVI	CLXVI
XXV	XLVI	Capitolo	LII
XXV	XLVI	LXVIII	CV
XXVI	XLVI	Capitolo	LVIII
XXVIII	XLVIII	CXXVII	CXXVIII
XXX	XLVIII	CXXVIII	CXXX
Capitolo	XXVI	Capitolo	LXIII
XXIII	CXCIII	CXXV	LXII
Capitolo	XXVIII	Capitolo	LXV
XXXVI	CLXII	CII	LXVIII
Capitolo	XXXV	CIII	LXXI
XXXVIII	LIII	CV	LXXIII
XXXVIII	LIII	CVIII	LXXIII
LIII	LIII	Capitolo	LXVI
Capitolo	XXXIII	CCVIII	CXII
XL	LII	Capitolo	LXVIII
XLI	LV	LX	CXVIII
Capitolo	XXXV	XCVI	CLXXXII
XLIII	CXXIII	XVI	CLXXXIII
Capitolo	XXXI	Capitolo	LXXI
XLVI	CLIII	CXXI	XLIII
Capitolo	XXXVII	Capitolo	LXXV
XLVI	CLIII	CXXXVIII	CLXVIII
XLVII	CXXXIII	CXXXIII	CXX
Capitolo	XXXVIII	Capitolo	LXXXIII
XLVIII	CXCI	CCXXXVI	CXXXV
Capitolo	XXXVIII	Capitolo	LXXXV
XLVIII	CL	CLVI	LVII
Capitolo	XL	Capitolo	LXXXVI
LI	LVIII	CLVIII	CCXXVI
Capitolo	XLI	Capitolo	XCIII
LIII	CXXI	CLXXV	CC
LIII	LIII	Capitolo	XCVII
LV	CLXX	CLXXXII	CLXXXVII
Capitolo	XLII	CLXXXII	CLXXXVIII
LVII	LXI	Capitolo	XCVIII
LVIII	LX	CLXXXIII	CXCVIII
CXXV	LXI	CLXXXVI	CXCVIII
LVIII	LX	Capitolo	CIII
Capitolo	XLII	CXVI	CLXV
LX	CXXVIII	Capitolo	CVII
Capitolo	XLII	CXCVI	CCLXXII
LXI	CXXVIII	Capitolo	CVII
		XCV	CLX

CANON · V · IN QUO II				CANON · VI · IN QUO II			
MATHEUS		LUCAS		MATHEUS		MARCUS	
Capitulo		CXI		Capitulo		XIII	
CXVI		CLXXVII		VIII		III	
CCXXXI		CLXXVIII		Capitulo		XV	
Capitulo		CXIII		XXII		VII	
LV		CLXX		Capitulo		XVIII	
LV		CLXXI		XX		VIII	
LXV		CLXXII		XXII		XI	
Capitulo		CXV		Capitulo		XXXV	
CLXIII		CCXXV		XLIII		XXVI	
Capitulo		CXVII		Capitulo		XLV	
CCXIII		CCXXXV		LXXVII		LXIII	
Capitulo		CXVIII		LXXXVI		CXXXVIII	
CCXIII		CCXXXV		C		XCVII	
Capitulo		CXVIII		Capitulo		LXXV	
CCXXXI		CCXV		CXXXVIII		XLV	
Capitulo		CXXII		Capitulo		LXXX	
CLXXV		CC		CXLV		LX	
Capitulo		CXXVI		Capitulo		LXXXI	
CCXXI		CLXXXI		CXLVIII		LXV	
Capitulo		CXLI		Capitulo		LXXXII	
CCLV		CCII		CLII		LXVIII	
Capitulo		CXLII		Capitulo		LXXXV	
CCXXVIII		CXXXVIII		CLIII		LXXI	
CCXXXI		CLXXVIII		CLVII		LXXII	
CCXXXII		CXLII		Capitulo		LXXXVI	
CCXXXIII		CXXXVI		CLVII		LXXII	
CCXXXVI		CXXXV		CLVIII		LXXIII	
CCXXXVII		CXXXVIII		Capitulo		LXXXVII	
CCXXXVII		CXXXVIII		CLV		LXXVI	
CCXXXVIII		CXXXVIII		Capitulo		XC	
CCXXXVIII		CXL		CLXI		LXXVI	
CCXLI		CXLI		CLXIII		LXXVIII	
Capitulo		CXLIII		CLXV		LXXX	
CCXLI		CLXXV		Capitulo		XCI	
Capitulo		CXLVI		CLXVIII		LXXXIII	
CCLVI		CC		Capitulo		XCH	
Capitulo		CXLVIII		CLXX CLXXII		LXXXVI	
CCLXI		CCVII		Capitulo		XCVI	
CCLXII		CCXII		CLXXX		C	
CCLXII		CCXIII		Capitulo		CI	
CCLXV		CLVII		CLXXXVIII		CIII	
CCLXV		CLVII		Capitulo		CXIII	
CCLVI		CLV		CCII		CXIII	
CCLXVII		CLVIII		Capitulo		CXVIII	
Capitulo		CL		CCXIII		CXX	
CCLXXI		CCXXVIII		CLX		LXXVI	
CCLXXII		CCXXXI		Capitulo		CXXII	
Capitulo		CLI		CCXIII		CXX	
CCLXVI		CLV		CLXV		CXXIII	
Capitulo		CLII					
CCLXX		CCXXVIII					
EXPLICIT		CANON · V ·					

CANON ·VI·IN QUO II		CANON·VII·IN QUO II		
MATHEUS	MARCUS	MATHEUS	IOHANNES	
Capitulo	CXXVIII	Capitulo	VIII	
CCXXIII	CXXXI	V	LXXXIII	
Capitulo	CXLVI	Capitulo	XXI	
CCXLVI	CXL	XVIII	XXXII	
CCXLVII	CXLII	Capitulo	XXII	
CCL	CXLV	XVIII	XVIII	
CCII	CXLVII	Capitulo	XCVIII	
CCLIII	CXLVIII	CLXXXV	CCXV	
Capitulo	CXLVII	Capitulo	CXVII	
CCLXIII	CLIII	CCVII	CI	
Capitulo	CLIII	Capitulo	CXXX	
CCLXXV	CLVII	LXX	LXXXII	
Capitulo	CLVI	V	LXXXIII	
CCLXXXII	CLXIII	Capitulo	CLXXVIII	
Capitulo	CLVII	CLXXXV	CCXV	
CCLXXXVIII	CCLVIII	EXPLICIT	CANON·VII	
CCXC	CLXXI			
Capitulo	CLVIII			
CCLXXXVI	CLXVII	INCIPIT	CANON·VIII	
Capitulo	CLXI	IN QUO	DUO	
CCXCII	CLXXIII	LUCAS	ET MARCUS	
CCXCII	CLXXIII	Capitulo	XXIII	
CCXCVIII	CLXXVIII	XXVIII	XVII	
CCXCVIII	CLXXVIII	Capitulo	XLV	
Capitulo	CLXII	LXXXVIII	LVI	
CCC	CLXXXV	Capitulo	LXVII	
Capitulo	CLXV	XCI	LXI	
CCCVIII	CXC	Capitulo	LXXXI	
Capitulo	CLXVI	LXXVI	XXXVI	
CCCVIII	CXCI	Capitulo	LXXXVII	
CCCXI	CXII	C	LXXV	
Capitulo	CLXX	Capitulo	XCVI	
CCCXXX	CCVII	CIII	XCVII	
Capitulo	CLXXI	Capitulo	CXVIII	
CCCXLI	CXXVI	CCXLVII	CXXXVI	
Capitulo	CLXXII	Capitulo	CXLVIII	
CCCL	CCXXVIII	CLVII	CLV	
EXPLICIT	CANON·VI·	Capitulo	CLVIII	
		CCLXXVII	CCXVI	
		Capitulo	CLXXII	
		CCCXXXV	CCXXX	
		EXPLICIT	CANON·VIII	

INCIPIT CANON·VIII·		INCIPIT CANON·X	
CANON ·V·IN QUO II		CANON·X·IN QUO	
LUCAS	IOHANNES	MATHEUS	PROPRIA
Capitulo	XVIII	Cap. V	LXXXVIII
XXVIII	CCXVIII	II	XCI
XXX	CCXXII	III	XCVIII
Capitulo	CLVI	Cap. VIII	CI
CCLXII	CXXIII	III	Cap. LI
Capitulo	CLVII	II	LXVIII
CCLXXIII	CCXXVIII	Cap. VIII	Cap. LIII
Capitulo	CXLVIII	VI	LXVII
CCCVII	CLXXXII	Cap. X	LXVIII
CCCVII	CLXXXII	VI	Cap. LXII
CCCIII	CLXXXVI	Cap. XI	LXXV
CCCIII	CXC	VI	CXX
Capitulo	CLXXVIII	Cap. XIII	Cap. LXIII
CCCXLI	CCXXI	XIII	CXXIII
CCCXL	CCXIII	XIII	Cap. LXV
CCCXLI	CCXXI	Cap. XXII	CVI
Capitulo	CLXXVIII	XXIII	Cap. LXVI
CCCXL	CCXVII	XXVII	CVIII
Capitulo	CLXXX	XXVIII	Cap. LXVIII
XXVIII	CCXVIII	Cap. XXVI	CXIII
CCCXLI	CCXXI	XXXIII	Cap. LXVIII
XXX	CCXXII	XXXV	CXV
CCCXLI	CCXXIII	Cap. XXVII	Cap. LXX
CCCXLI	CCXXV	XXXV	CXVIII
Capitulo	CLXXI	Cap. XXVIII	Cap. LXXIII
CCLXXVII	CCXXVII	XXXV	CXXXVI
CCLXXIII	CCXXVIII	Cap. XXVIII	Cap. LXXVII
CCLXXIII	CCXXXI	XXXVI	CXXXVI
		Cap. XXX	Cap. LXXVII
		XXXVII	CXL
EXPLICIT	CANON·VIII	Cap. XXXI	Cap. LXXVIII
		XXXVII	CXL
		Cap. XXXII	Cap. LXXXII
		XXXVI	CLI
		XXXVIII	Cap. LXXXIII
		Cap. XXXIII	CLII
		XLII	Cap. LXXXV
		Cap. XXXV	CLV
		XLII	Cap. XCI
		Cap. XXXVI	CLXVII
		XLV	CCLXXI
		Cap. XXXVII	Cap. XCIII
		XLV	CLXXI
		Cap. XLII	Cap. XCVI
		LVI	CLXXVIII
		Cap. XLV	Cap. XCVII
		LXXXI	CLXXXI

CAN. X IN QUO		CAN. X IN QUO		CAN. X IN QUO		CAN. X IN QUO	
MATHEUS	MARCUS	LUCAS	LUCAS				
PROPRIA	PROPRIA	PROPRIA	PROPRIA				
Cap. XCVIII	Cap. XLVII	Cap. I	Cap. LVIII				
CLXXXIII	XVIII	I	CXXXI				5
CLXXXV	Cap. LIII	I	Cap. LXIII				
LXXXVII	XLVII	II	CXXII				
Cap. C	Cap. LIII	II	Cap. LXV				
CLXXXVII	XLVII	II	LXXXII				
Cap. CI	Cap. LVII	II	Cap. LXVIII				10
CXCI	LXII	II	CVII				
Cap. CVII	Cap. LXXVI	II	CXIII				
CXCVI	XLIII	II	Cap. CXC				
Cap. CX	Cap. LXXXV	II	CVII				
CC	Cap. LXXXVII	II	Cap. LXVIII				15
Cap. CVII	LXX	II	CLXXXIII				
CCX	LXXXIII	II	Cap. LXXVIII				
CCXII	Cap. XCIII	II	XXII				
Cap. CXXIII	Cap. XCVI	II	Cap. XCIII				
CCXVIII	CI	VI	CLXXVIII				20
Cap. CXXV	Cap. CVII	VI	Cap. XCVII				
CCXXII	CX	VIII	CLXXXVIII				
Cap. CXLII	Cap. CXXII	XVIII	Cap. XCVIII				
CCXXXVI	CXXIII	XVIII	CXC				
CCXXX	Cap. CXXVIII	XXI	Cap. CCVI				25
CCXXXIII	CXXXII	XXI	CLXIII				
CCXXXV	Cap. CLXIII	L	CLXIII				
CCXXXVIII	CLXXXVI	CLIII	Cap. CIII				
Cap. CXLVI	Cap. CLXXII	CLIII	CLXIII				
CCXLV	CCXXX	CXXIII	CLXVI				30
Cap. CXLVIII	Cap. CLXXVI	Cap. XLI	CXLVIII				
CCLXVIII	CCXXXVII	Cap. XLV	Cap. CVI				
Cap. CLIII	Cap. CLXXXII	CXII	CXLVIII				
CCLXXIII	CCXXXIII	CXIII	Cap. CVII				35
Cap. CLIII	CCXXXIII	Cap. L	CXC				
CCLXXIII	CCXXXIII	LXVI	Cap. CVIII				
Cap. CLXII		Cap. LI	CXCVI				
CCIII	EXPLICIT	CV	Cap. CVIII				
Cap. CLXVI	MARCI	CVI	CXC				40
CCCXVIII	PROPRIA	Cap. LII	CXCVIII				
Cap. CLXVI		Cap. LIII	Cap. CXI				
CCCXXIII		LXXXIII	CLXVI				
CCCXXVII		Cap. LVII	CLXXVIII				
Cap. CLXXI		XXXVIII	Cap. CXII				45
CCCXLV		Cap. LVIII	CCI				
Cap. CLXXII		CXXXII	Cap. CXVII				
CCCLI			CCXXXVI				
Cap. CLXXV							
CCCLV							50
Cap. CLXXXII							
CCCLV							
CCCLV							

INCIPIT CANON·VIII·		INCIPIT CANON·X	
CANON X IN QUO		CANON X IN QUO	
LUCAS	PROPRIA	IOHANNES	PROPRIA
Cap. XVIII CCXIII	Cap. CLXXII CCCXXXIII	Cap. I III	Cap. CXXI XXXVI
Cap. CXXIII CCXIII	Cap. CLXXV CCCXXXVIII	Cap. XIII III	Cap. CXXX LXXVIII
Cap. CXXVIII CXXI	Cap. CLXXVI CCCXXXVIII	VIII	LXXX
Cap. CXXXIII CCIII	Cap. CLXXVII CCCXLII	VIII	LXXXI
Cap. CXXXVIII LXXIII	Cap. CLXXXII CCCXLII	XI	LXXXIII
Cap. CXLI CCLVIII	EXPLICIT LUCAS	XI	LXXXVI
Cap. CXLVI CCLVI		XIII	Cap. CXXXII LXXXVI
Cap. CXVII CLVIII		Cap. XVI XVI	LXXXVIII
Cap. CXLVIII CCVIII		Cap. XVII XVIII	LXXXVIII
CX		Cap. XVIII XVIII	Cap. CXXXIII LXXXVIII
Cap. CLI CLIII		Cap. XXI XXIII	Cap. CXXXIII LXXXVIII
Cap. CLVI CCLXIII		XXVII	XCII
Cap. CLVII CCLXIII		XXXI	Cap. CXXXV XCII
Cap. CLVIII CCLXXVI		Cap. XLVI XVIII	XCIII
Cap. CLXI CCLXXXIII		Cap. LVI XXXVI	Cap. XXXV XCIII
Cap. CLXII CCLXXXVII		Cap. LXXXIII LII	Cap. CXXXVIII CII
Cap. CLXVI CCXCVI		LIII	XCVIII
Cap. CLXVII CCCIII		LVI	Cap. CXL CII
Cap. CLXX CCCIV		LVIII	CIII
Cap. CLXXI CCCXX		LX	CVIII
CCCXXXVI		LXII	Cap. CXLIII CX
CCXXXI		LXIII	CXII
		LXVI	CVIII
		LXVIII	CX
		LXXI	Cap. CLV CXII
		LXXIII	CXV
		Cap. LXXXVII XXXIII	CXVII
		Cap. LXXXVIII XXXVIII	CVIII
		XLI	CX
		XLIII	Cap. CLVI CXXIII
		XLV	CXXV
		Cap. CII LXXV	CXXV
		Cap. CV LXXV	Cap. CLVII CXXXVII
		LXXVIII	CXXX
		Cap. CXVII XXII	CXXXII
		Cap. XX XXIII	
		LXXXVI	

IOHANNES PROPRIA		
Cap. CLVIII	Cap. CLXXXVII	
CXXXII	CCXVI	
Cap. CLX	CCXVIII	
CXXXII	Cap. CLXXX	
CXXXIII	CCXX	5
CXXXVI	CCXXIII	
CXLIII	CCXXVI	
CXLIII	Cap. CLXXXI	
CXLV	CCXXVI	10
CXLVII	CCXXVIII	
CXLVIII	CCXXX	
CLI	CCXXXII	
Cap. CLXI		
CLVII		15
Cap. CLXII		
CLVIII		
Cap. CLXIII		
CLXV		
CLXVII		
CLXVIII		
Cap. CLXIII	EXPLICIT CANON	20
CLXXI	X IOHANNIS	
CLXXIII		
Cap. CLXVI		
CLXXVI		25
Cap. CLXVII		
CLXXVII		
CLXXXI		
CLXXXVIII		
CXCI		30
CXCV		
Cap. CLXXI		
CC		
CCII		
CCV		35
Cap. CLXXIII		
CCX		
CCXII		
Cap. CLXXVII		
CCXIII		40
CLXXXI		

I.	IN PRINCIPIO VERBUM. DEUS APUD DEUM PER QUEM FACTA SUNT OMNIA.	XXII.	traditus esset secessit in fines Zabulon et Neptholim.
II.	De sacerdotio Zacchariae.		Ubi Ihesus circumibat omnes regi ones et sedens in monte elegit XII
5 III.	Ubi angelus Gabrihel ad Mariam loquitur.		discipulos et docuit eos de beati tudinem regni cęlorum et quę
III.	Nativitatem Iohannis Baptiste.		secuntur.
V.	De generatione vel nativitate Christi.	XXIII.	Increpatio divitum.
VI.	Ubi angelus apparuit pastoribus.	XXIII.	Ubi dicit: vos estis sal terrae.
10 VII.	Ubi Ihesus ductus est a parentibus ut circumcideretur.	XXV.	Ubi ait: vos estis lux huius mundi et iterum comparationes de pręceptis legis.
VIII.	De magis qui venerunt ab oriente.	XXVI.	Iracundiae.
VIII.	Ubi fugatus Ihesus et parentes eius in Aegyptum transierunt.	XXVII.	De relinquendo munus ante altare.
		XXVIII.	De adulterio concupiscentiae.
15 X.	Ubi Herodes interfecit pueros.	XXVIII.	De repudio.
XI.	Ubi Ihesus revocatur ab Aegypto.	XXX.	De iuramento.
XII.	Ubi Ihesus remansit in templo Herosolymis.	XXXI.	De oculum pro oculo.
		XXXII.	De diligendo proximum.
XIII.	Ubi Iohannes Baptista apparuit in Israhel.	XXXIII.	De occulta elemosyna.
20 XIII.	Ubi Ihesus baptizaretur ab Iohanne.	XXXV.	De secreta oratione.
XV.	Ubi Ihesus ductus est ab spiritu in desertum.	XXXVI.	De occulto ieiunio.
XVI.	Ubi duo discipuli Iohannis se- cuti sunt Ihesum.	XXXVII.	De non thesaurizando super terram.
25 XVII.	De Philippo et Nathanahel.	XXXVIII.	Quia nemo potest duobus dominis servire.
XVIII.	Ubi Ihesus in synagoga legit librum Esaie.	XXXVIII.	Non debere sollicitum esse de es ca vel de indumento.
XVIII.	Ubi Ihesus vocavit Petrum et An draeam Iacobum et Iohannem.	XL.	Non debere quemquam iudi care vel condemnare.
30 XX.	Ubi Ihesus vocavit Matheum pub licanum.		Parabola de amico vel de tribus panibus: petendum querendum pulsandum.
XXI.	Ubi Ihesus audiens quod Iohannes	XLI.	De cavendo a falsis prophetis.

- XLII. Non hi intrabunt in regno caelorum LVIII. qui tantum dicunt: domine domine!
- XLIII. Comparatio in his omnibus de sapiente et insipiente aedificatoribus. LVIII.
- XLIII. Ubi Ihesus mittit ·XII· discipulos suos LX. docere et curare omnes infirmitates.
- XLV. Ubi Ihesus in Chanan Galileae de aqua vinum fecit.
- XLVI. Ubi Ihesus mundat leprosum. LXI.
- XLVII. Ubi Ihesus puerum centurionis paralyticum curavit. LXII.
- XLVIII. Ubi socrum Petri a febribus sanavit Ihesus.
- XLVIII. Ubi Ihesus in civitatem Naim mortuum resuscitavit. LXIII. LXIII.
- L. Ubi omnes infirmitates curat, ut adimplerentur scripturae prophetarum. LXV.
- LI. Ubi volenti eum sequi dixit: vulpes foveas habent. LXVI.
- LII. Ubi navigans increpavit tempestati et cessavit. LXVII.
- LIII. Ubi curavit trans fretum demoniacum qui in monumentis manebat. LXVIII.
- LIII. Ubi curavit paralyticum quem deposuerunt per tectum. LXVIII.
- LV. Ubi filium subreguli absentem curavit. LXX.
- LVI. Ubi Levi publicanus convivium ei fecit et dixerunt scribæ et Pharisei discipulis: quare cum publicanis et peccatoribus manducat magister vester? LXXI. LXXII.
- LVII. Ubi scribae signum petunt ab eo LXXIII. et eis multa dicit.
- Ubi quædam mulier deturbata clamavit ad Ihesum: beatus venter qui te portavit.
- Ubi nuntiatur Ihesu, quia mater tua et fratres tui volunt te videre.
- Ubi Ihesus mulierem quæ fluxum sanguinis patiebatur curavit et filiam Iahiri principis synagogæ mortuam suscitavit. 5
- Ubi duos caecos curavit et demonium surdum et mutum eiecit. 10
- Ubi Pharisei dicunt de Ihesu: in Behelzebub hic eicit daemonia.
- Ubi Martha suscepit Ihesu in domo sua.
- Ubi Iohannes de carcere misit ad Ihesum interrogare eum. 15
- Ubi exprobrat civitatibus in quibus facte sunt plurime virtutes.
- Ubi apostoli revertuntur ad Ihesum de praedicatione.
- Ubi Ihesus elegit alios ·LXXII· discipulos et adiungens parabolam turrem ædificantis et regis ad praelium parantis. 20
- Ubi acusabant discipulos eius.
- Ubi die sabbato in synagoga curavit manum aridam. 25
- Ubi Ihesus in montem orat et iuxta mare turbis et discipulis suis plurima in parabolis locutus est.
- Ecce exiit qui seminat seminare.
- De eo qui seminavit bonum semen in agro suo et de zizania. 30
- De grano sinapis.

- LXXIII. De fermento quod abscondit mulier et alia multa discipulis.
- LXXV. Ubi discipulis disseret parabulam seminantis.
- 5 LXXVI. Qui seminat semen et vadit dormitum vel surgit et discipulis parabulam zizaniorum agri disseret.
- LXXVII. De thesauro abscondito in agro et negotiationem margaritarum, sagena missa in mare et de patre familias qui profert de thesauro suo nova et vetera.
- 10 LXXVIII. Ubi contra Ihesum cives eius indignati sunt dicentes: unde huic tanta sapientia?
- 15 LXXVIII. Ubi de Herodis convivio et de Iohannis interfectione exponitur.
- LXXX. Ubi Ihesus in deserto de quinque panibus ·V· milia hominum saturavit.
- LXXXI. Ubi Ihesus supra mare pedibus ambulavit et Petrum mergentem liberavit.
- 20 LXXXII. Ubi transfretantes venerunt in terram Gennesar et turbę secute sunt trans mare; de manna in deserto. De murmuratione Iudeorum eo quod dicit Ihesus: ego sum panis vivus.
- 25 LXXXIII. Ubi quidam Pharisęus rogavit Ihesum ad prandium et cogitabat, quare non fuerit baptizatus.
- LXXXIII. De apostolis, quare non lotis manibus manducarent.
- 30 LXXXV. De muliere Syrophonissa quae pro filia sua petebat.
- LXXXVI. Ubi Ihesus surdum et mutum sanat.
- LXXXVII. Ubi Ihesus super puteum Iacob mulieri Samaritanę locutus est.
- LXXXVIII. Ubi Hierosolymis infirmum curavit qui XXXVIII annis iacuit in infirmitate et multa cum Iudeis eius occasione disputavit.
- LXXXVIII. Ubi Ihesus de ·VII· panes et paucos pisces ·III· (millia) hominum saturavit et praecepit apostolis cavere a fermento Pharisaeorum.
- XC. Ubi Ihesus interrogat apostolos: quem me dicunt homines esse? et quę secuntur, et dicit Petro: scandalum mihi es.
- XCI. Ubi Ihesus dicit quibusdam adstantibus non gustare mortem, et in monte transfiguratur.
- XCII. Ubi Pharisaei dicunt ad Ihesum: disce de hinc, quia Herodes vult te occidere, et curavit lunaticum.
- XCIII. Ubi Ihesus de passione sua discipulis patefecit et Capharnaum pro se et Petro didragma exactoribus reddit.
- XCIII. Ubi Ihesus interrogatus a discipulis suis: quis maior erit in regno cęlorum? instruit eos his exemplis, ut humilient se sicut parvulus.
- XCIV. Non debere prohibere eos qui faciunt signa in nomine Ihesu.
- XCVI. Non debere contemnere unum de pusillis, adiungens similitu-

- dinem de ove perdita et de dragma.
- XC VII.** De filio qui substantiam patris devoravit. **CXI.**
- XC VIII.** De remittendo fratribus ex corde. **CXII.**
- XC VIII.** Similitudo de rege qui posuit rationem cum servis suis. **CXIII.**
- C.** Ubi Ihesus interrogatur a Pharisæis, si liceat uxorem dimittere quamcumque ex causa. **CXIII.**
- CI.** Ubi Ihesus imposuit manum infantibus et Pharisæi murmurant de Ihesu, quod sic recipit peccatores. **CXIV.**
- CII.** Ubi Ihesus instruit eos qui annuntiaverunt ei de Galilæis quos interfecit Pilatus, adiungens similitudinem arboris fici in vinea. **CXV.**
- CIII.** Ubi Ihesus sanat in synagoga mulierem aridam et curbatam. **CXVI.**
- CIII.** Ubi Ihesus ascendit Hierosolimam in die festo scenopægiæ. **CXVII.**
- CV.** De divite cuius uberes fructus ager attulit. **CXVIII.**
- CVI.** De eo qui multas possessiones habens tristis abiit audiens verbum: vade, vende omnia quæ habes. **CXIX.**
- CVII.** De divite et Lazaro. **CXX.**
- CVIII.** De vilico infidele. **CXXI.**
- CVIII.** De patre familias qui exiit primo mane conducere mercenarios in vineam suam. **CXXII.**
- CX.** Ubi in domo Pharisæi sanat Ihesus hydropicum et instruit eos qui pri- **CXXIII.**
- mos accubitos in conviviis eligeabant. **CXXIV.**
- Ubi Ihesus ·X· leprosos mundavit. **CXXV.**
- Ubi Ihesus de passione sua discipulis suis iterum indicavit et mater filiorum Zebedæi rogat pro filiis suis. **CXXVI.** 5
- Ubi Ihesus responsum dat dicenti sibi: domine, pauci sunt qui salvi fiant. **CXXVII.**
- De Zaccheo publicano. **CXXVIII.**
- Ubi Ihesus iterum duos caecos curavit. **CXXIX.**
- Ubi Ihesus asinum sedens Hierosolimam ingreditur. **CXXX.** 10
- Ubi Ihesus eicit de templo ementes et vendentes et dat responsum Pharisæis. **CXXXI.**
- Ubi Ihesus prætulit ceteris viduam propter duo aera minuta adiungens parabolam de Pharisæo et publicano contra eos qui se extollunt. **CXXXII.** 15
- De Nicodemo qui venit ad Ihesum nocte. **CXXXIII.**
- De muliere a Iudeis in adulterio deprehensa. **CXXXIV.**
- Ubi Ihesus maledixit ficulneam et aruit. **CXXXV.** 20
- Ubi Ihesus dicit parabolam ad discipulos propter orandi instantiam de iudice duro et vidua. **CXXXVI.**
- Ubi Ihesus interrogatur a principibus sacerdotum: in qua potestate hæc facis? **CXXXVII.** 25
- adiungens parabolam de duobus filiis in vineam missis. **CXXXVIII.**
- Parabolam de patre familias qui vineam suam locavit agricolis. **CXXXIX.**
- Simile est regnum caelorum homini regi qui fecit nuptias filio suo. **CXL.** 30
- Ubi Pharisæi mittunt ad Ihesum dolo

- interrogantes, si licet tributum **CXXXVIII.** Ubi Hierosolymis Græci videre
reddere caesari?
- CXXVII.** De Sadducæis qui dicunt, non esse **CXL.** Ubi Pharisei interrogant Ihesum:
resurrectionem, et interrogant quando venit regnum dei?
- 5 **CXXVIII.** Ubi scriba interrogat Ihesum: quod **CXLII.** Ubi Ihesus loquitur ad turbas et discipulos de scribis et Phariseis.
de VII. fratribus qui unam uxorem habuerunt. **CXLI.** Ubi Ihesus lamentat super Hierusalem.
- CXXVIII.** Ubi docente Ihesu in templo miserunt Pharisei eum comprehendere. **CXLII.** Ubi multi ex principibus crediderunt in eum et non confitebantur,
10 **CXXX.** Ubi Ihesus interrogat Phariseos: **CXLIII.** ne de synagoga eicerentur.
cuius filius est Christus? Ubi ostendunt discipuli Ihesu structuram templi.
- CXXXI.** Ubi Ihesus docet: ego sum lux mundi. **CXLV.** Ubi sedente Ihesu in monte Oliveti interrogant eum discipuli: quod signum erit
15 **CXXXII.** Ubi Ihesus faciens lutum de sputo ponens super oculos cæci nati curavit eum. adventus tui vel eorum quæ dixisti?
CXXXIII. Ubi Ihesus agnitus est eidem caeco et contendit multa cum Iudæis. et praedicat eis de eversione Hierusalem et signis et prodigiis.
- CXXXIII.** Ubi interrogatur Ihesus a Iudæis: si **CXLVI.** De parabola ficulneae.
tu es Christus, dic nobis manifeste. **CXLVII.** Ubi Ihesus diem iudicii adversus tempora Noe et Loth adsimulavit et de fidele et prudente dispensatore.
- 20 **CXXXV.** Ubi Ihesus resuscitat Lazarum a mortuis et principes consilium faciunt, ut interficerent Ihesum. **CXLVIII.** De decem virginibus.
- CXXXVI.** Ubi non receptus in civitate Samaritana Iohannes et Iacobus dicunt **CXLVIII.** De eo qui peregre proficiscens talenta servis suis distribuit.
25 ad Ihesum: si vis dicimus, ut ignis descendat de caelo. Ut lumbi semper praecincti sint et lucernae ardentes.
- CXXXVII.** Ubi Ihesus venit in Bethaniam et **CLI.** De eo qui peregre accipere sibi regnum proficiscens ·X· mnas servis suis dedit.
multi Iudæorum euntes propter Lazarum crediderunt in eum.
- 30 **CXXXVIII.** Ubi Maria fudit alabastrum ungenti in capite Ihesu et increpat **CLII.** Cum venerit filius hominis in sede magestatis suae.
Pharisaeo. **CLIII.** Ubi iterum consilium faciunt

- principes et vadit Iudas ad eos.
- CLIII. Ubi Ihesus lavit pedes discipulorum. CLXVIII. Ubi uxor Pilati misit ad eum dicens:
- CLV. Ubi Ihesus mittet discipulos praeparare sibi pascha et dicit eis, quod CLXVIII. nihil tibi sit et iusto illi.
- CLVI. Ubi Ihesus tradet de sacramento CLXX. Ubi Pilatus dimisit Barabban et tradidit Christum ad crucifigendum. 5
- corporis et sanguinis sui et Ubi duo latrones cum Christo crucifigi
- Ubi Ihesus dicit ad Petrum: expetivit satanas, ut vos ventilet, et omnes hodie in me scandalizamini. CLXXI. ducuntur et ubi Ihesus de cruce de matre sua dixit ad discipulum quem diligebat: ecce mater tua.
- CLVII. Ubi Ihesus hortatur discipulos suos, ut non pavefiat cor vestrum. CLXXII. Ubi Ioseph petit corpus Ihesu a Pilato et sepelivit una cum Nicodemo. 10
- CLVIII. Ubi Ihesus dicit discipulis suis: qui quod habet, baiulet. CLXXIII. Ubi Iudaei signant monumentum.
- CLVIII. Ubi Ihesus dicit: ego sum vitis et vos CLXXIII. Ubi prima die sabbati suscitatur Ihesus a mortuis.
- CLX. Ubi Ihesus venit in Gesamani et orat, ut transferat calicem istum. CLXXV. Ubi custodes monumenti annuntiaverunt sacerdotibus de resurrectione Christi. 15
- CLXI. Ubi Iudas venit cum turbis comprehendere Ihesum. CLXXVI. Ubi Ihesus apparuit mulieribus post resurrectionem.
- CLXII. Ubi adulescens quidam indutus sindone sequebatur Ihesum. CLXXVII. Ubi Ihesus duobus euntibus in castellum apparuit. 20
- CLXIII. Ubi interrogat princeps sacerdotum Ihesum de discipulis et de doctrina eius. CLXXVIII. Ubi Ihesus apparuit discipulis suis.
- CLXIII. Ubi falsi testes adversus Ihesum CLXXVIII. Ubi Ihesus iterum apparuit Thome.
- querebantur. CLXXX. Ubi iterum apparuit Ihesus discipulis super mare Tiberiadis. 25
- CLXV. Ubi principes sacerdotum adiurat Ihesum: si tu es Christus, dic nobis. CLXXXI. Ubi Ihesus ter dicit Petro: diligis me?
- CLXVI. Ubi traditur Pilato Ihesus et penitetur Iudas. Ubi discipuli euntes in Galileam viderunt et adoraverunt dominum et adsumptus est in caelis coram eis. 30
- CLXVII. Ubi Pilatus audit inter Iudaeos

PROLOGUS

Lc 1 1	Quoniam quidem multi conati sunt ordinare narrationem quæ in nobis completæ sunt rerum,	Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us,	Ó ÉARLA ZO BFUL IARRAČT BÉANTA AZÁ LÁN BAOIME AR CÚNTAS A ÉABDAIRT, I NBOIABÓ CÉILE, AR NA NEIČIB SEO AČÁ ČAZAČE ČUN CINN I N-ÁR MEASZ,
Lc 1 2	Sicut tradiderunt nobis qui ab initio ipsi viderant et ministri fuerunt sermonis,	According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:	FÉ MAR A ČUŠABÓ BÚINN IAB, Ó SNA BAOIME A ČONAIČ IAB LE N-A SÚLIB AZUS BO BÉIN FRIOTČLAMB AR AN ŠČAINČ,
Lc 1 3	Visum est et mihi assecuto a principio omnibus diligenter ex ordine tibi scribere, optime Theophile,	It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,	ČEAPAS FÉIN ZO BFEÁČFAINN ISTEÁČ ŠOCRUINN IONTA ZO LÉIR Ó ČUSAČ AZUS ZO NBOÉNFANN IAB BO ŠŠRÍ SÍOS I NBOIABÓ CÉILE BUIČ-SE A ČÉOPILUIS UASAIL,
Lc 1 4	Ut cognoscas eorum verborum de quibus eruditus es veritatem.	That thou mayest know the verity of those words in which thou hast been instructed.	I BČREÓ ZO MBEABÓ AZAT FIOS FÍRINNE NA BFOČAL A MÚINEABÓ BUIČ.

I. IN PRINCIPIO VERBUM. DEUS APUD DEUM PER QUEM FACTA SUNT OMNIA.

Jn 1 1	In principio erat verbum et verbum erat apud deum et deus erat verbum.	In the beginning was the Word: and the Word was with God: and God was the Word¹ .	I BČUSABÓ BO BÍ AN BRIAČAR, AZUS BÍ AN BRIAČAR I BFOČAIR BÉ, AZUS BIA AB EABÓ AN BRIAČAR.
Jn 1 2	Hoc erat in principio apud deum.	The same was in the beginning with God.	BO BÍ SO I BČUSABÓ I BFOČAIR BÉ.
. 3	Omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est.	All things are² made by him: and without him is² made nothing that is² made.	IS ČRÍB A BÉINEABÓ AN UILE NÍB, AZUS ŠAN É NÍOR BÉINEABÓ AN NÍB B'ÁR BÉINEABÓ.
Jn 1 4	In ipso vita erat et vita erat lux hominum.	In him was life: and the life was the light of men.	IS ANN A BÍ BEAČA, AZUS B'É SOLUS NA NBOAIME AN BEAČA.
Jn 1 5	Et lux in tenebris lucet et tenebræ eam non comprehenderunt.	And the light shineth in darkness: and the darkness could not control³ it.	AZUS ČAIČNEANN AN SOLUS SA BOROČABAS, AZUS NÍOR ŠLAC AN BOROČABAS É.

II. DE SACERDOTIO ZACCHARIÆ.

Lc 1 5a	Fuit in diebus Herodis regis Iudeæ quidam sacerdos nomine Zacharias de vice Abia	There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia:	BO BÍ, I N-AIMSIR HÉROÍO RÍ IÚBDEÁ, ŠAZART ÁIRIČE BARR B'AINIM ŠACARIAS, B'UANUŠEÁČT ABIA,
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¹ In the beginning was the Word: and the Word was with God: and the **Word was God**. – This is a perverse translation: the correct translation has been substituted

² All things **were** made by him: and without him **was** made nothing that **was** made. – The Latin clearly gives the present tense.

³ And the light shineth in darkness: and the darkness did not comprehend it. – In 1610, to comprehend meant to take by force, and hold under control or arrest. That meaning is now applied only to ideas, hence to understand. Thus 'comprehend is not appropriate, and 'control' is therefore substituted.

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Lc 1 5b

et uxor illi de filiabus Aaron et nomen eius Elisabeth.

and his wife was of the daughters of Aaron, and her name Elizabeth.

agus de shiocht Aaron ab eað a ðean, agus Elisabeth ab ainim oi.

Lc 1 6

Erant autem iusti ambo ante deum, incedentes in omnibus mandatis et iustificationibus domini sine quærela.

And they were both just before God, walking in all the commandments and justifications of the Lord without blame.

agus bí an ðeirt fíoraonta i látair ðé

7.

Et non erat illis filius, eo quod esset Elisabeth sterilis et ambo processissent in diebus suis.

And they had no son, for that Elizabeth was barren: and they both were well advanced in years.

as siubal i n-aicteantaib agus i n-olustineasaib an tigearna, so h-iomlán, san cáim.

agus ní raib clann acu, mar bí Elisabeth aimrið agus bíodar araon ana-aosca.

Lc 1 8

Factum est autem cum sacerdotio fungeretur in ordine vicis suæ ante deum,

And it came to pass, when he executed the priestly function in the order of his course before God,

do éarla, ámtac, agus a ðualzas sasairt aise 'á ðéanaím, do réir a uanueacta, os cómain ðé,

9.

secundum consuetudinem sacerdotii, sorte exiit, ut incensum poneret ingressus in templum domini,

According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord.

sur b'air a éuit an crann, do réir nóis na sasairt, agus so nbeaíð sé isteað i tceampul an tigearna cun na cúise do ðóíð.

10.

et omnis multitudo erat populi orans foris hora incensi.

And all the multitude of the people was praying without, at the hour of incense.

agus bí an pobul mór so léir amuig as surbe le linn uaire na cuise.

Lc 1 11

Apparuit autem illi angelus domini, stans a dextris altaris incensi.

And there appeared to him an angel of the Lord, standing on the right side of the altar of incense.

agus do taisbeánað do ainíeal an tigearna 'n-a seasam ar ðeis altórað na cúise.

12.

Et Zacharias turbatus est videns, et timor inruit super eum.

And Zachary seeing him, was troubled: and fear fell upon him.

asuf éaimis buaiream agus easla ar śacarias nuais a cónaic sé é.

Lc 1 13

Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua et uxor tua Elysabeth pariet tibi filium,

But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son.

agus ðubairt an t-ainíeal leis: ná bíð easal ort, a śacarias, óir tá éistíe le t' surbe, agus béarfaib do ðean, Elisabeth, mac ðuic, agus tabarfaib eóin mar ainim air;

Lc 1 14

et vocabis nomen eius Iohannem.

And thou shalt call his name John.

agus beib ácas agus

15a.

Et erit tibi gaudium et exultatio, et multi in nativitate eius gaudebunt.

And thou shalt have joy and gladness: and many shall rejoice in his nativity.

asuf beib ácas ar a lán ðe bárr é tēact ar an saogal. óir beib sé mór i látair ðé,

Erit enim magnus coram domino et vinum et siceram non bibit et spiritu sancto replebitur adhuc

For he shall be great before the Lord and shall drink no wine nor strong drink: and he shall be filled with the Holy Ghost, even

agus ní ólfaib sé fíon ná ðeoc meiseamail, agus beib sé lán ðe'n spioraio naom

Lc 1 15b. 16.	ex utero matris suæ, et multos filiorum Israhel convertit ad dominum deum ipsorum.	from his mother's womb. And he shall convert many of the children of Israel to the Lord their God.	Ó BROIHN A MÁÉAR FÉIN. AḠUS IOIMPÓCÁIṘ SÉ A LÁN OE ÉLAINN ISRAÉIL AR A OṬĠĠEARNNA OĠIA:
Lc 1 17	Et ipse præcedet ante illum in spiritu et virtute Heliae, ut convertat corda patrum in filios, et incredibiles ad prudentiam iustorum, parare domino plebem perfectam.	And he shall go before him in the spirit and power of Elias: that he may turn the hearts of the fathers unto the children and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.	AḠUS ḠLUAISEOĆÁIṘ SÉ ROIMIS AMAĆ I SPIORAIṘ AḠUS I ḠCÓMÁĆC ELIAIS, CÚN CROIṘĆE NA N-ÁÉAR O'IOIMPÁIL AR AN ḠCLAINN, AḠUS CÚN LUĆC O'ÉĆCREOIṘM O'IOIMPÁIL CÚN EAGNA NA O'FÍORAON, AḠUS POBUL FÍORAON O'OLLAMÚ O'O'N OḠĠEARNNA.
Lc 1 18	Et dixit Zacharias ad angelum: Unde hoc sciam? ego enim sum senex, et uxor mea processit in diebus suis.	And Zachary said to the angel: Whereby shall I know this? For I am an old man, and my wife is advanced in years.	AḠUS OUBÁIRT SACARIAS LEIS AN AINḠEAL: CONUS A BEIṘ A FÍOS SAN AḠAM? ÓIR CÁIM-SE AM' SEANOUINE AḠUS CÁ MO BEAN RÓ-AOSTA.
Lc 1 19	Et respondens angelus dixit ei: Ego sum Gabriel, qui adsto ante deum, et misus sum ad te hæc tibi evangelizare.	And the angel answering, said to him: I am Gabriel, who stand before God and am sent to speak to thee and to bring thee these good tidings.	AḠUS O'FREAGAIṘ AN C-AINḠEAL É, AḠUS OUBÁIRT: IS MISE ḠABRIÉL ACÁ AIM' SEASAM I LÁÉAIR OÉ, AḠUS OO CUIREAṘ MÉ CÚN LABARÉA LEAT-SA AḠUS NA NEIĆE SEO OO CĠAOO-ḠḠAOILEAṘ OUIĆ.
20.	Et ecce eris tacens et non poteris loqui usque in diem quo hæc fiant, pro eo quod non credidisti verbis meis, quæ implebuntur in tempore suo.	And behold, thou shalt be dumb and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.	AḠUS FÉAC, BEIṘ CÚ ḠAN CAINĆ, AḠUS NÍ FÉAOṘFAIR LABÁIRT ḠO OĆÍ AN LÁ 'N-A ḠCÓMLÍONFAR NA NEIĆE SEO, COISḠ NÁR CREIṘIS MO CAINĆ-SE OO CIOCFAIṘ CÚN CINN 'N-A H-AIMSIR FÉIN.
Lc 1 21	Et erat plebs expectans Zachariam, et mirabantur quod tardaret ipse in templo.	And the people were waiting for Zachary: and they wondered that he tarried so long in the temple.	AḠUS BÍ NA OAOIME AḠ FEIĆEAM LE SACARIAS, AḠUS BÍ IONGNA OṘÉA É BEIĆ AḠ OÉANAM RĠNIS SA CEAMPUL.
22.	Egressus autem non poterat loqui ad illos, et cognoverunt quod visionem vidisset in templo. Et ipse erat innuens illis et permansit mutus.	And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them and remained dumb.	AḠUS NUAIR A CÁING SÉ AMAĆ NÍ FÉAOṘFAṘ SÉ LABÁIRT LEÓ, AḠUS BÍ 'FÍOS ACU ḠO O'FEACAIṘ SÉ RAṘARC SA CEAMPUL. AḠUS BÍ SE AḠ OÉANAM CÓMARĆAÍ OÓIṘ, AḠUS OO LEAN AN BAILṘE AIR.
Lc 1 23	Et factum est ut inpleti sunt dies officii eius, abiit in domum suam.	And it came to pass, after the days of his office were accomplished, he departed to his own house.	AḠUS OO CÁRLA, CAR ÉIR AIMSIRE A OUALḠAIS SAḠAIRT OO CÚR OÉ, ḠUR IMĆḠ SÉ CÚN A CĠĠE FÉIN.
24.	Post hos autem dies concepit Elisabeth uxor eius et occultabat se mensibus ·V· dicens:	And after those days, Elizabeth his wife conceived and hid herself five months, saying:	AḠUS CAR ÉIS NA LAECANTA SAN OO ḠAIṘ A BEAN, ELISABET, ḠEIN, AḠUS O'FOIAḠS SÍ Í FÉIN AR FEAO CÚḠ MÍ, AḠUS OUBÁIRT SÍ:
25a.	quia sic mihi fecit dominus in diebus, quibus respexit	Thus hath the Lord dealt with me in the days wherein he hath had regard	SEO MAR A O'EIN AN OḠĠEARNNA LIOM É INS NA LAECIṘ 'N-AR FÉAC SÉ ORM

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Lc 1 25b.

auferre obprobrium meum
inter homines.

to take away my reproach
among men.

agus 'n-ar éós sé óíom an aicis
a bí orm ameaas na n'aoime.

III. UBI ANGELUS GABRIHEL AD MARIAM LOQUITUR.

Lc 1 26

In mense autem sexto
missus est angelus Gabriel
a deo in civitatem Galileæ,
cui nomen Nazareth,
27. ad virginem disposatam
viro, cui nomen erat Ioseph,
de domo David,
et nomen virginis Maria.

And in the sixth month,
the angel Gabriel was sent
from God into a city of Galilee,
called Nazareth,
To a virgin espoused
to a man whose name was Joseph,
of the house of David:
and the virgin's name was Mary.

agus sa sémað mí
do cuireað an t-aingeal gabriél
ó óia so caéair i n'galilí
uar b'ainim nasaret,
as triall ar maighoin a bí luairce
le fear uar b'ainim íosep,
de éaélað 'daibio,
agus muire ab ainim do'n maighoin.

Lc 1 28

Et ingressus
angelus ad eam
dixit:
have
gratia plena!
dominus tecum,
benedicta tu in mulieribus.

And the angel
being come in,
said unto her:
Hail,
full of grace,
the Lord is with thee:
blessed art thou among women.

agus éainis an t-aingeal
isteac as triall uiré,
agus dubairt sé:
so mbeannuicéar tuic
acá lán de éraélaib;
cá an t'éarna ad' focair;
is beannuicé tu iorínínáib.

Lc 1 29

Quæ cum vidisset,
turbata est in sermone eius
et cogitabat, qualis esset ista
salutatio.

Mary, having heard¹,
was troubled at his saying
and thought with herself what
manner of salutation this should be.

agus nuair airis sí é
do cuir an éaint buaiream uiré,
agus máctnuis sí cao é an
saéas an beannú san.

Lc 1 30

Et ait angelus ei:
ne timeas, Maria,
invenisti enim
31. gratiam apud deum;
ecce concipies in utero
et paries filium
et vocabis nomen eius Ihesum.

And the angel said to her:
Fear not, Mary,
for thou hast found
grace with God.
Behold thou shalt conceive in thy womb
and shalt bring forth a son: and thou
shalt call his name Jesus.

agus dubairt an t-aingeal léi:
ná élaé eáéla, a muire,
óir cá éraéla fáéalaé aéac
i láéair dé.
féac, éeobair éein ad' éroinn,
agus béarfair mac,
agus tabarfair íosa mar ainim air.

Lc 1 32

Hic erit magnus et
filius altissimi vocabitur,
et dabit illi dominus
sedem David patris eius,
et regnabit in domo Iacob
33. in æternum, et regni eius
non erit finis.

He shall be great and shall be
called the Son of the Most High.
And the Lord God shall give unto
him the throne of David his father:
and he shall reign in the house of
Jacob for ever. And of his kingdom
there shall be no end.

beró an mac san móir, agus
tabarfair mac dé aoiró air, agus
tabarfair an t'éarna óia bó an
éaéaoir rí a bí aéa éair, as
daibio; agus beró sé 'n-a rí i
éaélaé lácóib so deó. agus ní
beró veire le n-a éíeacé.

Lc 1 34

Dixit autem Maria ad
angelum: quomodo fiet istud?
quoniam virum non cognosco.

And Mary said to the angel:
How shall this be done, because I
know not man?

agus dubairt muire leis an
aingeal: conus a beró san amlaíó
agus éan aicne fíir aéam-sa?

Lc 1 35

Et respondens angelus
dixit ei:
spiritus sanctus superveniet in te,
et virtus altissimi
obumbrabit tibi,
ideoque et quod
nascetur sanctum
vocabitur filius dei.

And the angel answering,
said to her:
The Holy Ghost shall come upon thee
and the power of the Most High
shall overshadow thee.
And therefore also the Holy which
shall be born of thee
shall be called the Son of God.

agus b'freaéair an t-aingeal
agus dubairt sé léi;
túirliceóair an spioraio naom ort,
agus clúóóair cómacé
dé aoiró éú,
agus b'a éris sin tabarfair ar an
éein naoméa a éiofáir uair
mac dé.

Lc 1 36a

Et ecce Elisabeth cognata
tua et ipsa concepit filium in
senectute sua,

And behold thy cousin
Elizabeth, she also hath conceived a
son in her old age:

agus féac, siní Elisabeth, do síúr,
cá leantó mic ar iompar aici agus í
aosda,

Luke 1: 26, 27: PUL's numbering is different: he counts these two verses as one. Also he omits "of the house of David".

Do I use 'ua daibio' or should I try to find the genitive case equivalent to 'i t'eaelaé daibio' Would that be perhaps, 'ó t'eaelaé daibio'. Is lenition needed here?

Using the footnote on the bottom of page 1: '1. de shiocht ábraham.', I deduce that the genitive preposition, 'de' should be used, and that imposes lenition, not eclipsis, hence:

'de t'eaelaé daibio'.

Luke 1: 28: PUL's numbering is again different, counting this one as two, so correcting the difference.

¹ 'Who having heard' – Latinism :: better 'Mary, having heard'

Lc 1 36b	et hic mensis est sextus illi quæ vocatur sterilis:	and this is the sixth month with her that is called barren.	ΔΣΥΣ ΣΙΘΈ ΔΗ ΣΈΜΗΔΌ ΜΙ ΔΙCΙ ΣΙΝ ΣΟ ΉCΥCΤΑΡ ΔΙΜΗΡΙΟ ΥΙΡΈΙ.
37.	quia non erit impossibile apud deum omne verbum.	Because no word shall be impossible with God.	ΌΙΡ ΝΙ ΉΕΙΘ ΡΑΌ ΔΡ ΒΙΈ ΝΑΊ ΦΈΙΟΙΡ ΉΟ ΉΔΙΑ.
Lc 1 38	Dixit autem Maria: ecce ancilla domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus.	And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her.	ΑΝΣΑΗ ΉΥΘΑΙΡΕ ΜΥΙΡΕ; ΦΈΔΑΊ, ΜΙΣΕ CΑΙΛΙΝ ΔΗ ΤΙΞΕΑΡΝΑ, ΉΕΙΝΤΕΑΡ ΛΙΟΜ ΉΟ ΡΕΙΡ Τ'ΦΟCΑΙΛ. ΔΣΥΣ Ή'ΙΜΈΙΞ ΔΗ Τ-ΔΙΝΓΕΑΛ ΥΑΙΊ.
Lc 1 39	Exsurgens autem Maria in diebus illis abiit in montana cum festinatione in civitatem Iuda,	And Mary rising up in those days, went into the hill country with haste into a city of Juda.	ΔΣΥΣ Ή'ΕΙΡΙΞ ΜΥΙΡΕ ΙΝΣ ΝΑ ΛΑΕΊΘ ΣΙΝ, ΔΣΥΣ Ή'ΙΜΈΙΞ ΣΑΗ ΡΙΞΝΕΑΣ ΦΈ ΉΕΙΝ ΝΑ ΣCΝΟC, ΣΟ CΑΊΤΑΙΡ ΙΉΉΔΑΊ.
40.	et intravit in domum Zachariae et salutavit Elisabeth.	And she entered into the house of Zachary and saluted Elisabeth.	ΔΣΥΣ ΕΑΙΜΙΞ ΣΙ ΙCΤΕΑΊ Ι ΉΤΙΞ ΣΑCΑΡΙΑΙC, ΔΣΥΣ ΉΕΑΝΝΥΞ ΣΙ Ή'ΕΙCΑΒΕΤ.
Lc 1 41a	Et factum est ut audivit salutationem Mariæ Elisabeth, exultavit infans in utero eius.	And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.	ΔΣΥΦ ΉΟ ΕΑΡΛΑ, ΝΥΑΙΡ Α Ή'ΑΙΡΙΞ ΕΙCΑΒΕΤ ΉΕΑΝΝΑΊΘ ΜΥΙΡΕ ΣΥΡ ΛΕΙΜ ΑΗ ΛΕΑΝΘ Α ΒΙ 'Η-Α ΒΡΟΙΝΝ.
Lc 1 41b	Et repleta est spiritu sancto Elisabeth, et exclamavit voce magna et dixit: benedicta tu inter mulieres, et benedictus fructus ventris tui,	And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb.	ΔΣΥΣ ΉΟ ΛΙΟΝΑΘ ΕΙCΑΒΕΤ Ή'Ε'Η ΣΠΙΟΡΑΙΘ ΝΑΟΗ. ΔΣΥΣ ΉΟ ΛΑΉΑΙΡ ΣΙ ΉΟ ΣΥΕ ΑΡΘ, ΔΣΥΣ ΉΥΘΑΙΡΕ: ΙC ΉΕΑΝΝΥΞΕ ΕΥ ΙΟΙΡ ΜΗΑΙΘ, ΔΣΥC ΙC ΉΕΑΝΝΥΞΕ ΤΟΡΑΘ ΉΟ ΒΡΟΙΝΝΕ.
42.	et unde hoc mihi, ut veniat mater domini mei ad me?	And whence is this to me that the mother of my Lord should come to me?	ΔΣΥC CΑΉ Α ΕΥC ΣΟ ΉΌΜ-CΑ, ΜΑΊΤΑΙΡ ΜΟ ΤΙΞΕΑΡΝΑ ΉΟ ΕΕΑΊC ΔC ΤΡΙΑΛΛ ΟΡΜ?
Lc 1 44	Ecce enim ut facta est vox salutationis tuæ in auribus meis, exultavit in gaudio infans in utero meo,	For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.	ΜΑΡ, ΦΈΔΑΊ, CΌΜ ΛΥΑΊ ΔΣΥC ΕΥΑΙΘ ΣΥΕ ΉΟ ΉΕΑΝΝΑΊΤΑ ΑΜ' ΕΛΥΑCΑΙΘ ΉΟ ΛΕΙΜ ΑΗ ΛΕΑΝΘ ΛΕ Η-ΑΊCΑC ΑΜ' ΒΡΟΙΝΝ.
45.	et beata quæ credidit, quoniam perficientur ea quæ dicta sunt ei a domino.	And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.	ΔΣΥC ΙC ΔΟΙΘΙΝΝ ΉΥΙΤ-SE ΣΥΡ CΡΕΙΘΙC, ΌΙΡ CΌΜΛΙΟΝΦΑΡ ΉΥΙΤ ΝΑ ΝΕΙΤΕ Α ΣCΑΛΛΑΘ ΉΥΙΤ Ό'Η ΉΤΙΞΕΑΡΝΑ.
Lc 1 46	Et ait Maria: <i>magnificat anima mea dominum,</i>	And Mary said: <i>My soul doth magnify the Lord.</i>	ΔΣΥΣ ΉΥΘΑΙΡΕ ΜΥΙΡΕ: ΜΌΡ-ΜΟΛΑΘ Ό Μ'ΑΝΑΜ-CΑ ΉΟ'Η ΤΙΞΕΑΡΝΑ,
47.	<i>et exultavit spiritus meus in deo salutari meo,</i>	<i>And my spirit hath rejoiced in God my Saviour.</i>	ΔΣΥC ΉΟ ΪΛΑC ΜΟ ΣΠΙΟΡΑΙΘ ΪΑΙΡΉΕΑΊCΑC Ι Ν'ΔΙΑ ΜΟ ΣΛΑΝΥΞΕΌΙΡ;
48a.	<i>quia respexit humilitatem ancillæ suæ.</i>	<i>Because he hath regarded the humility of his handmaid:</i>	ΌΙΡ Ή'ΦΈΔΑΊ ΣΈ ΔΡ ΙCΛΕΑΊΤ Α CΑΙΛΙΝ;
Lc 1 48b	<i>Ecce enim ex hoc beatam me dicent omnes generationes,</i>	<i>for behold from henceforth all generations shall call me blessed.</i>	ΜΑΡ ΦΈΔΑΊ, ΔC ΡΟ ΑΜΑΊC, ΉΕΑΡΦΑΙΘ ΝΑ ΣΛΕΑΊΤΑ ΣΟ ΛΕΙΡ ΣΥΡΑΒ ΔΟΙΒΙΝΝ ΉΟΜ.
49a.	<i>quia fecit mihi magna</i>	<i>Because he that is mighty hath done</i>	ΌΙΡ ΉΟ ΉΕΙΝ ΑΗ Τ-Ε ΑΊΑ CΌΜΑΊΤΑΊ

Lc 1 49b.	<i>qui potens est, et sanctum nomen eius, et misericordia eius in progenies et progenies timentibus eum. Fecit potentiam in brachio suo, dispersit superbos mente cordis sui, deposuit potentes de sede et exaltavit humiles, esurientes implevit bonis et divites dimisit inanes.</i>	<i>great things to me: and holy is his name. And his mercy is from generation unto generations, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things: and the rich he hath sent empty away.</i>	<i>neíçe móra òom, aḡus is naom̃ca a ainim. aḡus cá a érócaire ó slíoc̃c̃ ḡo slíoc̃c̃ ar an muiñc̃ir ar a òfuil a eaḡla. D'òibr̃is sé cómãc̃c̃ le n-a láim̃; ò ḡaip sé lũc̃c̃ an uaḃair 'n-a ḡcroib̃e aḡus 'n-a n-aḡne. òo leaḡ sé lũc̃c̃ cómãc̃c̃ ó n-a ḡcãc̃aóireac̃aib̃ ríḡḡa, aḡus d'arḡuib̃ sé lũc̃c̃ na h-úmluḡeac̃c̃a. òo líon sé le neic̃ib̃ fóḡanta lũc̃c̃ an ocraib̃, aḡus cúir sé c̃un siub̃aib̃ folam̃ lũc̃c̃ an traib̃ob̃ris. òo ḡlac sé Israél, a seirb̃iseac̃, aḡ cuim̃neam̃ óó ar a érócaire; fé mar a lab̃air sé le n-aḡ n-aic̃reac̃aib̃ le h-áb̃raham aḡus le n-a slíoc̃c̃ ḡo deó. aḡus d'fan Muire 'n-a foc̃air-sin tímpal trí mí, aḡus ansañi éaiñis sí c̃un a tíḡe féin.</i>
Lc 1 51			
52.			
53.			
Lc 1 54			
55.			
Lc 1 56			

III. NATIVITATEM IOHANNIS BAPTISTÆ.

Lc 1 57	<i>Elisabeth autem impletum est tempus pariendi, et peperit filium suum.</i>	<i>Now Elizabeth's full time of being delivered was come: and she brought forth a son.</i>	<i>aḡus éaiñis aimsir Elisabec c̃un a clainne cúir òi, aḡus óo ruḡ sí mac.</i>
Lc 1 58	<i>Et audierunt vicini et cognati eius quia magnificavit dominus misericordiam suam cum illa, et congratulabantur ei.</i>	<i>And her neighbors and kinsfolks heard that the Lord had shewed his great mercy towards her: and they congratulated with her.</i>	<i>aḡus d'air̃is a cómaḡsam aḡus a ḡaol̃ca ḡo raib̃ an tíḡearna car éis a móḡ-érócaire òéanaḡ uir̃c̃i, aḡus òeinead̃ar ḡáir̃veac̃as léi.</i>
Lc 1 59	<i>Et factum est in die octava, venerunt circumcidere puerum, et vocabant eum nomine patris eius Zachariam.</i>	<i>And it came to pass that on the eighth day they came to circumcise the child: and they called him by his father's name Zachary.</i>	<i>aḡus nuair a éaiñis an t-oc̃c̃maḃ lá, òo cánãc̃as c̃un tímpal-ḡearr̃aḃ òo òéanaḡ ar an leaḡb̃, aḡus bí̃c̃eas c̃un sac̃arias a éab̃air̃c̃ mar ainim air, ainim a ac̃ar.</i>
60.	<i>Et respondens mater eius dixit: nequaquam, sed vocabitur Iohannes.</i>	<i>And his mother answering, said: Not so. But he shall be called John.</i>	<i>aḡus d'f̃reac̃air a mãc̃air aḡus òub̃air̃c̃ sí: ní h-eaḃ, ac̃ eóin a tab̃arfaḡ air.</i>
61.	<i>Et dixerunt ad illam: quia nemo est in cognatione tua qui vocetur hoc nomine.</i>	<i>And they said to her: There is none of thy kindred that is called by this name.</i>	<i>aḡus òub̃raḃar léi; ar nòó, ní'l aoimne ar òo ḡaol̃caib̃-se ḡo òfuil an ainim sin air.</i>
Lc 1 62	<i>Innuebant autem patri eius, quem vellet vocari eum?</i>	<i>And they made signs to his father: how he would have him called?</i>	<i>aḡus òo òaḡraḃar ar a ac̃air caḃ é an ainim ba mãic̃ leis a tab̃arfaí ar an leaḡb̃.</i>
63.	<i>Et postulans pugillarem scripsit dicens: Iohannes est nomen eius; et mirati sunt universi.</i>	<i>And demanding a writing tablet, he wrote, saying: John is his name. And they all wondered.</i>	<i>aḡus d'iarr̃ sé ḡléas c̃un ḡr̃íob̃c̃a aḡus òo ḡr̃íḃ sé: eóin is ainim óó. aḡus bí ionḡna or̃c̃a ḡo léir.</i>
64a.	<i>Apertum est autem ilico os eius</i>	<i>And immediately his mouth was opened</i>	<i>aḡus òo h-osḡlaḃ láic̃reac̃ a b̃eal</i>

Lc 1 64b.	et lingua eius, et loquebatur benedicens deum.	and his tongue loosed: and he spoke, blessing God.	ΑΣΥΣ Α ΕΞΑΝΣΑ ΤΟ-ΣΑΝ, ΑΣΥΣ ΤΟ ΛΑΒΑΙΡ ΣΕ ΑΣΥΣ ΤΟ ΜΟΛ ΣΕ ΤΙΑ.
Lc 1 65	Et factus est timor super omnes vicinos eorum, et super omnia montana Iudeæ divulgabantur omnia verba hæc, 66. et posuerunt omnes qui audierunt in corde suo dicentes: quid putas puer iste erit? etenim manus domini erat cum illo.	And fear came upon all their neighbours: and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.	ΑΣΥΣ ΕΛΙΝΙΣ ΕΑΣΤΑ ΔΙΡ ΝΑ ΚΟΜΑΡΣΑΙΝ ΣΟ ΛΕΙΡ, ΑΣΥΣ ΤΟ Η-ΙΝΝΣΕΑΘ ΝΑ ΝΕΙΤΕ ΣΙΝ ΟΙΛΕ ΑΡ ΦΥΡΟ ΣΛΕΙΘΕΤΕ ΙΥΒΑΕΑ ΑΡ ΡΑΘ. ΑΣΥΣ ΖΑΚ ΔΟΙΜΝΕ Α Τ'ΑΙΡΙΣ ΙΑΘ ΔΟΙΜΕΑΘ ΣΕ ΟΙΜΝΕ ΟΡΕΑ, ΑΣΥΣ ΤΕΙΡΙΒΙΣ ΛΕ Ν-Α ΚΕΙΛΕ: ΚΑΘ Α ΘΕΙΟ ΑΣΑΙΜΝ ΑΡ ΒΑΛΛ 'Ν-Α ΛΕΙΤΕΙΟ ΣΕΟ ΤΕ ΛΕΑΝΘ, ΤΑΡ ΛΕΑΤ? ΟΙΡ ΒΙ ΛΑΜ ΑΝ ΤΙΣΕΑΡΝΑ ΛΕΙΣ.
Lc 1 67	Et Zacharias pater eius impletus est spiritu sancto et prophetavit dicens: 68. <i>benedictus dominus deus Israhel, quia visitavit et fecit redemptionem plebi suæ, 69. et erexit cornu salutis nobis in domo David pueri sui. Sicut locutus est per os sanctorum, qui a sæculo sunt, prophetarum eius,</i> 71. <i>salutem ex inimicis nostris et de manu omnium qui oderunt nos, 72. ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti, 73. iusiurandum quod iuravit ad Abraham patrem nostrum, daturum se nobis,</i>	And Zachary his father was filled with the Holy Ghost. And he prophesied, saying: <i>Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people. And hath raised up an horn of salvation to us, in the house of David his servant. As he spoke by the mouth of his holy prophets, who are from the beginning. Salvation from our enemies and from the hand of all that hate us. To perform mercy to our fathers and to remember his holy testament. The oath, which he swore to Abraham our father, that he would grant to us.</i>	ΑΣΥΣ ΤΟ ΛΙΟΝΑΘ ΣΑΚΑΡΙΑΣ, Α ΑΤΑΙΡ, ΛΕΙΣ ΑΝ ΣΠΙΟΡΑΙΟ ΝΑΟΜ, ΑΣΥΣ ΤΟ ΕΑΡΣΑΙΡ ΣΕ ΜΑΡ ΣΕΟ: <i>ΜΟΛΑΘ ΛΕΙΣ ΑΝ ΤΙΣΕΑΡΝΑ, ΤΙΑ ΙΣΡΑΕΙΛ, ΟΙΡ Τ'ΕΡΕΑΚ ΣΕ ΟΙΝ Α ΤΑΟΙΜΕ ΑΣΥΣ ΤΕΙΝ ΣΕ Α ΣΛΑΝΥ; ΑΣΥΣ ΤΟ ΟΙΡ ΣΕ ΣΥΑΣ ΑΘΑΡΚ ΟΙΝ ΣΛΑΝΥΣΤΕ ΟΙΝΝ Ι ΤΕΑΕΣΤΑΚ ΤΑΙΒΙΟ Α ΣΕΙΡΒΙΣΕΑΚ.</i> ΡΕ ΜΑΡ Α ΛΑΒΑΙΡ ΣΕ ΤΡΕ ΒΕΑΙ ΝΑ ΒΡΑΙΘ ΝΑΟΜΕΑ ΑΤΑ ΑΝΝ ΑΙΣΕ Ο ΕΥΣΑΚ. ΣΑΟΡΑΘ ΟΙΝΝ Ο Ν-ΑΡ ΝΑΜΑΙΟ, ΑΣΥΣ Ο ΛΑΜ ΖΑΚ Ν-ΑΟΝ Α ΕΥΣ ΦΥΑΚ ΟΙΝΝ, ΑΣ ΤΕΑΝΑΜ ΤΡΟΚΑΙΡΕ ΑΝ ΑΡ Ν-ΑΙΤΡΕΑΚΑΙΒ, ΑΣΥΦ ΑΣ ΟΙΜΕΑΘ ΟΙΜΝΕ ΑΣ Α ΟΙΜΝΑ ΤΕΑΝΝΥΣΤΕ ΡΕΙΝ. ΑΝ ΤΕΑΡΒΥ Α ΤΕΑΡΒΥΣ ΣΕ Τ'ΑΡ Ν-ΑΤΑΙΡ ΑΒΡΑΗΑΜ Α ΕΑΒΑΡΦΑΘ ΣΕ ΟΙΝΝ,
Lc 1 74	Ut sine timore de manibus inimicorum nostrorum liberati serviamus illi 75. in sanctitate et iustitia coram ipso omnibus diebus nostris.	That being delivered from the hand of our enemies, we may serve him without fear: In holiness and justice before him, all our days.	ΣΟ ΝΤΕΑΝΦΑΙΜΙΣ, ΣΑΝ ΕΑΣΤΑ, ΣΕΙΡΒΙΣ ΤΟ, ΑΣΥΣ ΣΙΝΝ ΣΑΟΡ Ο ΛΑΜΑΙΘ ΑΡ ΝΑΜΑΘ, Ι ΝΑΟΜΕΑΚΤ ΑΣΥΣ Ι ΒΡΕΙΟΡΑΟΝΤΑΚΤ 'Ν-Α ΛΑΤΑΙΡ, ΖΑΚ ΛΑ Τ'ΑΡ ΣΑΟΣΤΑΙ. ΑΣΥΣ ΤΥΣΑ, Α ΛΕΙΜΘ, ΤΑΒΑΡΦΑΡ ΟΝΤ ΡΑΙΘ ΑΝ ΑΡΟ-ΤΙΑ, ΟΙΡ ΣΤΑΙΣΕΟΚΑΙΡ ΡΟΙΜΙΣ ΑΝ ΤΙΣΕΑΡΝΑ ΑΜΑΚ ΑΣ ΟΛΛΑΜΥ ΝΑ ΣΤΙΣΕ ΤΟ, ΑΣ ΤΑΒΑΙΡΤ ΕΟΛΙΣ ΣΛΑΝΥΣΤΕ Τ'Α ΡΟΒΟΛ, ΙΟΝΥΣ ΣΟ ΜΑΙΤΡΪ Α ΤΡΕΑΚΑΪ ΤΟΙΘ;
Lc 1 76	Et tu puer propheta altissimi vocaveris, præbis enim ante faciem ¹ domini parare vias eius, 77. ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum.	And thou, child, shalt be called the prophet of the Highest: for thou shalt go prior to the appearance ¹ of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins.	

¹ 'ante faciem' this is a retanslation error for 'ante conspectum' and should be translated: 'prior to the appearance'. See page 235.

Ante usually means before in the sense of time, not space. Coram is normally for space.

Per viscera
misericordiæ Dei nostri,
in quibus visitavit nos
oriens ex alto,
79. **inluminare his
qui in tenebris
et in umbra mortis sedent,
ad dirigendos pedes nostros
in viam pacis.**

Puer autem crescebat
et confortabatur spiritu,
et erat in deserto
usque in diem
ostensionis suæ
ad Israhel.

Through the bowels
of the mercy of our God,
in which the Orient from on high
hath visited us:

**To enlighten them
that sit in darkness
and in the shadow of death:
to direct our feet
into the way of peace.**

And the child grew
and was strengthened in spirit:
and was in the deserts
until the day
of his manifestation
to Israel.

Τῷ ἰννὶ
ΤΡΟΧΑΙΡΕ ἌΡ ΗΉΘΙΑ,
ἡ-ΑΡ ἑΛΙΜΙΣ 'ΣἈΡ ὕφέαδαιμ
ἀν λόδαμτ ἀ' νοιμνέας νὰ ὕφλαῖας.
Ἐὺν σοῦις Ἀ ἑὰδαιρε νο'ν μιντιρ
ἀτὰ 'η-Α συρε ἰ ηοορῆαδ
Ἀγυς φέ σῆιλ ἀν ὕας;
ἑὺν ἌΡ γῶσα νο ἑεόλαῶ
ἰ σλὶγ νὰ σιόῇάνα.
Ἀγυς ὁ'φᾶς ἀν λεανῶ
Ἀγυς νο ηεαρεγῆς ἑ ἰ σπιορᾶρ
Ἀγυς βί ἑ ἰνς νὰ η-ἀίτεαναιῶ
ὑαγνεαῆα γο ὁτᾶμις ἀν λά
'η-Α ραιῶ ἀιρ ἑ φέιν Ἀ ἑαίσεβᾶιμ
ἰ λάῆαιρ Ἰσραῆλ.

V. DE GENERATIONE VEL NATIVITATE CHRISTI.

Liber generationis
Ihesu Christi filii David,
filii Abraham:

2. **Abraham genuit Isaac. Isaac
autem genuit Iacob.
Iacob autem genuit Iudam et
fratres eius.**
 3. **Iudas autem genuit Phares et
Zara de Thamar.
Phares autem genuit Esrom.
Esrom autem genuit Aram.**
 4. **Aram autem genuit Aminadab.
Aminadab autem genuit Naason.
Naason autem genuit Salmon.**
 5. **Salmon autem genuit Booz
de Rachab.
Booz autem genuit Obed
ex Ruth.
Obed autem genuit Iesse.
Iesse autem genuit
David regem.**
- Mt 1 6 **David autem rex genuit
Salomonem.**
7. **Salomon autem genuit
Roboam.
Roboam autem genuit Abia.
Abia autem genuit Asa.**
 8. **Asa autem genuit Iosaphath.
Iosaphath autem genuit Ioram.
Ioram autem genuit Oziam.**
 - 9a. **Ozias autem genuit Ioatham.
Ioatham autem genuit Achaz.**

The book of the generation
of Jesus Christ, the son of David,
the son of Abraham:

- Abraham begot Isaac. And Isaac
begot Jacob.
And Jacob begot Judas and his
brethren.**
- And Judas begot Phares and
Zara of Thamar.
And Phares begot Esron.
And Esron begot Aram.**
- And Aram begot Aminadab.
And Aminadab begot Naasson.
And Naasson begot Salmon.**
- And Salmon begot Booz
of Rahab.
And Booz begot Obed
of Ruth.
And Obed begot Jesse.
And Jesse begot
David the king.**
- And David the king begot
Solomon,
And Solomon begot
Roboam.
And Roboam begot Abia.
And Abia begot Asa.**
- And Asa begot Josaphat.
And Josaphat begot Joram.
And Joram begot Ozias.
And Ozias begot Joatham.
And Joatham begot Achaz.**

λεαῶαρ γενηαλαῖς
Ἰῶσα Ὀρίστ μὶς Ὀάιβρο
μὶς Ἀβραῆαμ.
**Ὁο ἑμ Ἀβραῆαμ Ἰσαᾶκ. Ἀγυς νο
ἑμ Ἰσαᾶκ Ἰάκῶβ.**
**Ἀγυς νο ἑμ Ἰάκῶβ Ἰούδας Ἀγυρ Ἀ
ὀριῆάραῆα.**
**Ἀγυρ νο ἑμ Ἰούδας φᾶρες Ἀγυς
Σάρα ὀ ἑάμαρ.**
Ἀγυρ νο ἑμ φᾶρες Ἐσρον.
Ἀγυς νο ἑμ Ἐσρον Ἀραμ.
Ἀγυς νο ἑμ Ἀραμ Ἀμινᾶδᾶβ.
Ἀγυς νο ἑμ Ἀμινᾶδᾶβ Νᾶασσον.
Ἀγυς νο ἑμ Νᾶασσον Σαλμον.
**Ἀγυς νο ἑμ Σαλμον Βοος
ὀ Ραῆαβ.**
**Ἀγυς νο ἑμ Βοος Οὐβ
ὀ Ρούτ.**
Ἀγυς νο ἑμ Οὐβ Ἰεσε.
**Ἀγυς νο ἑμ Ἰεσε
Ὀάιβρο ἀν ρί.**
**Ἀγυς νο ἑμ Ὀάιβρο, ἀν ρί,
Σαλomon.**
**Ἀγυς νο ἑμ Σαλomon
Ροβόαμ.**
Ἀγυς νο ἑμ Ροβόαμ Ἀβια.
Ἀγυς νο ἑμ Ἀβια Ἀσα.
Ἀγυς νο ἑμ Ἀσα Ἰόσαφᾶτ.
Ἀγυς νο ἑμ Ἰόσαφᾶτ Ἰόραμ.
Ἀγυς νο ἑμ Ἰόραμ Ὀσίας.
Ἀγυς νο ἑμ Ὀσίας Ἰόαταμ.
Ἀγυς νο ἑμ Ἰόαταμ Ἀῆας.

PUL has: 'Ἀγυς νο ἑμ Ὀάιβρο, ἀν ρί, Σαλomon ὀ'η μναοι Ἀ ὀί Ἀγ Ὑριας.'

The Vulgate has: 'David autem rex genuit Salomonem **ex ea quae fuit Uriae.**'

But the SG56 Latin lacks the type in **orange**, so this must be omitted.

Mt 1 9b.	Achaz autem genuit Ezechiam.	And Achaz begot Ezechias.	Αἰὺς τοῦ ζεῖν Ἀχάς Εἰσεκίας.
10.	Ezechias autem genuit Manassen.	And Ezechias begot Manasses.	Αἰὺς τοῦ ζεῖν Εἰσεκίας Μανασσῆς.
	Manasses autem genuit Ammon.	And Manasses begot Amon.	Αἰὺς τοῦ ζεῖν Μανασσῆς Ἀμον.
	Ammon autem genuit Iosiam.	And Amon begot Josias.	Αἰὺς τοῦ ζεῖν Ἀμον Ιωσίας.
Mt 1 11	Iosias autem genuit Iechoniam et fratres eius in transmigratione Babylonis.	And Josias begot Jechonias and his brethren in the transmigration of Babylon.	Αἰὺς τοῦ ζεῖν Ιωσίας Ιεχωνίας αἰὺς αὐτοῦ καὶ τῶν ἀδελφῶν αὐτοῦ ἐν τῇ μεταστάσει τῆς Βαβυλῶνος.
12.	Et post transmigrationem Babylonis Iechonias genuit Salathiel.	And after the transmigration of Babylon, Jechonias begot Salathiel.	Αἰὺς τὰρ εἰς τὴν μεταστάσιν τῆς Βαβυλῶνος τοῦ ζεῖν Ιεχωνίας Σαλαθιέλ.
	Salathiel autem genuit Zorobabel.	And Salathiel begot Zorobabel.	Αἰὺς τοῦ ζεῖν Σαλαθιέλ Ζωροβὰβελ.
13.	Zorobabel autem genuit Abiud.	And Zorobabel begot Abiud.	Αἰὺς τοῦ ζεῖν Ζωροβὰβελ Ἀβιὺδ.
	Abiud autem genuit Eliachim.	And Abiud begot Eliacim.	Αἰὺς τοῦ ζεῖν Ἀβιὺδ Ἐλιακίμ.
	Eliachim autem genuit Azor.	And Eliacim begot Azor.	Αἰὺς τοῦ ζεῖν Ἐλιακίμ Ἀζόρ.
14.	Azor autem genuit Sadoch.	And Azor begot Sadoc.	Αἰὺς τοῦ ζεῖν Ἀζόρ Σαδὸκ.
	Sadoch autem genuit Eliachim.	And Sadoc begot Achim.	Αἰὺς τοῦ ζεῖν Σαδὸκ Ἀκίμ.
	Eliachim autem genuit Eliud.	And Achim begot Eliud.	Αἰὺς τοῦ ζεῖν Ἀκίμ Ἐλιὺδ.
15.	Eliud autem genuit Eleazar.	And Eliud begot Eleazar.	Αἰὺς τοῦ ζεῖν Ἐλιὺδ Ἐλεάζαρ.
	Eleazar autem genuit Matthan.	And Eleazar begot Mathan.	Αἰὺς τοῦ ζεῖν Ἐλεάζαρ Μάτθαν.
	Matthan autem genuit Iacob.	And Mathan begot Jacob.	Αἰὺς τοῦ ζεῖν Μάτθαν Ἰακώβ.
Mt 1 16	Iacob autem genuit Ioseph virum Mariæ, de qua natus est Ihesus, qui vocatur Christus.	And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.	Αἰὺς τοῦ ζεῖν Ἰακώβ Ἰωσὴφ, καὶ οὗτος ἐστὶν ὁ ἀνὴρ τῆς Μαρίας ἐκ τῆς ἧς γεννήθη Ἰησοῦς ὁ καλούμενος Χρῆστος.
Lc 3 34b	Abraham autem fuit filius Tharæ, qui fuit Nachor,	Abraham then was the son ¹ of Thare, who was of Nachor,	Ὁ Αἰὺς Ἀβραάμ ἐστὶν υἱὸς Θάρ, τοῦ ἐκ τῆς Νάχὺρ,
35.	qui fuit Seruch, qui fuit Ragau, qui fuit Phaleg, qui fuit Eber, qui fuit Salæ,	Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,	ὁ ὅστις ἐστὶν Σαρουχ, ὁ ὅστις ἐστὶν Ραγαὺ, ὁ ὅστις ἐστὶν Φαλέγ, ὁ ὅστις ἐστὶν Ἑβρ, ὁ ὅστις ἐστὶν Σαλᾶ,
36.	qui fuit Cainan, qui fuit Arfaxat, qui fuit Sem, qui fuit Noe, qui fuit Lamech.	Who was of Cainan, who was of Arphaxad, who was of Sem, who was Of Noe, who was of Lamech,	ὁ ὅστις ἐστὶν Καϊνάν, ὁ ὅστις ἐστὶν Ἀρφαξαδ, ὁ ὅστις ἐστὶν Σέμ, ὁ ὅστις ἐστὶν Νόε, ὁ ὅστις ἐστὶν Λαμέχ,
37.	qui fuit Matusalæ, qui fuit Enoch, qui fuit Jared, qui fuit Malelehel, qui fuit Cainan,	Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan,	ὁ ὅστις ἐστὶν Ματθυσάλα, ὁ ὅστις ἐστὶν Ἠνώχ, ὁ ὅστις ἐστὶν Ιαρέδ, ὁ ὅστις ἐστὶν Μαλαλεέλ, ὁ ὅστις ἐστὶν Καϊνάν,
Lc 3 38	Qui fuit Enos, qui fuit Seth, qui fuit Adam, qui fuit dei.	Who was of Henos, who was of Seth, who was of Adam, who was of God.	ὁ ὅστις ἐστὶν Ἠνὼς, ὁ ὅστις ἐστὶν Σέτ, ὁ ὅστις ἐστὶν Ἀδὰμ, ὁ ὅστις ἐστὶν τοῦ Θεοῦ.

Is Ἀβραάμ ἐστὶν υἱὸς Θάρ, This is how I imagine the suture needs to be made. I am open to correction.

¹ We want 'Abraham autem fuit filius Tharæ, qui fuit Nachor,' ::

We have in the Vulgate: 'Qui fuit Iacob qui fuit Isaac qui fuit Abraham qui fuit Thare qui fuit Nachor.'

The Douay translates as: 'Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor.'

Using the above as a guide, we can translate thus: 'Abraham then was the son of Thare, who was of Nachor.'

Omnes generationes ab
Abraham usque ad David
generationes XIII,
et a David usque
ad transmigrationem Babylonis
generationes XIII,
et a transmigratione
Babylonis usque ad Christum
generationes XIII.

Mt 1 18

Christi autem generatio
sic erat:
Cum esset desponsata mater
Ihesu Maria Ioseph,
antequam convenirent,
inventa est
in utero habens
de spiritu sancto.

19.

Ioseph autem vir eius,
cum esset iustus
et nollet
eam traducere,
voluit
occulte dimittere eam.

Mt 1 20

Hæc autem
eo cogitante,
ecce
angelus domini
in somnis
apparuit ei dicens:
Ioseph fili David,
noli timere
accipere
Mariam coniugem tuam,
quod enim in ea natum est,
de spiritu sancto est.

21.

Pariet autem filium,
et vocabis
nomen eius Ihesum,
ipse enim salvum
faciet populum suum
a peccatis eorum.

Mt 1 22

Hoc autem totum factum est,
ut adimpleretur
quod dictum est a domino
per prophetam
dicentem:

23.

ecce
virgo in utero habebit
et pariet filium,
et vocabunt nomen eius
Emmanuel,
quod est interpretatum:
nobiscum deus.

So all the generations
from Abraham to David,
are fourteen generations.
And from David
to the transmigration of Babylon,
are fourteen generations:
and from the transmigration
of Babylon to Christ
are fourteen generations.

Now the generation of Christ
was in this wise.

When as his mother Mary
was espoused to Joseph,
before they came together,
she was found
with child,
of the Holy Ghost.

Whereupon Joseph her husband,
being a just man,
and not willing
publicly to expose her,
was minded
to put her away privately.

But while he thought
on these things,
behold
the Angel of the Lord
appeared to him
in his sleep, saying:
Joseph, son of David,
fear not
to take unto thee
Mary thy wife,
for that which is conceived in her,
is of the Holy Ghost.

And she shall bring forth a son:
and thou shalt call
his name Jesus.
For he shall save
his people
from their sins.

Now all this was done
that it might be fulfilled
which the Lord spoke
by the prophet,
saying:
Behold
a virgin shall be with child,
and bring forth a son,
and they shall call his name
Emmanuel,
which being interpreted is,
God with us.

Ὅ'Α ὀρίξ σιν να γεμεαλαῶα
σο λέιρ ὁ Ἀβραῆαμ σο ὀτί Ὀάιθιο
is ḱeṭṭe ḡlúine ὀέας ιαῶ.
Ἀḡsus ὁ Ὀάιθιο
σο ὀτί ὀαορ-ḡruṭ na ḡabilóine
ḱeṭṭe ḡlúine ὀέας.
Ἀḡsus ὁ ὀαορḡruṭ
na ḡabilóine σο ὀτί Ḳríost
ḱeṭṭe ḡlúine ὀέας.

Ἀḡsus seo mar Ἀ ἑάρλα
γεμεάḡaṭnc Ḳríost.
ḡuair Ἀ ἑḡḡḡḡ Ἀ ḡḡḡḡair ḡuire,
i ḡḡuṭng ḡóstḡ, ὀo lósep,
Ἀḡsus roim ḱeḡḡḡ ὀ'Ἀ ḱéile ὀóíḡ,
ὀo ḡuaraḡ ḡo raiḡ ḡein
'n-Ἀ broṭnn aici
ó'n spioraṭo ḡaom.

Ἀḱ ὁ ba ὀuine ḡíoraonḡa lósep,
Ἀ ḡear,
Ἀḡsus náṛ ḡaiḱ
leir maslaḡ ḡuibiliḡe ḱḡḡairḡ ὀi,
ba ḡían leir í ḱur uarḡ
Ἀ ḡan ḡios.

Ἀḱ Ἀḡ maḱḡḡnaḡ ὀó
ar an méro sin,
ḡéḡḡ,
ὀo ḱaisbeáṭn
aṭngḡal an ḡḡearna é ḡéṭn ὀó
i n-aṭling, Ἀḡsus ὀuḡairḡ sé leis.
Ἀ lósep Ἀ ḡic Ὀάιθιο,
ná bíoḡ ḡon eaḡla orḡ
ὀo ḡan-ḱéile,
ḡuire, ὀo ḡlacḡḡ ḱúḡḡḡ,
mar is ó'n spioraṭo ḡaom
an ḡein ḡḡḡ ar iompar aici.
Ἀḡsus beáṛḡaiḡ sí mac,
Ἀḡsus ḱḡḡarḡair-se
íosḡ mar aṭnim air,
óir slánóḱaiḡ sé
Ἀ ὀaome
ó n-Ἀ ḡpeaḱaíḡ.

Ἀḡsus ὀo ḱuic an méro sin ḡo léir
amaḱ i ὀḡṡeó ḡo ḡḱóḡlíoṭḡaí an ruḡ
Ἀ ὀuḡairḡ an ḡḡearna
ḡré ḡéḡḡ an ḡáíḡ ḡuair
Ἀ ὀuḡairḡ sé:

ḡéḡḡ,
beṛḡ ḡein 'n-Ἀ broṭnn Ἀḡ ḡaiḡḡon,
Ἀḡsus beáṛḡaiḡ sí mac,
Ἀḡsus ḱḡḡarḡḡair ḡiaḡ
emmanuél mar aṭnim air;
Ἀḡsus ḱialluḡḡeann an aṭnim sin,
ὀia linn.

Mt 1 24	Exsurgens autem Ioseph a somno fecit sicut præcepit ei angelus domini et accepit conjugem suam, 25. et non cognoscebat eam, donec peperit filium suum primogenitum, et vocavit nomen eius Ihesum.	And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first born son: and he called his name Jesus.	AGUS NUAIR A Ò'EIRIS ÍÓSEP AS A CÒBLA ÒO ÒEIN SÉ MAR A Ò'ÓRUIG AINGEAL AN CIGEARNNA ÒÓ, AGUS ÒO GLAC SÉ CUIGE A BAN-CÉILE; AGUS NÍOR CUIR SÉ AÍENE UIRTE GO BÍ SUR RUZ SÍ A MAC, A CÉAD-GEIN, AGUS CUS SÉ ÍOSA MAR AINIM AIR. ÒO ÉARLA, ÁMÉAC, INS NA LAECIB SIN GO NÓEAGAIR REACÉT AMAC Ó CÆSAR AUGUST GO NÓEAFÁI ÁIREAM AR AN NDOIMAN GO LÉIR. ÒO VEINEAD AN CÉAD ÁIREAM SO NUAIR A BÍ CURÍNUS I N' UACÉTARÁN AR CRÍC SÍRIA. AGUS ÒO GLUAS NA BAOIME GO LÉIR CUN GO NÓEAFÁI IAD Ò'ÁIREAM, GAC DOIMNE 'N-A CÆAIR FÉIN. AGUS CUIR ÍÓSEP Ó ŠAILILÍ, Ó CÆAIR NASAREIC, SUAS GO LÚDÆA, GO CÆAIR ÒÁIBIO AR A BUCETAR BETHLEHEM, TOIS GO MBA DE CÆGLAC AGUS DE ŠLIOCT ÒÁIBIO É. CUN GO NÓEAFÁI É Ò'ÁIREAM I N-DOIFEACÉT LE MUIRE, A BAN-CÉILE A BÍ AG IOMPAR CLAINNE. AGUS ÒO ÉARLA, AGUS IAD ANN, GO BÓAINIS A H-AIMSIR CUN NA CLAINNE ÒO BREIC; AGUS ÒO RUZ SÍ A MAC, A CÉADGEIN, AGUS B'FILL SÍ I N-ÉADAGIB É, AGUS CUIR SÍ 'N-A LUIGE I MAINSÉAR É, MAR NÍ RAIB DOICSLIG BÓIB SA CIG ÓSDA.
Lc 2 1	Factum est autem in diebus illis, exiit edictum a Cæsare Augusto, ut describeretur universus orbis. 2. Hæc descriptio prima facta est a præside Syriæ Cyrino, 3. et ibant omnes ut profiterentur singuli in suam civitatem.	And it came to pass that in those days there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.	AGUS CUIR ÍÓSEP Ó ŠAILILÍ, Ó CÆAIR NASAREIC, SUAS GO LÚDÆA, GO CÆAIR ÒÁIBIO AR A BUCETAR BETHLEHEM, TOIS GO MBA DE CÆGLAC AGUS DE ŠLIOCT ÒÁIBIO É. CUN GO NÓEAFÁI É Ò'ÁIREAM I N-DOIFEACÉT LE MUIRE, A BAN-CÉILE A BÍ AG IOMPAR CLAINNE. AGUS ÒO ÉARLA, AGUS IAD ANN, GO BÓAINIS A H-AIMSIR CUN NA CLAINNE ÒO BREIC; AGUS ÒO RUZ SÍ A MAC, A CÉADGEIN, AGUS B'FILL SÍ I N-ÉADAGIB É, AGUS CUIR SÍ 'N-A LUIGE I MAINSÉAR É, MAR NÍ RAIB DOICSLIG BÓIB SA CIG ÓSDA.
Lc 2 4	Ascendit autem et Ioseph a Galilea de civitate Nazareth in Iudæam civitatem David, quæ vocatur Bethlehem, eo quod esset de domo et familia David, 5. ut profiteretur cum Maria desponsata sibi uxore pregnante.	And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David. To be enrolled with Mary his espoused wife, who was with child.	AGUS CUIR ÍÓSEP Ó ŠAILILÍ, Ó CÆAIR NASAREIC, SUAS GO LÚDÆA, GO CÆAIR ÒÁIBIO AR A BUCETAR BETHLEHEM, TOIS GO MBA DE CÆGLAC AGUS DE ŠLIOCT ÒÁIBIO É. CUN GO NÓEAFÁI É Ò'ÁIREAM I N-DOIFEACÉT LE MUIRE, A BAN-CÉILE A BÍ AG IOMPAR CLAINNE. AGUS ÒO ÉARLA, AGUS IAD ANN, GO BÓAINIS A H-AIMSIR CUN NA CLAINNE ÒO BREIC; AGUS ÒO RUZ SÍ A MAC, A CÉADGEIN, AGUS B'FILL SÍ I N-ÉADAGIB É, AGUS CUIR SÍ 'N-A LUIGE I MAINSÉAR É, MAR NÍ RAIB DOICSLIG BÓIB SA CIG ÓSDA.
Lc 2 6	Factum est autem cum essent ibi, impleti sunt dies ut pareret, 7. et peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in presepio, quia non erat eis locus in diversorio.	And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn.	AGUS CUIR ÍÓSEP Ó ŠAILILÍ, Ó CÆAIR NASAREIC, SUAS GO LÚDÆA, GO CÆAIR ÒÁIBIO AR A BUCETAR BETHLEHEM, TOIS GO MBA DE CÆGLAC AGUS DE ŠLIOCT ÒÁIBIO É. CUN GO NÓEAFÁI É Ò'ÁIREAM I N-DOIFEACÉT LE MUIRE, A BAN-CÉILE A BÍ AG IOMPAR CLAINNE. AGUS ÒO ÉARLA, AGUS IAD ANN, GO BÓAINIS A H-AIMSIR CUN NA CLAINNE ÒO BREIC; AGUS ÒO RUZ SÍ A MAC, A CÉADGEIN, AGUS B'FILL SÍ I N-ÉADAGIB É, AGUS CUIR SÍ 'N-A LUIGE I MAINSÉAR É, MAR NÍ RAIB DOICSLIG BÓIB SA CIG ÓSDA.

VI. UBI ANGELUS APPARUIT PASTORIBUS.

Lc 2 8	Et pastores erant in regione eadem vigilantes et custodientes vigilias noctis supra gregem suum.	And there were in the same country shepherds watching and keeping the night watches over their flock.	AGUS ÒO BÍ AOBÁIRÍ SA CÆANNETAR CÉADONA AGUS IAD AG FAIRE NA BTRÁC SA N-OIBCE AR A BTRÉAD. AGUS FÉAC, ÉAINIS AINGEAL Ó'N BTRGEARNA AGUS ŠEASAIM SÉ 'N-A N-AICE,
9a.	Et ecce angelus domini stetit iuxta illos,	And behold an angel of the Lord stood by them	

(36)

Lc 2 9b.

et claritas dei
circumfulsit illos,
et timuerunt timore magno.

and the brightness of God
shone round about them:
and they feared with a great fear.

ΔΥΣ ΤΟ ΛΑ ΣΟΛΥΣ ΘΕ
'N-Δ ΤΕΙΜΠΑΙ,
ΔΥΣ ΕΛΙΝΙΣ ΕΔΥΛΑ ΜΟΡ ΟΡΕΔΑ.

Lc 2 10

Et dixit illis angelus:
nolite timere,
ecce enim
evangelizo vobis
gaudium magnum,
quod erit omni populo,

And the angel said to them:
Fear not;
for, behold,
I bring you good tidings
of great joy
that shall be to all the people:

ΔΥΣ ΤΟΥΔΑΙΡΕ ΑΝ Τ-ΔΙΝΓΕΔΙ ΛΕΟ:
ΝΑ ΒΙΟΘ ΕΔΥΛΑ ΟΡΑΙΘ,
ΜΑΡ ΦΕΔΕ,
ΤΥΣΑΙΜ ΣΥΕΔΑ ΔΑΟΙΘ
ΔΡ ΛΥΕΖΑΙΡ ΜΟΡ

11.

quia
natus est vobis hodie salvator,
qui est Christus
dominus
in civitate David.

For,
this day is born to you a Saviour,
who is Christ
the Lord,
in the city of David.

ΑΤΑ ΛΕ ΤΕΔΕΤ ΔΥΝ ΝΑ ΝΥΔΟΙΜΕ ΣΟ ΛΕΙΡ;
ΜΑΡ ΣΟ ΘΥΥΙΛ
ΣΛΑΝΥΓΕΕΟΙΡ ΒΕΙΡΕΤΕ ΔΑΟΙΘ ΜΟΥΙ,
'ΣΕ ΣΙΝ ΚΡΙΟΣΤ
ΑΝ ΤΥΓΕΑΡΝΑ,
Ι ΣΥΔΑΕΑΙΡ ΘΑΙΒΙΘ.

12.

Et hoc vobis signum:
invenietis infantem
pannis involutum
et positum in presepio.

And this shall be a sign unto you.
You shall find the infant
wrapped in swaddling clothes
and laid in a manger.

ΔΥΣ ΣΕΟ ΚΟΜΑΡΕΔΑ ΔΑΟΙΘ:
ΣΕΟΘΑΙΘ ΣΙΘ ΑΝ ΛΕΑΝΘ
ΦΙΛΛΕ Ι Ν-ΕΔΥΔΙΣΙΘ
'N-Δ ΛΥΓΕ Ι ΜΑΙΝΣΕΔΑΡ.

Lc 2 13

Et subito
factum est cum angelo
multitudo militiæ cælestis
laudantium deum
et dicentium:

And suddenly
there was with the angel
a multitude of the heavenly army,
praising God
and saying:

ΔΥΣ ΛΑΙΤΡΕΔΕ
ΤΟ ΒΙ Ι ΘΥΟΔΑΙΡ ΑΝ ΔΙΝΣΙΛ
ΜΟΡ-ΣΛΥΔΣ ΝΑ ΘΥΛΑΕΔΣ
ΔΥΣ ΙΑΘ ΔΣ ΜΟΛΑΘ ΘΕ,
ΔΥΣ ΒΕΙΡΙΘΙΣ:

14.

gloria in
altissimis deo,
et in terra
pax hominibus
bonæ voluntatis.

Glory to God
in the highest:
and on earth
peace to men
of good will.

ΣΥΛΟΙΡΕ ΤΟ ΘΙΑ
ΙΝΣ ΝΑ ΦΛΑΕΔΙΣ ΣΟ Η-ΑΡΘ,
ΔΥΣ ΔΡ ΤΑΛΑΜ
ΣΙΟΤΕΔΑΙΝ ΤΟ ΛΥΕΤ
ΒΕΔΣ-ΜΕΙΝΝΕ.

Lc 2 15

Et factum
ut discesserunt
ab eis angeli
in cælum,
pastores loquebantur
ad invicem:
transeamus usque in Bethleem
et videamus hoc verbum
quod factum est,
quod dominus
ostendit nobis.

And it came to pass,
after the angels departed
from them
into heaven,
the shepherds said
one to another:
Let us go over to Bethlehem
and let us see this word
that is come to pass,
which the Lord hath
shewed to us.

ΔΥΣ ΤΟ ΕΔΡΕΔΑ,
ΝΥΔΑΙΡ Α Θ'ΙΜΕΤΙΣ ΝΑ Η-ΔΙΝΣΙΛ
ΥΔΕΔ ΣΥΔΣ
ΙΝΣ ΝΑ ΦΛΑΕΔΙΣ,
ΣΥΡ ΛΑΘΑΙΡ ΝΑ Η-ΔΟΘΑΙΡΙ
ΛΕ Ν-Δ ΕΕΙΛΕ:
ΤΕΙΓΜΙΣ ΣΟ ΒΕΤΛΕΗΜ
ΔΥΣ ΦΕΙCΙΜΙΣ ΑΝ ΒΡΙΑΕΔΑΡ
ΣΟ ΤΟ ΕΔΡΕΔΑ ΑΝΝ,
ΔΥΣ Α ΔΑΙΣΒΕΑΙΝ
ΘΙΑ ΘΥΙΜΝ.

16.

Et venerunt tunc festinantes
et invenerunt
Mariam et Ioseph
et infantem
positum in presepio.

And they came with haste:
and they found
Mary and Ioseph,
and the infant
lying in the manger.

ΔΥΣ ΕΛΝΑΒΑΡ ΔΡ ΛΥΔΣ,
ΔΥΣ ΤΟ ΦΥΔΑΒΑΡ
ΜΥΙΡΕ ΔΥΣ ΙΟΣΕΦ,
ΔΥΣ ΑΝ ΛΕΑΝΘ
'N-Δ ΛΥΓΕ ΣΑ ΜΑΙΝΣΕΔΑΡ.

Lc 2 17

Videntes autem
cognoverunt de verbo
quod dictum erat illis
de puero hoc,

And seeing,
they understood of the word
that had been spoken to them
concerning this child.

ΔΥΣ ΝΥΔΑΙΡ Α ΚΟΝΑΚΑΒΑΡ
ΤΟ ΕΥΣΕΔΑΒΑΡ 'N-Δ Ν-ΔΙΓΝΕ
Ι ΤΥΔΑΘΘ ΑΝ ΘΥΡΕΤΙΡ Α ΛΑΘΡΑΘ ΛΕΟ
ΔΡ ΑΝ ΛΕΑΝΘ ΣΑΝ.

18.

et omnes qui audierunt
mirati sunt,
et de his
quæ dicta erant
a pastoribus ad ipsos.

And all that heard
wondered:
and at those things
that were told them
by the shepherds.

ΔΥΣ ΣΑΕ ΔΡ ΑΙΡΙΣ ΙΑΘ,
ΘΕΙΜΕΔΑΒΑΡ
ΙΟΝΣΝΑ ΒΕ ΣΝΑ ΝΕΙΤΕ
Α Θ'ΙΝΝΙΣ
ΝΑ Η-ΔΟΘΑΙΡΙ ΘΟΙΘ.

Lc 2 19a

Maria autem conservabat
omnia verba hæc

But Mary kept
all these words,

ΔΥΣ ΤΟ ΚΟΙΜΕΑΘ ΜΥΙΡΕ
ΝΑ ΛΑΘΑΡΕΔΑ ΣΑΝ ΣΟ ΛΕΙΡ,

(38)

Lc 2 27b	parentes eius, ut facerent secundum consuetudinem legis pro eo,	to do for him according to the custom of the law,	ΑΣ κόμλιοναὸ νοίς να ὀλίγε ὀό; Ὅο ἑὸς σεῖσαν ἑυγε ἰ ν'ὑὸτ ἐ, ἀγυς ἑυς σέ μοῶαὸ ὀο ὀῖα ἀγυς ὀυῶαιρε σέ:
28.	et ipse accepit eum in ulnas suas et benedixit deum et dixit:	He also took him into his arms and blessed God and said	Ἀνοῖς Ἀ λεγεανν κύ ἑυν σιῶβαιλ, Ἀ ἑῖγεαρνα, ὀο σεῖρῶῖσεαῖ, ὀο ρέῖρ τ'ῑοῖαῖλ ἰ σῑὸτῑάῖν, ὀῖρ ῑοναῖς μο ὀῖτε ὀο ὀῖλάνῑ, Ἀ ὀ'ὀλλανῑῡῖς ὀς ῑόῖαιρ να ὀῑοβαλ ὅο λέῖρ; Solut ἑυν na ngeinte ὀο ὀοῖῑῑῑῑ, ἀγυς ὅῖοῖρε ὀο ὀ'ῑοῑῑῑ ῑέῖν ἰσραῖλ.
Lc 2 29	Nunc dimittis servum tuum, domine, secundum verbum tuum in pace,	Now thou dost dismiss thy servant, O Lord, according to thy word in peace:	
30.	quia viderunt oculi mei salutare tuum,	Because my eyes have seen thy salvation,	
31.	quod parasti ante faciem omnium populorum,	Which thou hast prepared prior to the appearance of all peoples:	
32.	lumen ad revelationem gentium et gloriam plebis tue Israhel.	A light to the revelation of the Gentiles and the glory of thy people Israel.	
Lc 2 33	Et erat pater eius et mater mirantes super his quæ dicebantur de illo, et benedixit illis Simeon et dixit ad Mariam matrem eius:	And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them and said to Mary his mother:	ἀγυς ὀῖ ἰὸσεῑ ἀγυς Ἀἡ ῑάῑῑαιρ ἀγ ὀῖῑῑῑῑ ἰονῑῑῑ ὀῖ sna neῖῑῑ Ἀ ὀῖ ὀ'Ἀ ῑάῑ ὀ'ῑ-Ἀ ῑἈοῑ; ἀγυς ὀο ῑῑῑ Simeón Ἀ ὀῖῑῑῑῑῑ ὀῖῑῑ, ἀγυς ὀυῶαιρε σέ le ῑῑῑῑῑ Ἀ ῑῑῑῑῑῑ:
34a.			ῑῑῑῑ, ῑῑῑ ὀο ῑῑῑῑῑ ὀ'Ἀ ῑῑῑ ἰ ῑ- ἰσραῖλ, ἀγυς ἑυν ὀῖῑ ὀ'ῑ-Ἀ ῑόῖῑῑῑῑ Ἀ ὅῑοῑῑῑ ὀῖῑῑῑῑ; ἀγυς ῑῑῑῑῑ ῑῑῑῑῑῑ ῑῑῑ ῑῑῑῑῑῑ ῑῑῑ, ἰonus ὅο ῑοῑῑῑῑῑ ὀῑῑῑῑῑ Ἀῑ ῑόῖῑῑῑ ῑῑῑῑῑῑῑ.
Lc 2 34b	Ecce positus est hic in ruinam et resurrectionem multorum in Israhel et in signum cui contradicetur, et tuam ipsius animam pertransiet gladius, ut revelentur ex multis cordibus cogitationes.	Behold this child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that, out of many hearts thoughts may be revealed.	ῑῑῑῑ, ῑῑ ὀο ῑῑῑῑῑῑ ἑυν ὀῖῑῑ ἀγυῑ ἑυν Ἀῑῑῑῑῑῑῑ ὀ'Ἀ ῑῑῑ ἰ ῑ- ἰσραῖλ, ἀγυς ἑυν ὀῖῑ ὀ'ῑ-Ἀ ῑόῖῑῑῑῑ Ἀ ὅῑοῑῑῑ ὀῖῑῑῑῑ; ἀγυς ῑῑῑῑῑ ῑῑῑῑῑῑ ῑῑῑ ῑῑῑῑῑῑ ῑῑῑ, ἰonus ὅο ῑοῑῑῑῑῑ ὀῑῑῑῑῑ Ἀῑ ῑόῖῑῑῑ ῑῑῑῑῑῑῑ.
35.			
Lc 2 36	Et erat Anna prophetissa, filia Fanuel de tribu Aser; hæc processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua, et hæc vidua usque ad annos octuaginta quattuor, quæ non discedebat de templo, ieiuniis et observationibus serviens die ac nocte.	And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was far advanced in years and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day.	ἀγυς ὀῖῑῑῑῑῑ ὀῑῑ' ῑἈῑ Ἀῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑῑ, ὀῖ ῑῑῑῑ Ἀῑῑῑ, ἀγυς ὀῖ ῑῑ ῑῑῑ ῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑῑῑ ῑῑῑ ὀῖ ῑῑ ῑῑῑ ῑῑῑ ὀῖῑῑῑῑ Ἀῑῑ ῑῑῑῑῑῑ ὀ'ῑ-Ἀ ὀῖῑῑῑῑῑ ὅο ὀῑῑ ὅο ῑῑῑ ὀῖ ῑῑῑῑῑῑ ὅο ὀῑῑ ὀῖ ὀῖῑ ὀῖ ῑῑῑ ὀῖ ῑῑῑῑῑῑ ὅο ὀῑῑ ὀῖ ὀῖῑ ὀῖ ῑῑῑ ὀῖῑῑῑῑ ὀῑῑῑῑῑ ὀῑῑ ὀῑῑῑῑῑῑ ἰ ῑ- ονῑῑῑ ὀο ὀῖῑ ὀο ὀῖῑ ὀῑῑῑῑῑῑ. ἀγυς ῑῑῑῑῑ ῑῑ ῑῑῑ ὀο ῑῑῑῑῑ Ἀἡ ὀῑῑῑ ῑῑῑῑῑῑῑ,
37.			
Lc 2 38a	Et hæc ipsa hora	Now she, at the same hour,	

os cóῖῑῑῑῑ

This looks like a locative usage. It should be temporal, so perhaps *roim* should be used instead.

ἰὸσεῑ

Both the Latin here, and the Vulgate say: 'his father', yet Father Peter says 'Joseph'. Is this a deliberate variance because: 'his father' then, 'his mother', then later, 'Mary, his mother', being somewhat repetitious, clashes badly in Irish. Which is better, to be accurate, or to follow Father Peter's stylistic alteration?

ῑό

I think this is a typo in the original, for 'ῑἈ'. Maybe though, it is a dialect variant.

¹ 'ante faciem' this is a retranslation error for 'ante conspectum' and should be translated: 'prior to the appearance'. See page 235.

Lc 2 38b	superveniens confitebatur domino et loquebatur de illo omnibus qui exspectabant redemptionem Hierusalem.	coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Jerusalem.	ΑΓΥΣ Ο'ΑΘΜΟΥΣ ΣΙ ΑΝ ΤΙΣΕΑΡΝΑ ΑΓΥΣ ΟΟ ΛΑΒΑΙΡ ΣΙ 'Ν-Α ΕΑΟΘ ΛΕ ΣΑΔ ΟΥΜΕ Α ΒΙ ΑΣ ΣΥΙΛ ΛΕ ΠΥΑΣΣΑΙΤ Ierúsalem.
Lc 2 39	Et ut perfecerunt omnia secundum legem domini, reversi sunt in Galileam in civitatem suam Nazareth.	And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.	ΑΓΥΣ ΝΥΑΙΡ Α ΒΙ ΣΑΔ ΝΙΟ ΟΜΛΙΟΝΤΑ ΑΟΥ ΟΟ ΡΕΙΡ ΟΛΙΣΕ ΑΝ ΤΙΣΕΑΡΝΑ, Ο'ΦΙΛΛΕΑΘΑΡ ΣΟ ΣΑΙΛΙΛΙ ΑΓΥΣ ΣΟ ΟΤΙ Α ΜΒΑΙΛΕ ΠΕΙΝ ΝΑΣΑΡΕΤ.

VIII. DE MAGIS QUI VENERUNT AB ORIENTE.

Mt 2 1	Cum ergo natus esset Ihesus in Bethleem Iudææ, in diebus Herodis regis, ecce magi ab oriente venerunt Hierusolymam dicentes: ubi est qui natus est rex Iudæorum? vidimus enim stellam eius in oriente et venimus adorare eum.	When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, Saying: Where is he that is born king of the Judeans? For we have seen his star in the East, and are come to adore him.	ΑΝΣΑΝ, ΝΥΑΙΡ Α ΡΥΣΑΘ ΙΟΣΑ Ι ΜΒΕΤΛΕΗΜ ΙΥΒΑ, Ι ΛΑΕΙΘ ΑΝ ΡΙ ΗΕΡΟΘ, ΠΕΑΔ, ΕΑΙΝΙΣ ΘΡΑΟΙΤΕ Ο'Ν ΝΟΘΜΑΝ ΟΟΙΡ ΣΟ ΙΕΡÚΣΑΛΕΜ, ΑΓΥΣ ΟΥΘΡΑΘΑΡ: ΟΑ ΘΡΥΛ ΑΝ ΡΙ ΣΕΟ ΝΑ Ν-ΙΥΒΑΔ ΑΤΑ ΒΕΙΡΕΤΕ? ΜΑΡ ΟΟ ΟΝΑΟΑΜΑΙΡΝΕ Α ΡΕΑΛΤ ΣΑ ΟΘΜΑΝ ΟΟΙΡ ΑΓΥΣ ΕΑΝΑΜΑΙΡ ΟΥΝ Ε Ο'ΑΘΡΑΘ.
Mt 2 3	Audiens autem Herodes rex turbatus est et omnis Hierusolima cum illo, et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis, ubi Christus nasceretur.	And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.	ΝΥΑΙΡ ΑΙΡΙΣ ΗΕΡΟΘ, ΑΝ ΡΙ, ΑΝ ΜΕΙΘ ΣΙΝ ΕΑΙΝΙΣ ΟΥΑΙΡΕΑΜ ΑΙΡ, ΑΓΥΣ ΑΡ ΙΕΡÚΣΑΛΕΜ ΣΟ ΛΕΙΡ ΟΜ ΜΑΙΤ. ΑΓΥΣ ΟΥΝΝΙΣ ΣΕ ΟΑΕΤΑΡΑΙΝ ΝΑ ΣΑΓΑΡΤ ΑΓΥΣ ΣΓΡΙΒΝΕΟΡΙ ΑΝ ΡΟΒΥΛ, ΑΓΥΣ Ο'ΦΙΑΦΡΑΙΣ ΣΕ ΘΙΟΘ ΟΑ ΜΒΕΑΡΦΑΙ ΟΡΙΟΣΤ.
Mt 2 5	At illi dixerunt ei: in Bethleem Iudææ. Sic enim scriptum est per prophetam: et tu Bethleem terra Iuda, nequaquam minima es in principibus Iuda, ex te enim exiet iudex, qui reget populum meum Israhel.	But they said to him: In Bethlehem of Juda. For so it is written by the prophet: And thou Bethleem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.	ΑΓΥΣ ΟΥΘΡΑΘΑΡ-ΣΑΝ ΛΕΙΣ: ΜΒΕΤΛΕΗΜ ΙΥΒΑ, ΟΙΡ ΣΙΝ ΜΑΡ ΑΤΑ ΣΓΡΙΟΒΕΤΑ ΑΣ ΑΝ ΘΡΑΙΘ: ΑΓΥΣ ΟΥΣΑ, Α ΘΕΤΛΕΗΜ, Α ΕΑΛΑΜ ΙΥΒΑ, ΝΙ ΟΥ ΙΣ ΛΥΣΑ Ι Ν-ΑΟΝ ΟΟΡ ΑΡ ΕΑΟΙΣΕΑΟΑΙΘ ΙΥΒΑ, ΟΙΡ ΙΣ ΑΣΑΤ-ΣΑ Α ΟΙΟΟΦΑΙΘ ΑΝ ΟΑΟΙΣΕΑΟ Α ΘΕΑΝΦΑΙΘ ΜΟ ΡΟΒΥΛ ΙΣΡΑΕΛ ΟΟ ΡΙΑΡΑΘ.
Mt 2 7a	Tunc Herodes clam vocatis magis diligenter didicit ab eis	Then Herod, privately calling the wise men learned diligently of them	ΑΝΣΑΝ ΟΟ ΟΥΛΑΟΙΘ ΗΕΡΟΘ ΝΑ ΘΡΑΟΙΤΕ ΟΥΣΕ, Α ΣΑΝ ΦΙΟΣ, ΑΓΥΣ ΠΥΑΙΡ ΣΕ ΑΜΑΟ ΟΑΕΑ

Line 4: **Israhel** -> **Ierúsalem**

The Vulgate agrees with Israel, but the SG56 plainly has Jerusalem. This will then need to be changed. Does **Ierúsalem** need to be declined differently, from dative to genitive?

Line 12: Father Peter omits 'ecce' => 'behold'. I have inserted '**ΠΕΑΔ,**', I hope that is correct.

(40)

Mt 2 7b

tempus stellæ
quæ apparuit eis,
et mittens illos
in Bethleem
dixit:
ite et interrogate
diligenter de puero:
cum inveneritis,
renuntiate mihi,
ut et ego veniens
adorem eum.

Mt 2 9

Qui cum audissent regem
abierunt,
et ecce
stella quam viderant
in oriente
antecedebat eos,
usque dum veniens
staret supra ubi
erat puer.

Mt 2 10

Videntes autem stellam
gavisi sunt
gaudio magno valde,
et intrantes domum
invenerunt puerum
cum Maria matre sua,
et procidentem
adoraverunt eum.

11a

Mt 2 11b

Et apertis thesauris suis
obtulerunt ei munera,
aurum tus et myrram.

Mt 2 12

Et responso accepto
in somnis,
ne redirent
ad Herodem,
per aliam viam
reversi sunt
in regionem suam.

the time of the star
which appeared to them;
And sending them
into Bethlehem,
said:
Go and diligently inquire
after the child,
and when you have found him,
bring me word again,
that I also may come
and adore him.

They having¹ heard the king,
went their way;
and behold
the star which they had seen
in the East,
went before them,
until it came
and stood over where
the child was.

And seeing the star
they rejoiced
with exceeding great joy.
And entering into the house,
they found the child
with Mary his mother,
and falling down
they adored him:

and opening their treasures,
they offered him gifts;
gold, frankincense, and myrrh.

And having received
an answer in sleep
that they should not return
to Herod,
they went back
another way
into their country.

GO CRUINN AN T-AM I N-AR
TAISBEÁNAD AN RÉALT BÓIB.
AGUS DO STIÚRUIZ SÉ
GO BETHLEHEM IAD,
AGUS BUIBAIRT SÉ:
CUARBUIGIB GO MAIC
AN MAC SO;
AGUS NUAIR A GHOIBAD SIB
CUAIRISZ AIR TASHAIB
AGUS INNSIB BÓIM-SA É, GO BTEIGEAD
AGUS GO N-ADRAD É, LEIS.

TAR EIS NA CAINTE SIN Ó'N RÍ
B'IMTEIGEADAR.
AGUS FÉAC,
AN RÉALT A CONACADAR
SA BÓIMAN TOIR
DO GLUAIS SÉ RÓMPA
GO BTAINGIS SÉ
AGUS SUR STAD SÉ OS CIONN NA H-ÁICE
I N-A RAIÓ AN LEANB.

NUAIR A CONACADAR AN RÉALT
DO ÉAINIS
ÁRÓ-ÁCTAS ORÉA.
AGUS CUADAR ISTÉAC SA TÍZ,
AGUS FUARADAR AN LEANB
AGUS A MÁTAR, MUIRE,
AGUS SLÉACADAR BÓ
AGUS B'ADRADAR É;

AGUS B'OSGALADAR A GCUIB STÓIR,
AGUS EUGADAR BRONHTANAS BÓ,
ÓR AGUS TUIR AGUS MÍRR.

AGUS DO TUGAD FOLÁRAM BÓIB
I BTAIBREAM
GAN BUL TAR N-AIS
GO BCI HÉRÓD,
AGUS CUADAR BÓCAR EILE
TAR N-AIS
CUN A BCIRE FÉIN.

VIII. UBI FUGATUS IHESUS ET PARENTES EIUS IN ÆGYPTUM TRANSIERUNT.

Mt 2 13a

Qui cum recessissent,
ecce angelus
domini
apparuit in somnis Ioseph
dicens:

Mt 2 13b

Surge et accipe puerum
et matrem eius et fuge
in Ægyptum et esto ibi
usque dum dicam tibi,
futurum est enim,
ut Herodis quærat puerum
ad perdendum eum.

Mt 2 14a

Qui consurgens
accepit puerum
et matrem eius nocte,

And after they were departed,
behold an angel
of the Lord
appeared in sleep to Joseph,
saying:

Arise, and take the child
and his mother, and fly
into Egypt: and be there
until I shall tell thee.
For it will come to pass
that Herod will seek the child
to destroy him.

So he² arose,
and took the child
and his mother by night,

NUAIR A BÍODAR-SAN IMTEIGE
FÉAC, DO TAISBEÁIN AINGEAL
AN TIGEARNNA É FÉIN
DO LÓSEP, 'N-A BÓBLA,
AGUS BUIBAIRT SÉ:

EIRIZ, AGUS TÓZ LEAT AN LEANB
AGUS A MÁTAR AGUS IMTIZ
GO H-ÉGIPT, AGUS FAN ANN
GO N-INNSEAD BUIR,
MAR BEIB
HÉRÓD AS LÓRZ AN LEIB
CUN A MAIRBÉ.

B'EIRIZ SEISEAN,
AGUS TÓZ SÉ LEIS AN LEANB
AGUS A MÁTAR AS OÍCE,

Mt 2 13a: Father Peter omits 'féac'.

Mt 2:14a: Father Peter unaccountably omits to translate 'nocte' = 'by night'. I therefore insert 'as oíce'.

¹ 'Who having' – Latinism :: better 'They having'

² 'Who arose, and took the child and his mother by night,' – This Latinism reads badly in English :: better 'So he arose...'

Mt 2 14b 15a.	et recessit in Ægyptum et erat ibi usque ad obitum Herodis,	and retired into Egypt: and he was there until the death of Herod:	ΔΥΣ ΔΥΑΙΘ ΣΕ ΣΑ Ν-ΕΓΥΠΤ; ΔΥΣ ΒΙ ΣΕ ΣΑ Ν-ΑΙΤ ΣΙΝ ΔΥΝ ΣΟ ΘΥΔΑΙΡ ΗΕΡΟΘ ΒΑΣ;
Mt 2 15b	Ut adimpleretur quod dictum est a domino per prophetam dicentem: ex Ægypto vocavi filium meum.	That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.	Ionus ΣΟ ΣΟΜΛΙΟΝΦΑΙ ΔΝ ΦΟΑΛ ΑΟΥΔΑΙΡΤ ΔΝ ΤΙΓΕΑΡΝΑ ΤΡΕ ΒΕΑΛ ΔΝ ΦΑΙΘ, ΝΥΔΑΙΡ ΑΟΥΔΑΙΡΤ ΣΕ: ΔΡ ΔΝ ΕΓΥΠΤ ΘΟ ΣΛΑΘΑΣ ΜΟ ΜΑC.

X. UBI HERODES INTERFECIT PUEROS.

Mt 2 16	Tunc Herodes videns quoniam illusus esset a magis, iratus est valde et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus eius, a bimatu et infra, secundum tempus quod exquisierat a magis.	Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the menchildren that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.	Ansán, nuair Δ conaic hÉróo sur méall na b'raoite ce é, éáinis fearc ana-mór air ΔΥΣ ΔΥΙΡ ΣΕ ΔΜΑC Δ ΛΥCΤ ΑΙΡΜ ΔΥΣ ΜΑΙΡΘ ΣΕ Δ ΡΑΙΘ ΘΕ ΜΑCΑΙΘ ΘΑ ΒΛΙΑΝ, ΝΟ ΦΕ Ν-Α ΔΥΝ, Ι ΜΒΕCΛΕΗΕΜ ΔΥΣ ΙΝC ΝΑ ΤΡΙÚCΑΙΘ ΣΟ ΛΕΙΡ Δ ΒΑΙΝ ΛΕΙ, ΘΟ ΡΕΙΡ ΔΝ ΜΕΙΘ ΑΙΜCΙΡΕ Δ ΦΥΔΑΙΡ ΕC ΔΜΑC Ó ΔΑΙΝC ΝΑ ΝΘΡΑΟΙCΕ.
Mt 2 17	Tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem:	Then was fulfilled that which was spoken by Jeremias the prophet, saying:	Ansán iseab' ΘΟ CÓΜΛΙΟΝΑΘ ΔΝ ΔΑΙΝC ΑΟΥΔΑΙΡC Ieremias ΦΑΙΘ ΝΥΔΑΙΡ ΑΟΥΔΑΙΡC ΣΕ: ΘΟ Η-ΑΙΡΙCΕΑΘ ΣΥC Ι ΡΑΜΑ, ΑΡΘ-ΣΟΛ ΔΥΣ ΙΟΜΑΘ ΟΛΟCΘΗ, ΡΑCΗΕΛ ΔC CΑΟΙΜΕ Δ CΛΑΙΜΝΕ, ΔΥΣ ΝΑ ΣΛΑCΦΑΘ ΣΙ ΣΟΛΑΣ CΟΙCΣ ΣΑΝ ΙΑΘ Δ ΒΕΙC' ANN.
Mt 2 18	<i>Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos, et noluit consolari, quia non sunt.</i>	<i>A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.</i>	

XI. UBI IHESUS REVOCATUR AB ÆGYPTO.

Mt 2 19 20.	Defuncto autem Herode ecce apparuit angelus domini in somnis Ioseph in Ægypto dicens: surge et accipe puerum et matrem eius et vade in terram Israhel, defuncti sunt enim qui quærebant animam pueri.	But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.	ΤΑΡ ΕΙC ΒΑΙC ΗΕΡΟΘ, ΑΜΕCΑC, ΦΕΑC, ΘΟ ΔΑΙCΒΕΑΙΝ ΑΙΝCΕΑΛ ΔΝ ΤΙΓΕΑΡΝΑ Ε ΦΕΙΝ ΘΟ ΙÓCΕΦ Ι ΘΥCΑΙΘΒΡΕΑΜ, ΣΑ Ν-ΕΓΥΠΤ. ΔΥCΣ ΘΥΔΑΙΡC: ΕΙΡΙC, ΔΥCΣ CÓC ΛΕΑC ΔΝ ΛΕΑΝΘ ΔΥCΣ Δ ΜΑCΔΑΙΡ, ΔΥCΣ ΙΜCΙC ΣΟ CΙΡ ΙCΡΑΕΙΛ, ÓΙΡ ΔΝ ΜΥΙΝCΙΡ Δ ΒΙ ΔΡ CΙ ΔΝ ΛΕΙΝΘ ΘΟ ΔΥΡ ΔΥΝ ΒΑΙC CΑΙΘ ΣΙΑΘ ΤΑΡ ΕΙC ΒΑΙC.
Mt 2 21	Qui surgens accepit puerum et matrem eius et venit in terram Israhel.	So he ¹ arose, and took the child and his mother, and came into the land of Israel.	ΔΥCΣ Θ'ΕΙΡΙC CΕΙCΕΑΝ ΔΥCΣ CÓC ΣΕ ΛΕΙC ΔΝ ΛΕΑΝΘ Γ Δ ΜΑCΔΑΙΡ, ΔΥCΣ ΕΑΙΝΙC ΣΕ ΣΟ CΙΡ ΙCΡΑΕΙΛ.
Mt 2 22a	Audiens autem quod Archelaus regnaret in Iudæa pro Herode patre suo, timuit illo ire.	But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither:	ΔC Θ'ΑΙΡΙC ΣΕ ΑΡCΗΕΛΑΥC Δ ΒΕΙC' Ν-Α ΡΙ ΔΡ ΙÚΒΕΑ Ι Ν-ΙΝΕΑΘ Δ ΔCΑΡ, ΗΕΡΟΘ, ΔΥCΣ ΝΙΟΡ ΛΕΙC ΕΑCΛΑ ΘÓ ΘΥΛ ΑΝCΑΝ;

¹ Who arose, and took the child and his mother, and came into the land of Israel – This Latinism reads badly in English :: better 'So he arose...'

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Mt 2 22b

Et admonitus
in somnis
secessit in partes Galileæ
et veniens habitavit
in civitate,
quæ vocatur Nazareth;

23a.

Mt 2 23b

Ut adimpleretur
quod dictum est per prophetas:
quoniam Nazareus vocabitur.

and being warned
in sleep
retired into the quarters of Galilee.
And coming he dwelt
in a city
called Nazareth:

that it might be fulfilled
which was said by the prophets:
That he shall be called a Nazarene.

AGUS DO TUGAÐ FOLÁRAMH DÓ
I N-A COOLA,
AGUS CUAIÐ SÉ I ZCRÍOCHAIB ZÁILILÍ.
AGUS ÉAINIS SÉ CUN CÓMNUÍZTE
SA BAILE
AR A TUGTAR NASARET,
IONUS ZO ZCÓMLÍONFAÍ
AN NÍO DOUBAIRTE NA FÁIRTE:
OIR TABARFAR NASARÉNAÐ AIR.

XII. UBI IHESUS REMANSIT IN TEMPLO HEROSOLYMIS.

Lc 2 40

Puer autem crescebat
et confortabatur
plenus sapientia,
et gratia dei erat in illo,
et ibant parentes eius
per omnes annos in Hierusalem
in die solenni paschæ.

41.

Lc 2 42

Et cum factus
fuisset annorum duodecim,
ascendentibus illis
in Hierusolymam
secundum consuetudinem
diei festi,
consummatisque diebus
cum redirent,
remansit puer Ihesus
in Hierusalem,
et non cognoverunt
parentes eius.

43.

Lc 2 44

Existimantes autem
esse in comitatu,
venerunt
iter diei
et requirebant eum
inter cognatos et notos,
et non inveniētes
regressi sunt in Hierusalem
quirentes eum.

45.

Lc 2 46

Et factum est,
post triduum
invenerunt illum in templo
sedentem in medio doctorum,
audientem illos
et interrogantem eos.

Lc 2 47

Stupebant autem
omnes
qui eum audiebant
super prudentiam e
t responsis eius
et videntes
admirati sunt.

48a.

Lc 2 48b

Et dixit mater eius ad illum:

And the child grew
and waxed strong,
full of wisdom:
and the grace of God was in him.
And his parents went
every year to Jerusalem,
at the solemn day of the pasch.

And when
he was twelve years old,
they going up
into Jerusalem,
according to the custom
of the feast,
And having fulfilled the days,
when they returned,
the child Jesus remained
in Jerusalem.
And his parents
knew it not.

And thinking
that he was in the company,
they came
a day's journey
and sought him among
their kinsfolks and acquaintance.
And not finding him,
they returned into Jerusalem,
seeking him.

And it came to pass,
that, after three days,
they found him in the temple,
sitting in the midst of the doctors,
hearing them
and asking them questions.

And all
that heard him
were astonished
at his wisdom
and his answers.
And seeing him,
they wondered.

And his mother said to him:

AGUS O'FÁS AN MAC
AGUS DO NEARTUIZ SÉ,
LÁN O'EAZNA,
AGUS BÍ ZRÁSTCA DÓ ANN.
AGUS DO ÉÉZEAÐ A MUINTIR
ZO IERÚSALEM ZAC BLIAM
UM FÉILE NA CÁZGA.
AGUS NUAIR
A BÍ SÉ OÁ BLIAM OÉAZ
DO CUADAR SUAS
ZO IERÚSALEM
DO RÉIR ZHÁIS
NA FÉILE,
AGUS NUAIR A BÍ NA LAETANTA CAÍCTE
AGUS IAO AZ FILLEAÐ
O'FAN AN MAC, ÍOSA,
I N-IERÚSALEM,
AGUS NÍ RAIÐ A FIOS SAN
AZÁ MUINTIR.

CEAPADAR
ZO RAIÐ SÉ AMEASZ NA NOAOIME,
AGUS ÉÁNAÐAR SIUBAL
AON LAE AR AZAIR,
AGUS BÍOÐAR 'ZÁ LORZ AMEASZ
A ZSAOLTA AGUS A LUCT AÍRNE,
AC NÍ O'FUARAÐAR É,
AGUS O'FILLEAÐAR ZO IERÚSALEM,
'ZÁ LORZ.

AGUS DO ÉÁRLA,
TAR ÉIS TRÍ LÁ
ZO O'FUARAÐAR É SA TEAMPUL
'N-A SHIÖE AMEASZ NA N-OLLAM,
AZ ÉISTEAÐT LEÓ
AGUS 'ZÁ ZCEISOIÚ.

AGUS BÍ IONGNA
AR A RAIÐ AZ ÉISTEAÐT LEIS,
MAR ZEALL AR A ZUNTAÐT
AGUS AR NA FREAZRAÍ
A TUGAÐ SÉ.
AGUS BÍ IONGNA ORÉA-SAN
NUAIR A CONACAÐAR É.

AGUS DOUBAIRTE A MÁÉAIR LEIS:

Lc 2 48c	fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quærebamus te.	Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.	Δ ἡνιc, καὶ ἐσὶ σο ἀτά θέαντα ἀσac οἱ αἰνῶν? Ἰδέσc, ὅτι τ'ἀέταιρ ἀσuf mise σο βυαντα ἀρ το λοῖc.
Lc 2 49	Et ait ad illos: quid est quod me quærebatis? nesciebatis, quia in his quæ patris mei sunt oportet me esse?	And he said to them: How is it that you sought me? Did you not know that I must be about my father's business?	Ἀσus ουβαιρε σέ λεό: καὶ εἰγε σο ραβδουαιρ ἀρ μο λοῖc? ἡά ραιὺ ἴfιος ἀσαιὺ ἡάc φολαίρ μέ θεῖc ἰns na neicib a baíneann le m'ἀέταιρ?
Lc 2 50	Et ipsi non intellexerunt verbum quod locutus est ad illos,	And they understood not the word that he spoke unto them.	Ἀσus ἡίορ εἰγεατ'ουαρ-σαν ἀη φοcαι ἀ λαβουαιρ σέ λεό.
51a.	et discendit cum eis et venit Nazareth et erat subditus illis.	And he went down with them and came to Nazareth and was subject to them.	Ἀσus ο'fίλλ σέ ἀnuas λεό Ἀσus εἰανίc σέ σο nasaret, Ἀσus ὅτι σέ ὡmal τοῖc.
Lc 2 51b	Et mater eius conservabat omnia verba hæc in corde suo,	And his mother kept all these words in her heart.	Ἀσus το cοimeáo a mácaif na focail sin σο léir 'n-a croíbe féin.
52.	et Ihesus proficiebat sapientia ætate et gratia apud deum et homines.	And Ihesus advanced in wisdom and age and grace with God and men.	Ἀσus το cυαιὺ ἴosa ἀρ ἀσαιὺ i n-easna Ἀσus i n-aοis, Ἀσus i nḡrácta i lácair ὅε Ἀσus ουaοime.

XIII. UBI IOHANNES BAPTISTA APPARUIT IN ISRAHEL.

Lc 3 1	Anno quintodecimo imperii Tiberii Cæsaris, procurante Pontio Pilato Iudæam, tetrarcha autem Galileæ Herode, Philippo autem fratre eius tetrarcha Ituræ et Trachonitidis regionis, et Lysania tetrarcha Abilinæ,	Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina:	sa cúigmáo bliain óeas o'ímpireáct tiberias caesar, nuair a bí pontius pílat i n'uaáctarán ar lúdaéa, Ἀσus hēróo 'n-a éctrarc ar ḡaililí, Ἀσus a o'riéáir pílib 'n-a éctrarc ar ituria Ἀσus ἀρ éríc trachonítis, Ἀσus lysanias 'n-a éctrarc ar abilína,
2.	sub principibus sacerdotum Anna et Caipha, factum est verbum dei super Iohannem Zachariæ filium in deserto.	Under the high priests Anna and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert.	i n aimsir ἀη óá árhoáacac annas ἀsuf caípas, το εἰάrla bríacac ὅε ἀρ eóin mac sacarias sa o'fásáct.
Lc 3 3	Et venit in omnem regionem Iordanis prædicans baptismum pænitentiae in remissionem peccatorum	And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins,	Ἀσus εἰανίc σέ ἀρ fuib na ḡcrióc σο léir ἀρ bruaáct lórdain ἀs fósacac baíste cūn aicríge Ἀσus cūn maíteaínnacais peacáí, ouereáo é:
Mt 3 2a	dicens:	saying:	

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Mt 3 2b

pænitentiam agite,
adpropinquavit enim
regnum cælorum.

Do penance:
for the kingdom of heaven
is at hand.

Ծեմը՝ աւերիցե,
որ տա՛րիցեա՛տ նա Երևա՛տս
Եւա՛նջէ Լի՛ն.

Mt 3 3

Hic est enim
qui dictus est
per Esaiam prophetam
dicentem:
vox clamantis
in deserto:
parate viam domini,
rectas facite semitas eius.

For this is he
that was spoken of
by Isaias the prophet,
saying:
A voice of one crying
in the desert,
Prepare ye the way of the Lord,
make straight his paths.

Օր ին է
ան է-է ար
ար Լաւա՛յր Իսայիս քա՛յն
նաւա՛յր ածու՛նալէ թէ:
Տը՛ ծու՛նէ ա՛յ ճլաօ՛ծա՛ճ
սա Երա՛նա՛ճ,
Օլլա՛մ-ւը՛նը՛ն ան էսլի՛ց Դօ՛ն Երեւա՛րնա;
Ծեմը՛ն ա Դօ՛ւրէր Դօ՛ Դիրի՛ն Դօ՛.

Lc 3 5

Omnis vallis implebitur
et omnis mons et collis
humiliabitur,
et erunt prava
in directa
et aspera in vias planas,

Every valley shall be filled
and every mountain and hill
shall be brought low:
and the crooked
shall be made straight,
and the rough ways plain.

Լիօնքա՛ր չա՛ճ ճլեան,
ա՛յս Իսթօքա՛ր
չա՛ճ սլա՛ծ ա՛յս չա՛ճ շնօ՛ւ,
ա՛յս եւր չա՛ճ շա՛մ
՛ն-ա Դիրեա՛ճ
ա՛յս չա՛ճ չար՛ծ ՛ն-ա սլի՛ց րէր՛ն,

6.

et videbit omnis caro
salutare dei.

And all flesh shall see
the salvation of God.

ա՛յս շիքը՛ն չա՛ճ քօլ
ան սլա՛նն ա Դեանքա՛ր Դա.

Jn 1 7

Hic venit in testimonium,
ut testimonium perhiberet
de lumine,
ut omnes crederent
per illum.

This man came for a witness,
to give testimony
of the light,
that all men might believe
through him.

Շա՛նց թէ ին շն քա՛ն քա՛նալիս,
իօնս չօ նօեանքա՛ծ թէ քա՛նալիս
Ի Դաօ՛ծ ան էսօլիս,
իօնս չօ չքրեթքեա՛ծ չա՛ճ աօմնէ
էրի՛ն.

8.

Non erat ille lux,
sed ut testimonium perhiberet
de lumine.

He was not the light,
but was to give testimony
of the light.

Ո՛ր թ'է ան սօլս է,
ա՛ճ շն քա՛նալիս Դեանա՛մ
Ի Դաօ՛ծ ան էսօլիս.

9.

Erat lux vera,
quæ inluminat omnem hominem
venientem in mundum.

That was the true light,
which enlighteneth every man
that cometh into this world.

Դօծ՛ է ին ան սօլս
քիօր ա թօլլիցեան չա՛ճ ծու՛ն
Դ'ա՛ Դաճան ար ան թաօճալ թօ.

Jn 1 10

In mundo erat
et mundus per ipsum factus est,
et mundus eum non cognovit.

He was in the world:
and the world was made by him:
and the world knew him not.

Դի թէ ար ան թաօճալ,
ա՛յս Իս էրի՛ն ա Դեւեա՛ծ ան թաօճալ,
ա՛յս ո՛ր ալէ՛ն ան թաօճալ է.

11.

In propria venit
et sui eum non receperunt.

He came unto his own:
and his own received him not.

Իս շն ա շօ՛ւա քէմ ա Շա՛նց թէ,
ա՛յս ո՛ր ճլա՛ճ ա մա՛նքա՛ր քէմ է.

Jn 1 12

Quotquot autem
receperunt eum,
dedit eis potestatem
filios dei fieri,
his qui credunt
in nomine eius:

But as many as
received him,
he gave them power
to be made the sons of God,
to them that believe
in his name.

Աճ ան մէրօ
ա ճլա՛ճ է
շս թէ Դօլն
չօ նօեանքա՛յ շա՛ն Դէ Դօլն,
ան մա՛նքա՛ր ա շրեւեան
Ի ն-ա աօմն.

Jn 1 13.	qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex deo nati sunt.	Those born ¹ , not of blood, nor of the will of the flesh, nor of the will of man, but of God.	ΝΑC Δ' ΠΟΛΑΙΘ, ΝΑ Δ' ΤΟΙΛ ΝΑ CΟΛΝΑ, ΝΑ Ο ΤΟΙΛ ΦΙΡ, Α ΣΙΟΛΡΑΘΑΡ, ΔC Ο ΎΙΑ.
Jn 1 14	Et verbum caro factum est et habitavit in nobis, et vidimus gloriam eius, gloriam quasi unigeniti a patre, plenum gratiae et veritatis.	And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth.	ΑCΥC ΘΟ ΎΕΙΜ ΦΕΟΙΛ ΎΕ'Ν ΎΡΙΑCΑΡ, ΑCΥC ΘΟ CΟΜΗΝΥC Ι Ν-ΑΡ ΜΕΑC, ΑCΥC CΟΝΑCΑΜΑΙΡ Α ΞΙΛΟΙΡΕ ΜΑΡ ΞΙΛΟΙΡΕ ΑΟΝ ΜΙC ΑΝ ΔCΑΡ, ΛΑΝ ΎΕ ΞΡΑCΤΑ ΑCΥC Ύ'ΦΙΡΙΝΝΕ.
Jn 1 15	Iohannes testimonium perhibet de ipso et clamat dicens: hic erat quem dixi vobis, qui post me venturus est, ante me factus est, quia prior me erat.	John beareth witness of him and crieth out, saying: This was he of whom I spoke: He that shall come after me is preferred before me: because he was before me.	ΤΥCΑΝΝ ΕΘΙΝ ΦΙΑΘΝΑΙCΕ 'Ν-Α CΑΘΘ, ΑCΥC ΛΑΘΡΑΝΝ ΣΕ ΟC ΑΡΘ ΑCΥC ΎΕΙΡ ΣΕ: Ύ'Ε ΣΕΟ ΑΝ C-Ε ΑΡ Α ΝΟΥΘΑΡC: ΑΝ C-Ε ΑCΑ ΛΕ CΕΑCΤ ΑΜ' ΎΙΑΙΘ ΘΟ CΥΙΡΕΑΘ ΡΟΜΑΜ Ε, ΟΙΡ ΒΙ ΣΕ ΡΟΜΑΜ.
Jn 1 16	Et de plenitudine eius nos omnes accipimus et gratiam pro gratia, quia lex per Moysen data est, gratia et veritas per Ihesum Christum facta est.	And of his fulness we all have received: and grace for grace. For the law was given by Moses: grace and truth came by Jesus Christ.	ΑCΥC ΑC Α ΛΙΟΝΜΑΙΡΕ ΙCΕΑΘ ΞΙΛΑCΑΜΑΙΡΝΕ ΞΟ ΛΕΙΡ, ΑCΥC ΞΡΑCΤΑ ΑΡ ΞΡΑCΤΑ. ΟΙΡ ΘΟ CΥCΑΘ ΑΝ ΎΛΙΞ CΡΕ ΜΑΟΙC, ΑCΥC ΘΟ ΎΕΜΕΑΘ ΞΡΑCΤΑ ΑCΥC ΦΙΡΙΝΝΕ CΡΕ ΙΟCΑ CΡΙCΤ.
Jn 1 18	Deum nemo vidit umquam, unigenitus filius, qui est in sinu patris, ipse narravit.	No man hath seen God at any time: the only begotten Son who is in the Bosom of the Father, he hath declared him.	ΝΙ ΦΕΑCΑΙΘ ΔΟΙΝΝΕ ΡΙΑΜ ΎΙΑ; ΑΝ C-ΑΟΝ ΜΑC ΑCΑ Ι Ν-ΥCΤ ΑΝ ΔCΑΡ ΙCΕ Ύ'ΑΙCΤΡΙC.
Mt 3 4	Ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos, esca autem eius erat locusta et mel silvestre.	And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.	ΑCΥC ΙCΕ ΕΑΘΑC Α ΒΙ ΑΡ ΕΘΙΝ ΝΑ ΕΑΘΑC ΎΕΑΝCΑ ΎΕ ΡΥΔΙΝΝΕΑC CΑΜΑΛ, ΑCΥC CΡΙΟC ΛΕΑCΑΙΡ ΑΡ Α CΟΜ; ΑCΥC ΙCΕ ΒΙΑ Α ΒΙ ΑΙCΕ 'ΝΑ ΛΟCΥΙCΤΙ ΑCΥC ΜΙΛ ΦΙΑΙΝ.
Mt 3 5	Tunc exiebat ad eum Hierusolima et omnis Iudæa et omnis regio circa Iordanem, et baptizabantur in Iordane	Then went out to him Jerusalem and all Judea, and all the country about Jordan: And were baptized by him in the Jordan,	ΑCΥC ΒΙ ΙΕΡΥCΑΛΕΜ ΑC ΎΟΛ ΑΜΑC ΑC CΡΙΑΛΛ ΑΙΡ ΑΝ ΥΑΙΡ CΙΝ, ΑCΥC ΛΥΘΑΕΑ ΞΟ ΛΕΙΡ, ΑCΥC ΑΝ ΎΥCΑΙC ΞΟ ΛΕΙΡ CΙΜΠΑΛ ΑΡ ΑΝ ΙΟΡΔΑΝ. ΑCΥC ΒΙ ΣΕ ΞΑ ΜΒΑΙCΤΕ CΑ Ν-ΙΟΡΔΑΝ
6a.			

¹ 'Who are born' :: Latinism :: better translated as 'Those born'

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Mt 3 6b.

ab eo, confitentes
peccata sua.

confessing
their sins.

agus iad as déanam faoisóime
i n-a bpeacaib.

Mt 3 7

Videns autem multos
Phariseorum
et Sadducæorum
venientes ad baptismum suum
dixit eis:
progenies viperarum,
quis demonstravit vobis fugere
a futura ira?

And seeing many
of the Pharisees
and Sadducees
coming to his baptism,
he said to them:
Ye brood of vipers,
who hath shewed you to flee
from the wrath to come?

agus conaic sé mórán
des na fairisínig
agus des na saducúineadaib
as teacht cun an baiste cuige,
agus dubairt sé leo:
a shlocht na n-aicreac nime,
cé cuir ar búr súilb daoib-se
an fear as atá cúigib do seachad?

Mt 3 8

Facite ergo fructum
dignum pœnitentiæ,
et ne velitis dicere
intra vos:
patrem habemus
Abraham;
dico enim vobis,
quoniam potest deus
ex lapidibus istis
suscitare filios Abraham.

Bring forth therefore fruit
worthy of penance.
And think not to say
within yourselves,
We have Abraham
for our father.
For I tell you
that God is able
of these stones
to raise up children to Abraham.

má's ead tugaid torad uaid
a beir do réir na n-aicreige.
ná h-abraib
i n-búr n-aighe:
atá ábraham
i n-a acair asainn;
óir deirimse lib
sur féoir do dia clann
a déanam d'ábraham
des na clocaib sin.

Mt 3 10

Iam enim securis
ad radicem arborum posita est;
omnis ergo arbor
quæ non facit fructum bonum,
excidetur
et in ignem mittetur.

For now the axe is laid
to the root of the trees.
Every tree therefore
that doth not yield good fruit,
shall be cut down,
and cast into the fire.

atá an tuas ceana féin
ar préim na scrann.
agus gac crann
ná tabarfaib torad fóganca
uaid leasfar é
agus curfar sa teme é.

Lc 3 10

Et interrogabant eum turbæ
dicentes:
quid ergo
faciemus?

And the people asked him,
saying:
What then
shall we do?

agus do ceistig na daoime é,
agus dubarad:
cad atá le déanam asainn
má 'sead?

11.

Respondens autem
dicebat illis:
qui habet duas tunicas,
det non habenti,
et qui habet escas,
similiter faciat.

And he answering,
said to them:
He that hath two coats,
let him give to him that hath none;
and he that hath meat,
let him do in like manner.

agus o'freaasair sé
agus dubairt leo:
an t-é go bfuil dá casóig
aige tugad sé do'n t-é ná fuil aige;
agus an t-é go bfuil bia aige
veinead sé mar an gcéadna.

Lc 3 12

Venerunt autem et publicani,
ut baptizarentur,
et dixerunt ad illum:
magister,
quid faciemus?
At ille dixit ad eos:
nihil amplius
quam constitutum est
vobis faciatis.

And the publicans also came
to be baptized
and said to him:
Master,
what shall we do?
But he said to them:
Do nothing more
than that which is
appointed you.

agus éainig puibliocánaig
as triall air go mbaiscfe iad,
agus dubarad leis:
a máigistair,
cad atá le déanam asainn?
agus dubairt seisean leo:
ná veinió níor mó
'ná mar atá ceapairte
daoib le déanam.

Lc 3 14a

Interrogabant eum et milites
dicentes:
quid faciemus et nos?
Et ait illis:
neminem conculatis
neque calumniam faciatis

And the soldiers also asked him,
saying:
And what shall we do?
And he said to them:
Do violence to no man,
neither calumniate any man;

agus do ceistig faigheoirí é,
agus dubarad:
cad atá le déanam asainne?
agus dubairt sé leo:
ná veinió lámháir ar doimne,
agus ná veinió cúlcair ar doimne,

Lc 3 14b	et contenti estote stipendiis vestris.	and be content with your pay.	ΔΣΥΣ ΒÍΘÍΘ ÑÁΣΣΑ ΛΕ ΝΘÚΡ ΣΤΥΑΡΑΣΘΑΛ.
Lc 3 15	Existimante populo et cogitantibus omnibus in cordibus suis de Iohanne, ne forte ipse esset Christus,	And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ:	ΔΣΥΣ ΒÍ ΝΑ ΘΑΟΙΝΕ ΔΣ ΒΡΕΙΘΝÍÚ ΔΣΥΣ ΔΣ ΜΑÇΤΝΑΜ 'Η-Δ ΣΥΡΟΙΘΕ ΦΕÍΝ Ι ΘΥΑΘΘ ΕÓΙΝ, ΣΟ ΜΒ'ΦΕΙΘΙΡ
Jn 1 19b.	miserunt Iudæi ab Hierusolimis sacerdotes et levitas, ut interrogarent eum: tu quis es?	the Judeans sent from Jerusalem priests and Levites to him, to ask him: Who art thou?	ΣΥΡ Θ'É ÇΡΙΟΣΤ É, Α ÇΥΙΡ ΝΑ ΙΥΘΑΙΣ ΔΣ ΤΡΙΔΛΛ ΔΙΡ Ó ΙΕΡÚΣΑΛΕΜ
20.	Et confessus est et non negavit et confessus est, quia non sum ego Christus.	And he confessed and did not deny: and he confessed: I am not the Christ.	ΣΑΣΔΑΙΡΤ ΔΣΥΣ ΛΕΒÍΤΕΔÇΑ ÇÚΝ Α ΦΙΑΦΡΑΙΣΕ ΘΕ, ÇÉ Η-É ÇΥΣΑ?
Jn 1 21	Interrogaverunt eum: quid ergo, Helias es tu? et dixit: non sum. Propheta es tu? et respondit non.	And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.	ΔΣΥΣ Θ'ΦΙΑΦΡΑΙΣΕΑΘΑΡ ΘΕ: ÇΑΘ ΕΙΛΕ ΜΑ 'ΣΕΑΘ? ΑΝ ΤΥ ΕΛΙΑΣ? ΔΣΥΣ ΘΥΒΑΙΡΤ ΣΕ: ΝÍ ΜΕ. ΑΝ ΤΥ ΑΝ ΦΑÍΘ?
Jn 1 22	Dixerunt ergo ei: quis es? ut responsum demus his qui miserunt nos; quid dicis de te ipso?	They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?	ΔΣΥΣ ΘΥΒΑΙΡΤ ΣΕ: ΝÍ ΜΕ. ΘΥΒΡΘΑΡ ΛΕΙΣ, Θ'Α ΒΡΙΣΣ ΣΙΝ: ÇÉ Η-É ÇΥ, ΙΟΝΥΣ
23.	Ait: ego vox clamantis in deserto: parate viam domini, sicut dixit Esaias propheta.	He said: I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias.	ΔΣΥΣ ΘΥΒΑΙΡΤ ΣΕ: ΝÍ ΜΕ. ΘΥΒΡΘΑΡ ΛΕΙΣ, Θ'Α ΒΡΙΣΣ ΣΙΝ: ÇÉ Η-É ÇΥ, ΙΟΝΥΣ
24.	Et qui missi fuerant erant ex Pharisæis.	And they that were sent were of the Pharisees.	ΣΟ ΜΒΕΑΡΦΑΙΜÍΣ ΦΡΕΔΣΡΑ ΔΣ ΤΡΙΔΛΛ ΔΡ ΑΝ ΜΥΝΤΙΡ Α ÇΥΙΡ ΑΝΣΟ ΣΙΝΝ? ÇΑΘ ΘΕΙΡΙΡ ΑΘ' ÇΑΘΘ ΦΕÍΝ? ΘΥΒΑΙΡΤ ΣΕ: ΣΥÇ ΘΥΙΝΕ ΙΣΕΑΘ ΜΕ ΔΣ ΣΛΑΘΘΑÇ ΣΑ Θ'ΦΑΣΑÇ, ΘΕΙΝÍΘ ΣΛÍΣ ΑΝ ΤΙΣΕΑΡΝΑ ΘΟ Θ'ΙΡΙÚ; ΜΑΡ ΑΘΥΒΑΙΡΤ ΙΣΑÍΑΣ ΦΑÍΘ.
Jn 1 25	Et interrogaverunt eum et dixerunt: quid ergo baptizas, si tu non es Christus neque Helias neque propheta?	And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?	ΔΣΥΣ ΘΕ ΣΝΑ ΦΑΙΡΙΣÍΝÍΣ ΑΘ ΕΑΘ ΝΑ ΤΕΔÇΤΑΙΡΙ. ΔΣΥΣ ΘΟ ÇΕΙΣΤΙΣΕΑΘΑΡ É, ΔΣΥΣ ΘΥΒΡΑΘΑΡ ΛΕΙΣ: ÇΑΘ ÇΥΣΕ ΣΟ ΝΘΕΙΝΕΑΝΝ ΤÚ ΒΑΙΣΤΕΑΘ ΜΥΡΑ ΤΥ ÇΡΙΟΣΤ ΝΑ ΕΛΙΑΣ, ΝΑ ΑΝ ΦΑÍΘ?
Jn 1 26a ¹	Respondit eis Iohannes dicens:	John answered them, saying:	Θ'ΦΡΕΔΣΑΙΡ ΕÓΙΝ ΙΑΘ ΔΣΥΣ ΘΥΒΑΙΡΤ ΣΕ ΛΕÓ: ΤΑÍΜ-ΣΕ ΔΣ ΒÚΡ ΜΒΑΙΣΤΕ ΛΕ Η-ΥΙΣΣΕ ÇÚΝ ΔΙÇΡΙΣΣΕ, ΑÇ ΑΝ Τ-É ΑΤΑ ΔΣ ΤΕΔÇΤ ΑΜ' Θ'ΙΑΙΘ ΙΣ ÇΟΜΑÇΤΑΙΣΕ É 'ΝΑ ΜΙΣΕ,
Mt 3 11a	ego quidem vos baptizo in aqua in pænitentiam; qui autem post me venturus est, fortior me est,	I indeed baptize you in water unto penance, but he that shall come after me, is mightier than me ² ,	

Luke 3:15 into John 1:19b: This suture needs to be examined. Does it make sense? Does it read nicely, following the precious style of Father Peter?

¹ Sievers missed this link.

² 'is mightier than I' :: This is gramatically incorrect. It should be 'is mightier than me'

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Mt 3 11b	cuius non sum dignus calciamenta portare.	whose shoes I am not worthy to bear:	agus ní fiú me go n'óéanfaimh a bróga d'iompar;
Jn 1 26b.	Medius autem vestrum stetit, quem vos non scitis.	one in the midst of you, whom you know not,	ac tá 'n-a seasamh i n'úr meas baine nác aicín daoib-sé,
Mt 3 11c	Ipse vos baptizavit in spiritu sancto et igne.	he shall baptize you in the Holy Ghost and fire.	baistfí sé sin sib leif an spioraio naomh agus le teime.
Mt 3 12	Cuius ventilabrum in manu sua, et permundavit aream suam et congregavit triticum suum in horreum, paleas autem comburet igni inextinguibili.	Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.	Tá a gléas cáite i n-a lámh aige, agus glanfaio sé a úrlár buailte, agus cruinneócaio sé a cuio cruineadctár istead sa sgioból, agus loisfí sé an lócán le teime nác féidir a múcao.
Lc 3 18	Multa quidem et alia exhortans evangelizabat populo.	And many other things exhorting did he preach to the people.	agus do craobhsaoil sé a lán neite eile do sna daoine 'sá gcómairliú.
Jn 1 28.	Hæc in Bethania facta sunt trans Iordanem, ubi erat Iohannes baptizans.	These things were done in Bethania, beyond the Jordan, where John was baptizing.	do éarla na neite sin i mbeathania lastall de'n Iordan, mar a raib eóin as baistead na ndaoine.

XIII. UBI IHESUS BAPTIZARETUR AB IOHANNE.

Mt 3 13	Tunc venit Ihesus in Galilea in Iordanem ad Iohannem, ut baptizaretur ab eo.	Then cometh Jesus in Galilee in the Jordan, unto John, to be baptized by him.	Ansán do éainis íosa i n'saililí go dtí an Iordan, as triall ar eóin, cun go mbaistfeadh eóin é.
Lc 3 23a	et ipse Ihesus erat incipiens quasi annorum triginta, ut putabatur filius Ioseph.	And Jesus himself was beginning about the age of thirty years: being, as it was supposed, the son of Joseph.	agus bí íosa féin as dul 'n-a deicthao bliain fícto nó mar sin, 'n-a mac, dar le daoine, as Iosep,
Mt 3 14	Iohannes autem prohibebat eum dicens: ego a te debeo baptizari, et tu venis ad me.	But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?	ac bí eóin 'sá cosg, agus deireadh sé: Is doim-sa is sábh baiste d'fáil uair-se; agus tusa as teadt as triall orm-sa?
15.	Respondens autem Ihesus dixit ei: sine modo, sic enim decet nos implere omnem iustitiam. Tunc dimisit eum.	And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him.	agus d'freadaí íosa é agus duairc sé leis: leis liom anois, óir is mar seo is cóir dúinn sac fíoraontact do cómlíonaó. Ansán do géill sé do.
Lc 3 21	Factum est autem, cum baptizaretur omnis populus et Ihesu baptizato et orante,	Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying,	do éarla, ámtad, nuair a bí na daoine go léir d'á mbaistead, agus nuair a baistead íosa agus bí sé as suíre,
Mt 3 16a	confestim ascendit de aqua.	forthwith came out of the water:	éainis sé aníos ar an uisge láitead;

Mt 3:11b, Jn 1:26b, Mt 3:11c: This suture is complex, and the phrase from John is used as a nominative qualifier for the second phrase from Matthew. Does this suture make good sense? Does it maintain Father Peter's style?

Mt 3:13: The vulgate and Douay have 'a Galilea', (abl), 'from Galilee', SG56, here has 'in Galilea', (abl), or 'in, ie, within, Galilee', I had here wrongly translated as if accusative, meaning 'into', this needed correcting. I have therefore assumed that the meaning in SG56 is that the action all took place in Galilee, ie, West bank of the Jordan, North of the Sea of Galilee.

Mt 3 16b	Ecce aperti sunt ei cæli et vidit spiritum dei descendentem corporali specie ut columbam, venientem super se.	And lo, the heavens were opened to him: and he saw the Spirit of God descending in a bodily shape, as a dove, and coming upon him.	agus féac, do h-osaalaò na flacais bó, agus conaic sé spioraio dé as teac̃t anuas. i rioct corparc̃a, mar beaò colúr agus as túirliocan air. agus féac, suc̃ as na flacais a'ubairt: is tusa mo mac óilis; is ort ac̃a mo greann.
Mt 3 17a	Et ecce vox dicebat de cælis: <i>tu es filius meus dilectus, in te complacuit mihi.</i>	And behold a voice from heaven saying: <i>Thou art my beloved Son. In thee I am well pleased.</i>	agus do eus eóin fiaónaise uaio agus ubairt: do conac an spioraio naom̃ as teac̃t anuas ó neam̃ i rioct colúr, agus do scao sé air. agus níor aic̃neas-sa é, ac̃ an t-é a cuir mé as beanañ baiste i n-uisge ubairt sé liom:
Lc 3 22d			An t-é go bfeicfir an spioraio as túirliog air agus as fanm̃aint air, siné an t-é a beimeann baisteao sa spioraio naom̃. agus do conac; agus eusas fiaónaise sur b'é mac dé é seo.
Jn 1 32	Et testimonium perhibuit Iohannes dicens: quia vidi spiritum descendentem quasi columbam de cælo, et mansit super eum, et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit:	And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven; and he remained upon him. And I knew him not: but he who sent me to baptize with water said to me:	
33a.		He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost, and I saw: and I gave testimony that this is the Son of God.	
Jn 1 33b	Super quem videris spiritum descendentem et manentem super eum, hic est qui baptizat in spiritu sancto; et ego vidi et testimonium perhibui, quia hic est filius dei.		
34.			

XV. UBI IHESUS DUCTUS EST AB SPIRITU IN DESERTUM.

Mt 4 1	Tunc Ihesus ductus est in deserto a spiritu, ut temptaretur a diabulo.	Then Jesus was led by the spirit into the desert, to be tempted by the devil.	Ansan do seól an spioraio íosa isteaó sa b'fásac̃ cun go scurfaí caé air ó'n noibbal.
Mt 4 2	Et cum ieiunasset quadraginta diebus et XL noctibus, postea esuriit.	And when he had fasted forty days and forty nights, afterwards he was hungry.	agus nuair a b'í croscaò beanta aige ar feaò daóad lá agus daóad oioce ansan do éinīs ocras air.
Mt 4 3	Et accedens temptator dixit ei: si filius dei es, dic ut lapides isti panes fiant.	And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.	agus éinīs an t-áirseoir asuf ubaist sé leis: ma's tu mac dé óruiḡ arán a beanañ ves na clocaib sin.
4a.	Qui respondens dixit: scriptum est:	But he ¹ answered and said: It is written,	agus ubairt seisean 'já f'reasraò: cá sgríob̃ta:

Mt 3:16b, Lc 3:22b, Mt 3:16c: This is a complex suture. HELP!!

¹ 'Who answered...' — This Latinism reads badly in English :: better 'But he answered...'

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Mt 4 4b.

*non in solo pane
vivit homo,
sed in omni verbo
quod procedit
de ore dei.*

*Not in bread alone
doth man live,
but in every word
that proceedeth
from the mouth of God.*

*ní h-ar arán amáin
a máireann an duine,
ac ar an uile focal
o'á b'cagann
ó béal de.*

Mt 4 5

Tunc assumit eum diabolus
in sanctam civitatem
et statuit eum supra
pinnaculum templi
et dixit ei:

Then the devil took him
up into the holy city,
and set him upon
the pinnacle of the temple,
and said to him:

Ansán do éos an c-áirseóir
leis é isceac sa c'acair naom'ca,
agus cuir sé 'n-a sheasam
ar spuaic an teampuill é.

6.

si filius dei es,
mitte te deorsum;
scriptum est enim,
quia angelis suis
mandavit de te,
et in manibus
tollent te,
ne forte offendas
ad lapidem pedem tuum.

If thou be the Son of God,
cast thyself down,
for it is written:
That he hath given his angels
charge over thee,
and in their hands
shall they bear thee up,
lest perhaps thou dash
thy foot against a stone.

Agus bu'dairt sé leis:
má's tu mac de
cait tu féin le fánair.
Óir tá sgríobta:
mar go 'cu' fé óróú
o'á amsealaib' do' éadob,
agus glacfaid sib' do
'n-a lámhaib' tu
sar a mbuailfá
do éos i s'coinnib' cloíche.

7.

Ait illi Ihesus:
rursum scriptum est:
*non temptabis
dominum deum tuum.*

Jesus said to him:
It is written again:
*Thou shalt not tempt
the Lord thy God.*

Bu'dairt íosa leis:
tá rud eile sgríobta, leis:
ná vein f'romad ar
do éigearna dia.

Mt 4 8

Iterum assumit eum diabolus
in montem excelsum valde
et ostendit ei omnia regna
mundi
et gloriam eorum

Again the devil took him up into
a very high mountain,
and shewed him all the kingdoms of
the world,
and the glory of them,

Ansán do rus an c-áirseóir leis
é go mulla'c chuic a bí ana-áró,
agus éaisbeáin sé dó rígeac'ta an
domáin go léir,
agus a n'grádam;

9.

et dixit illi:
*hæc tibi omnia dabo,
si cadens adoraveris me.*

and said to him:
All these will I give thee,
if falling down thou wilt adore me.

Agus bu'dairt sé leis:
tabarfaid iad san go léir duic
ac sléac'ta' doom agus mé o'ad'rao.

10.

Tunc dicit ei Ihesus:
vade Satanas!
scriptum est:
*dominum deum tuum adorabis
et illi soli serves.*

Then Jesus saith to him:
Begone, Satan:
for it is written:
*The Lord thy God shalt thou adore,
and him only shalt thou serve.*

Ansán bu'dairt íosa leis:
Im'c'is, a sáctaim;
Óir tá sgríobta:
ad'arfaid tú do éigearna dia,
agus beid tú umal dó san amáin.

Lc 4 13a

Et consummata
omni temptatione
tunc reliquit eum diabolus

And all the temptation
being ended,
then the devil left him

Mt 4 11a

usque ad tempus;

for a time;

Lc 4 13c

eratque

and he was

Mc 1 13b

cum bestiis,

with beasts,

Mt 4 11b

et ecce
angeli accesserunt
et ministrabant ei.

and behold
angels came
and ministered to him.

Agus nuair a bí
an ca'c go léir críochnuig'te,
ansán o'im'c'is an c-áirseóir uaid,
ar fead' aimsire;
agus bí sé
ameas' na mbeic'geac' all'ca,
agus féac',
é'áin'is na h-ain'gil
agus beinead'ar fri'cálam' air.

XVI. UBI DUO DISCIPULI IOHANNIS SECUTI SUNT IHESUM.

Jn 1 35 a

Alter die iterum
stabat Iohannes

The next day again
John stood

An la 'n-a diaid' san airís
bí eóin 'n-a scaob,

Lc 4 13a, Mt 4 11a, Lc 4 13c, Mc 1 13b, Mt 4 11b: Complex weaving: the phrases seem to be complete, but.HELP!!!.

Jn 1 35b 36.	et ex discipulis eius duo, et respiciens Ihesum ambulantem dicit: ecce agnus dei!	and two of his disciples, and beholding Jesus walking, he saith: Behold the Lamb of God!	agus beirt d'á deisgiobuil, agus bí sé as féacaint ar íosa as siubál, agus duðairt sé: féac uan dé, féac an t-é a éogann peacab an domain!
29 ¹	ecce qui tollet peccata mundi!	Behold him who taketh away the sin of the world!	agus d'airis an beirt deisgiobul é as ráb na cainte, agus do leanabair íosa.
Jn 1 37	Et audierunt eum discipuli loquentem et secuti sunt Ihesum.	And the two disciples heard him speak: and they followed Jesus.	agus d'iompuis íosa, agus conaic sé iad 'sá leanmáint, agus duðairt sé leó: Cao 'cá uaió?
38.	Conversus autem Ihesus et videns eos sequentes se, dicit eis: quid quæritis? Qui dixerunt ei: rabbi (quod dicitur interpretatum magister) ubi habitas?	And Jesus turning and seeing them following him, saith to them: What seek you? They said to him ² : Rabbi (which is to say, being interpreted, Master), where dwellest thou?	agus duðairt leis: A Rabbí (sé sin le ráb, a máigistir), cá scómuiseann tú? agus duðairt sé leó: Caisiú agus feicró.
39.	Dicit eis: venite et videte. Venerunt et viderunt ubi maneret, et apud eum manserunt die illo; hora autem erat quasi decima.	He saith to them: Come and see. They came and saw where he abode: and they stayed with him that day. Now it was about the tenth hour.	agus cánabair agus conacabair cár cómnuiú sé, agus d'fhanabair i n'focair an lá san; agus bí sé tímpal an deicmáb h-uair.
Jn 1 40	Erat autem Andreas, frater Simonis Petri, unus e duobus qui audierant ab Iohanne et secuti fuerant eum.	And Andrew, the brother of Simon Peter, was one of the two who had heard from John and followed him.	agus buine de'n beirt a bí as éisteac le h-eóin agus do lean íosa ab eadó ainorais, oriocháir Síomón ar ar tugabair peabair.
Jn 1 41	Invenit hic primum fratrem suum Simonem et dicit ei: invenimus Messiam (quod est interpretatum Christus),	He findeth first his brother Simon and saith to him: We have found the Messias, which is, being interpreted, the Christ,	do fuair sé sin ar ocús a oriocháir féin, Síomón, agus duðairt sé leis: do fuaramair an Messias (sé sin le ráb, an críost).
42.	et adduxit eum ad Ihesum. Intuitus autem eum Ihesus dixit: tu es Simon filius Iohanna, tu vocaris Cephas (quod interpretatur Petrus).	and he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona. Thou shalt be called Cephas, which is interpreted Peter.	agus eus sé leis é as triall ar íosa. agus d'féac íosa air, agus duðairt sé: tusa Síomón mac Ióna. Cabarfar ort cépas (eadon peabair).

XVII. DE PHILIPPO ET NATHANAEL.

Jn 1 43	In crastino voluit exire in Galileam; et invenit Philippum et dicit ei: sequere me. Erat autem Philippus a Bethsaida, civitate	On the following day, he wanted to ³ go forth into Galilee: and he findeth Philip, And Jesus saith to him: follow me. Now Philip was of Bethsaida, the city of	ba mian leis dul, lár n-a máireac, so saililí, agus do fuair sé pilib; agus duðairt íosa leis: lean mise. agus ó bethsaida, ó cachaí ainorais agus peabair,
44a.			

Jn 1 40: The Irish translation of this verse is so loose I cannot correlate it.

Jn 1 44: The Irish translation of this verse is very loose. See also next page.

¹ Sievers failed to find this link

² 'Who said to him' – Latinism :: better 'They said to him'

³ 'he would' — 'voluit' is perfect tense, so better 'he wanted to'

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Jn 1 44b.

Jn 1 45

Andreæ et Petri.

Invenit Philippus Nathanahel
et dicit ei:
quem scripsit Moyses in lege
et prophetæ,
invenimus,
Ihesum filium
Ioseph a Nazareth.

Jn 1 46

Et dixit ei Nathanahel:
a Nazareth potest aliquid boni
esse?
Dicit ei Philippus:
veni et vide.

Jn 1 47

Vidit Ihesus Nathanahel
venientem ad se
et dicit de eo:
ecce vere Israhelita,
in quo dolus non est.

Jn 1 48

Dicit ei Nathanahel:
unde me nosti?
Respondit Ihesus et dixit ei:
priusquam te Philippus vocaret,
cum esses sub ficu,
vidi te.

Jn 1 49

Respondit ei Nathanahel
et ait:
rabbi, tu es filius dei,
tu es rex Israhel.
Respondit Ihesus et dixit ei:
quia dixi tibi:

50a.

Andrew and Peter.

Philip findeth Nathanael
and saith to him:
We have found him
of whom Moses, in the law
and the prophets did write,
Jesus the son
of Joseph of Nazareth.

And Nathanael said to him:
Can any thing of good come from
Nazareth?
Philip saith to him:
Come and see.

Jesus saw Nathanael
coming to him
and he saith of him:
Behold an Israelite indeed,
in whom there is no guile.

Nathanael saith to him:
Whence knowest thou me?
Jesus answered and said to him:
Before that Philip called thee,
when thou wast under the fig tree,
I saw thee.

Nathanael answered him
and said:
Rabbi: Thou art the Son of God.
Thou art the King of Israel.
Jesus answered and said to him:
Because I said unto thee,

Ab ead pilib.

AGUS DO FUAIR PILIB NATANAÉL
AGUS DUBAIRT SÉ LEIS:
AN T-É UO AR AR SGRIÓ MAOIS
SA RLÍG, AGUS NA FÁÍÖE,
DO FUARAMAIR É,
ÍOSA MAC
ÍÓSEP Ó NASARET.

AGUS DUBAIRT NATANAÉL:
AN FÉIDIR AON NÍÓ FÓGANTA TEACHT Ó
NASARET?
DEIR PILIB LEIS,
TAR AGUS FEIC.

AGUS CONAIC ÍOSA NATANAÉL,
AS TEACHT LEIS
AGUS DUBAIRT SÉ LEIS:
SIN ISRAÉLÍTEAC
FÍRINNEAC NÁ FUIL FEALL ANN.

AGUS DUBAIRT NATANAÉL:
CONUS AICHIJEANN TÚ MÉ?
DUBAIRT ÍOSA LEIS 'SÁ FREAGRAÖ:
SAR AR GLAOIÖ PILIB ORC,
NUAIR A BÍS FÉ'N SGRANN FÍGE,
DO CONAC TU.

D'FREAGAIR NATANAÉL
AGUS DUBAIRT SÉ:
A MÁÍGISTIR, IS TUSA MAC DÉ,
IS TUSA RÍ ISRAÉL.
D'FREAGAIR ÍOSA AGUS DUBAIRT:
TOISG MÉ 'SÁ RÁÖ LEAC:

Jn 1 47: This verse has phrases missing in the Irish. Is my synthesis ok?

Jn 1 50b.	vidi te sub ficu, credis: maius his videbis.	I saw thee under the fig tree, thou believest: greater things than these shalt thou see.	Óíos ΔΕ ΦΕΔΑΙΝΕ ΟΥΤΕ ΔΥΣ ΤÚ ΠΕ'Ν ΣΥΡΑΝΝ ΠÍΣΕ, ΚΡΕΙΘΕΑΝΝ ΤÚ. ĆÍFÍR NEÍTE IS MÓ 'NÁ SAN.
Jn 1 51	Et dicit ei: amen amen dico vobis, videbitis cælum apertum et angelos dei ascendentes et descendentes supra filium hominis.	And he saith to him: Amen, amen, I say to you, you shall see the heaven opened and the angels of God ascending and descending upon the Son of man.	ΔΥΣ ΟΥΘΑΙΡΕ ΣΕ ΛΕΙΣ: ΣΟ ΘΕΙΜΙΝ ΘΕΙΜΙΝ ΑΘΕΙΡΜ ΛΙΘ, ĆÍFÍR SÍB NA FLAÍCIS ΔΡ ΟΣΓΑΙΤΕ, ΔΥΣ ΔΙΝΣΙΛ ΘΕ ΔΣ ΟΥΛ ΣΥΑΣ ΔΥΣ ΔΣ ΤΕΑΔΤ ΑΝΥΑΣ ΔΡ ΜΑC ΑΝ ΘΟΥΝΕ.
Lc 4 14	Et regressus est Ihesus in virtute spiritus in Galileam, et fama exiit	And Jesus returned in the power of the spirit, into Galilee: and the fame of him went out through the whole country.	ΔΥΣ ΕΔΙΝΙΣ ΙΟΣΑ, Ι ΣΥΟΜΑΔΤ ΑΝ ΣΠΙΟΡΑΙΘ, ΕΔΡ Ν-ΑΙΡ ΣΟ ΣΑΙΛΙΛÍ ΔΥΣ ΕΥΑΙΘ Δ ΕΑΙΛ ΑΜΑΔ ΔΡ ΦΥΘ ΝΑ ΤÍΡΕ ΣΙΝ ΣΟ ΛΕÍΡ.
15.	per universam regionem de illo, et ipse docebat in synagogis eorum et magnificabatur ab omnibus.	And he taught in their synagogues and was magnified by all.	ΔΥΣ ΒÍΘΘ ΣΕ ΔΣ ΤΕΔΣΔΣ ΙΝS ΝΑ ΣΙΝΑΣΟΓΑΙΘ ΔΥΣ ΙΑΘ ΣΟ ΛΕÍΡ 'ΣΔ ΜΟΛΑΘ.
XVIII. UBI IHESUS IN SYNAGOGA LEGIT LIBRUM ESAIÆ.			
Lc 4 16 17a.	Et venit Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam die sabbati in synagogam, et surrexit legere, et traditus est illi liber prophetæ Esaia.	And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the Sabbath-day: and he rose up to read, and the book of Isaías the prophet was delivered unto him.	ΔΥΣ ΕΔΙΝΙΣ ΣΕ ΣΟ ΝΑΣΑΡΕC ΜΑΡ ΔΡ Η-ΟΙΛΕΑΘ Ε, ΔΥΣ ΕΥΑΙΘ ΣΕ, ΜΑΡ ΒΑ ΣΗΔΤ ΛΕΙS, ΛΑ ΝΑ ΣΑΒΒΟΡΘΕ, ΙΣΤΕΑΔ ΣΑ ΤΣΙΝΑΣΟΓÍΣ, ΔΥΣ Θ'ΕΙΡΙΣ ΣΕ 'Η-Α ΣΕΑΡΑΜ ΕΥΝ ΛΕΙΣΤΕΟΙΡΕΑΔΤΑ Θ'ΕΑΝΑΜ. ΔΥΣ ΘΟ ΤΥΣΑΘ ΘÓ ΛΕΑΘΑΡ ΙΣΑÍΑΣ ΦΑÍΘ.
Lc 4 17b	Et ut revolvit ¹ librum, invenit locum ubi scriptum erat:	And as he unrolled ¹ the book, he found the place where it was written:	ΔΥΣ Θ'ΟΣΓΑΙΤ ΣΕ ΑΝ ΛΕΑΘΑΡ ΣΟ ΘΕΔΙΝΙΣ ΣΕ ΕΥΝ ΝΑ Η-ΑΙΚΕ 'Η-Α ΡΑΙΘ ΣΥΡΙΘΘΕΑ:
18.	<i>spiritus domini super me, propter quod unxit me, evangelizare</i>	<i>The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel</i>	ΤΑ ΣΠΙΟΡΑΙΘ ΑΝ ΤΙΣΕΑΡΝΑ ΟΡΜ, ΔΥΣ Θ'Α ΒΡΙΣ ΣΙΝ Θ'ΟΝΣ ΣΕ ΜΕ, ΕΥΝ ΣΟΙΣΣΕΙΛ ΘΟ ΕΡΑΘΘΣΣΑΟΙΛΕΑΘ ΘΟ ΣΝΑ ΘΟΔΤΑΙΘ, ΘΟ ΕΥΙΡ ΣΕ ΥΑΙΘ ΜΕ,
19.	<i>pauperibus misit me, predicare captivis remissionem et cæcis visum, dimittere confractos in remissionem, predicare annum domini acceptum et diem retributionis.</i>	<i>to the poor, he hath sent me, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward.</i>	ΕΥΝ ΣΥΑΣΣΑΙΤΕ Θ'ΦÓΣΑΙΡΕ Θ'Ο'Η ΜΥΝΤΙΡ ΑΤΑ Ι ΜΒΡΑΪΘΜΕΑΣ, ΔΥΣ ΡΑΘΑΡC ΘΟ ΣΝΑ ΘΑΙΛΑΙΘ, ΔΥΣ ΟΥΛ ΔΣ Θ'Ο'Η ΜΥΝΤΙΡ ΑΤΑ Ι ΣΥΡΥΑΘΤΑΝ, ΕΥΝ ΒΛΙΑΝΑ ΦΑΘΑΙΡ ΑΝ ΤΙΣΕΑΡΝΑ Α Θ'ΦÓΣΑΙΡΕ, ΔΥΣ ΛΑΕ ΑΝ ΤΥΑΡΑΣΘΑΙΛ.
Lc 4 20a	Et cum plicuisset ² librum,	And when he had rolled up ² the book,	ΔΥΣ ΝΥΑΙΡ Δ ΘÚΝ ΣΕ ΑΝ ΛΕΑΘΑΡ

Lc 4 18: Irish has 'cun luçt an croude brúíte do leigeas', this is not in SG56, neither is it in my vulgate. Hence, it is removed.

¹ 'Unfolded' is a poor translation of 'revolvit', specially in reference to a scroll.

² 'Folded' is likewise a poor translation of 'plicuisset'.

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Lc 4 20b

reddidit ministro
et sedit,
et omnium in sinagoga oculi
erant intendentes in eum.

Lc 4 21

Coepit autem dicere ad illos:
quod hodie impleta est hæc
scriptura in auribus vestris.

Mt 4 17a

Exinde coepit Ihesus
predicare et dicere:
quoniam impletum est tempus
poenitentiam agite,
et credite in evangelio,
adpropinquavit enim regnum
cælorum.

Mc 1 15b

Mt 4 17b

Mc 1 15d

Mt 4 17c

he restored it to the minister
and sat down.

And the eyes of all in the
synagogue were fixed on him.

And he began to say to them:
This day is fulfilled this scripture in
your ears.

From that time Jesus began to
preach, and to say:
The time is accomplished,
do penance,
and believe the gospel,
for the kingdom of heaven is at
hand.

ΔΕΥΣ ΕΥΣ ΣΕ ΕΑΡ Ν-ΔΙΣ Ε ΟΟ'Ν ΤΙΜΕΙΡΕ,
ΟΟ ΣΥΡΘ ΣΕ;

ΔΕΥΣ ΒΙ ΣΥΛΕ Α ΡΑΙΘ ΟΕ ΘΔΟΙΜΕ ΣΑ
ΤΡΙΝΔΣΟΪΣ ΟΛΙΥΕΤΕ ΔΙΡ.

ΔΕΥΣ ΕΥΣΝΥΙΣ ΣΕ ΔΡ Α ΡΑΘ ΛΕΟ:
ΤΑ ΑΝ ΣCΡΙΠΤΙΥΙΡ ΣΙΝ ΤΑΣΑΙΤΕ ΕΥΝ CΙΜΝ
ΙΝΟΥΙ Ι ΝΘΥΡ ΞCΛΥΑΣΑΙΘ-ΣΕ.

ΔΣ ΣΑΝ ΑΜΑC ΟΟ ΕΥΣΝΥΙΣ ΙΟΣΑ ΔΡ
ΣΕΑΝΜΟΙΝ, ΔΕΥΣ ΔΡ Α ΡΑΘ:
ΤΑ ΑΝ ΔΙΜΣΙΡ CΑΙΕΤΕ,
ΟΕΙΝΘ ΔΙΕΤΡΙΞΕ,
ΔΕΥΣ CΡΕΙΘΘ ΑΝ ΣΟΙΣΞΕΑΙ,
ΟΙΡ ΤΑ ΡΙΞΕΑCΤ ΝΑ ΘΡΛΑCΑΣ ΒΥΑΙΛΤΕ
ΛΙΘ.

XVIII. UBI IHESUS VOCAVIT PETRUM ET ANDRÆAM IACOBUM ET IOHANNEM.

Mt 4 18

Ambulans autem
iuxta mare Galileæ
vidit duos fratres,
Simonem qui vocatur Petrus
et Andream fratrem eius,
mittentes rete
in mare,
erant enim piscatores.

Mt 4 19

Et ait illis:
venite post me,
et faciam vos fieri piscatores
hominum.

20.

At illi continuo
relictis retibus
secuti sunt eum.

Mt 4 21

Et procedens inde
vidit alios duos fratres,
Iacobum Zeboedæi
et Iohannem fratrem eius
in navi cum
Zebædæo patre eorum,
reficientes retia sua,
et vocavit eos;
illi autem statim
relictis retibus
et patre
secuti sunt eum.

22.

Lc 5 1a

Factum est autem,

And Jesus walking
by the sea of Galilee,
saw two brethren,
Simon who is called Peter,
and Andrew his brother,
casting a net
into the sea
(for they were fishers).

And he saith to them:
Come ye after me,
and I will make you to be fishers of
men.

And they immediately
leaving their nets,
followed him.

And going on from thence,
he saw other two brethren,
James the son of Zebedee,
and John his brother,
in a ship with
Zebedee their father,
mending their nets:
and he called them;
and they forthwith
left their nets
and father,
and followed him.

And it came to pass,

ΔΕΥΣ ΒΙ ΙΟΣΑ ΔΣ ΣΙΥΒΑΙ
Ι Ν-ΔΙCΕ ΜΑΡΑ ΞΑΙΛΙΛΙ,
ΔΕΥΣ CΟΝΑΙC ΣΕ ΒΕΙΡC ΘΡΙCΑΡ,
ΣΙΜΟΝ, ΔΡ Α ΘΥCΥCΤΑΡ ΡΕΑΘΑΡ,
ΔΕΥΣ ΔΙΝΘΡΙΑC, Α ΘΡΙCΑΙΡ,
ΔΕΥΣ ΙΑΘ ΔΣ CΥΡ ΛΙΝ ΑΜΑC
ΣΑ ΘΡΑΡΑΙΞΕ
(ΜΑΡ ΙΑΣΞΑΙΡΙ ΑΒ ΕΑΘ ΙΑΘ),

ΔΕΥΣ ΟΥΘΑΙΡC ΣΕ ΛΕΟ:
ΤΑΣΑΙΘ ΑΜ' ΘΙΑΙΘ-ΣΕ,
ΔΕΥΣ ΘΕΑΝΡΑΘ ΙΑΣΞΑΙΡΙ ΔΡ ΘΔΟΙΜΙΘ
ΘΙΘ.

ΔΕΥΣ ΞΑΝ ΜΟΙΛΙ
Θ'ΡΑΞΑΘΑΡ ΑΝΣΑΝ ΝΑ ΛΙΟΝΤΑ,
ΔΕΥΣ ΟΟ ΛΕΑΝΑΘΑΡ Ε.

ΔΕΥΣ ΔΣ ΙΜΕΑCΤ Ο'Ν ΑΙΡ ΣΙΝ ΘΟ,
ΟΟ CΟΝΑΙC ΣΕ ΒΕΙΡC ΕΙΛΕ ΘΡΙCΑΡ
ΣΕΑΜΥC ΜΑC ΣΕΒΕΘΕ
ΔΕΥΣ Α ΘΡΙCΑΙΡ ΕΘΙΝ,
ΔΕΥΣ ΙΑΘ ΣΑ ΘΑΘ
Ι ΘΥΕΑΝΝΤΑ Α Ν-ΑCΑΡ ΣΕΒΕΘΕ,
ΔΣ ΘΕΙΣΙΥ Α ΛΙΟΝΤΑ;
ΔΕΥΣ ΟΟ ΞΛΑΟΙΘ ΣΕ CΥΙΞΕ ΙΑΘ.

ΔΕΥΣ ΞΑΝ ΜΟΙΛΙ
Θ'ΡΑΞΑΘΑΡ ΑΝΣΑΝ ΝΑ ΛΙΟΝΤΑ
ΔΕΥΣ Α Ν-ΑCΑΙΡ,
ΔΕΥΣ ΟΟ ΛΕΑΝΑΘΑΡ Ε.

ΔΕΥΣ ΟΟ ΕΑΡΛΑ,

Lc 5 1b	cum turbe intruerent in eum, ut audirent verbum dei, et ipse stabat secus stagnum Genesaret, et vidit duas naves stantes secus stagnum, piscatores autem descenderant et lavabant retia.	that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets.	NUAIR A BÍ SLUAḠ MÓR AḠ BRÚḤ AIR N-AIREÓCAIÓIS BRIACAR DÉ, ḠO RAIḬ SÉ FÉIN 'N-A ḠEASAM AR BRUAC LOCA ḠENÉSAREIC, AḠUS DO CONAIC SÉ DÁ LUING 'N-A STAO AḠ IMEALL AN LOCA; MAR BÍ NA H-IASḠAIRÍ CAḠAICE I DÓIR AḠUS IAO AḠ NIḠE A LÍONTA.
Lc 5 3	Ascendens autem ipse in unam navem, quæ erat Simonis, rogavit eum a terra reducere pussillum, et sedens docebat de navicula turbas.	And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.	AḠUS CUAIR SÉ AR BÓRO LUINGE ACU, LONG SÍMÓN, AḠUS D'IARR SÉ AIR D'RUIOIM CAMAILLÍN AMAḠ Ó'N DÓIR. AḠUS DO ḠUIR SÉ AḠUS CEASAIS SÉ NA DAOINE Ó 'N LUING.
Lc 5 4	Ut cessavit autem loqui, dixit ad Simonem: duc in altum, et laxate retia vestra in capturam. Et respondens Simon dixit illi: præceptor, per totam noctem laborantes nihil coepimus, in verbo autem tuo laxabo rete.	Now when he had ceased to speak, he said to Simon: Launch out into the deep and let down your nets for a draught. And Simon answering said to him: Master, we have laboured all the night and have taken nothing: but at thy word I will let down the net.	NUAIR A STAO SÉ DE'N CAINT DUBAIR SÉ LE SÍMÓN: ḠLUAIS AMAḠ FÉH BPOIL AḠUS CUIRḬ AMAḠ BÚR LÍONTA CÚN EIS A DÓḠAINT. AḠUS D'FREASAIR SÍMÓN AḠUS DUBAIR: A MÁḠISCIR, CÁ AN OÍḠE CAICE ASAINN AḠ OBAIR, AḠUF NÍOR DÓḠAMAIR AON NÍḬ; AC Ó DEIRIR-SE É ḠḠAOILFAḬ AMAḠ AN LÍON.
Lc 5 6	Et cum hoc fecissent, concluserunt piscium multitudinem copiosam; rumpebatur autem rete eorum. Et annuerunt sociis qui erant in alia navi, ut venirent et adiuverant eos. Et venerunt et impleverunt ambas naviculas ita ut mergerentur.	And when they had done this, they enclosed a very great multitude of fishes: and their net was being rent ¹ . And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.	D'EINEADAR SAN, AḠUS DO ḠADḬADAR CRUINNÍU MÓR IASḠ, I DCREÓ ḠO RAIḬ AN LÍON D'Á BRISEAD OḠCA. AḠUS DO BḠRADAR AR A ḠCÁIROE A BÍ SA LUING EILE CEACḠ AḠUS CONḠNAM A CḠDAIR DÓIB. AḠUS DO CḠNADAR, AḠUS DO LÍONADAR AN DÁ LUING, I DCREÓ ḠO RABADAR NÁC MÓF AḠ DUL FÉ UISḠE.
Lc 5 8 9a.	Quod cum videret Simon Petrus, procidit ad genua Ihesu dicens: exi a me, quia homo peccator sum, domine. Stupor enim circumdederat eum	When Simon Peter saw this ² , he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished,	NUAIR A CONAIC SÍMÓN PEADAR AN NÍḬ SIN DO CAIC SÉ É FÉIN AḠ ḠLÚMIB ÍOSA, AḠUS DUBAIR: IMCḠḠ UAIM, A CḠḠEARNNA, MAR IS DUINE PEACAMAIL MÉ. ÓIR DO CAING UACḠÁS AIR FÉIN

¹ 'and their net broke' – poor translation of the Latin :: better 'and their net was being rent'

² 'Which when Simon Peter saw' – Latinism :: better 'When Simon Peter saw this'

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Lc 5 9b.

et omnes qui cum illo erant
in captura piscium
quam coeperant.

and all that were with him,
at the draught of the fishes
which they had taken.

AGUS AR A RAIÙ I N' FOCÁIR,
MAR SEALL AR AN NGAÙAIL IASZ
A BÍ CÓZEÀ ACU;

10a.

Similiter autem
Iacobum et Iohannem
filios Zebedæi,
qui erant socii Simonis.

And so were also
James and John, the sons of
Zebedee,
who were Simon's partners.

AGUS MAR AN ZCÉADHNA
AR SEÁMUS AGUS AR EÓIN,
CLANN SEBERÓE,
A BÍ I BPÁIRTIOEACHT LE SÍMÓN.

Lc 5 10b

Et ait ad Simonem Ihesus:
noli timere,
ex hoc iam homines eris
capiens.

And Jesus saith to Simon:
Fear not:
from henceforth thou shalt catch
men.

AGUS OUBAIRT ÍOSA LE SÍMÓN:
NA BÍOÙ EASAL ONT.
IS AZ GAÙAIL BAOINE A BERÙ CÚ
FEASDA.

Jn 2 11d

Lc 5 11

Et crediderunt in eum discipuli eius,
et subductis a terra navibus
relictis omnibus
secuti sunt eum.

And his disciples believed in him,
and having brought their ships to land,
leaving all things,
they followed him.

AGUS DO CREID A ÒEISIOBUIL ANH,
AGUS CUIREADAR A LOINGEAS AR CÍR,
AGUS O'FÁZADAR ZAC NÍÙ 'N-A NÓIAÙ,
AGUS DO LEANADAR EISEAN.

XX. UBI IHESUS VOCAVIT MATHEUM PUBLICANUM.

Mt 9 9a

Et cum
transiret inde Ihesus,
vidit hominem
sedentem ad teloneo,
Matheum nomine,
et ait illi: sequere me.

And when
Jesus passed on from thence, he
saw a man
sitting in the custom house,
named Matthew;
and he saith to him: Follow me.

AGUS NUAIR
A O'IMCÍZ ÍOSA Ó'N ÁIC SIN
CONAIC SÉ ÒUINE
BÁR O'AMIM MAICÚ
'N-A SUIÙE I N-ÁIC AN CUSTUM,
AGUS OUBAIRT SÉ LEIS: LEAN MISE.

Lc 5 28

Et surgens
relictis
omnibus
secutus est eum.

And leaving
all things,
he rose up
and followed him.

AGUS O'FÁZ SEISEAN
ZAC NÍÙ 'N-A ÒIAIÙ,
AGUS O'EIRIZ SÉ
AGUS DO LEAN SÉ É.

Jn 3 22

Post hæc
venit Ihesus et discipuli eius
in Iudeam terram
et illic demorabatur
cum eis
et baptizabat.

After these things,
Jesus and his disciples came
into the land of Judea:
and there he abode
with them
and baptized.

ANSAN DO CAING
ÍOSA AGUS A ÒEISIOBUIL ISTEAC
I BOTALAM LÚBÁEÁ
AGUS BÍ SÉ 'N-A CÓMNUIZE ANH
MAR AON LEÓ
AGUS AZ BÉANAM BAISTE.

Jn 3 23

24.

Erat autem et Iohannes
baptizans in Enon iuxta Salim,
quia aquæ multæ erant illic,
et adveniebant
et baptizabantur;
nondum enim missus fuerat in
carcerem Iohannes.

And John also was
baptizing in Ennon near Salim:
because there was much water there.
And they came
and were baptized;
for John was not yet cast into
prison.

AGUS BÍ EÓIN AZ BAISTEADÙ NA
NÓAOINE I N-ÁENNON I N-ÁICE SÁLIM,
MAR BÍ COCRUM UISGE ANH,
AGUS ÉASADÙ NA BAOINE ANH
AGUS DO BAISTÍ IAÙ.
ÓIR BÍ EÓIN FÓS ZAN CUR ISTEAC SA
PRÍOSÚN.

Jn 3 25

Facta est ergo quæstio
ex discipulis Iohannis
cum Iudæis
de purificatione.

And there arose a question
between some of John's disciples
and the Judeans,
concerning purification.

AGUS O'EIRIZ AIGNEAS
IOIR ÒEISIOBUIL LE H-EÓIN
AGUS NA LÚBAIZ
I BTAOÙ NÍZEACÁIM.

Jn 3 26a

Et venerunt ad Iohannem et
dixerunt ei:

And they came to John and said
to him:

AGUS ÉÁNAADAR AZ TRIALL AR EÓIN
AGUS OUBRADAR LEIS:

Jn 3 26b	rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad eum.	Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony: behold, he baptizeth and all men come to him.	Δ Rabbí, an t-é úo a bí do' focair-se lastall de'n Iordan agus sur deinis fiaðnaise do, féad, ta sé sin as véanaim baiste agus táir na daoine go léir as dul as triall air.
Jn 3 27	Respondit Iohannes et dixit: non potest homo quicquam accipere, nisi ei fuerit datum de caelo.	John answered and said: A man cannot receive any thing, unless it be given him from heaven.	O'freadair Eóin agus duðairt sé: ní féoir do duine don nío do gladao mura dtugtar do é ó neaim.
28.	Ipsi vos mihi testimonium perhibetis quod dixerim ego: non sum Christus, sed quia missus sum ante illum.	You yourselves do bear me witness that I said that I am not Christ, but that I am sent before him.	Is fínníce dóim-sa rib-se féin go nouðart: ní mise an Críost, ac is amlaio a cuiread roimis amac mé.
Jn 3 29	Qui habet sponsam sponsus est, amicus autem sponsi est qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est.	He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth Him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled.	An t-é go bfuil an daincéile aige siné an céile; ac cara an céile, ata 'n-a sheasam as éisteadt leis, glacann sé ádas mór ó sur an céile. An t-ádas so 'a úríg sin atá orm-sa, ta sé iomlán.
30.	Illum oportet crescere, me autem minui.	He must increase: but I must decrease.	Méadú is dual do-san, luígeadú is dual dóim-sa.
Jn 3 31	Qui desursum venit supra omnes est, qui est de terra de terra est et de terra loquitur.	He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh.	An t-é a éiníg anuas, ta sé os cionn áac. An t-é atá ó'n tcalam, is ó'n tcalam atá sé, agus is neice talmanca a labrann sé;
32.	Qui de caelo venit supra omnes est, et quod vidit et audivit	He that cometh from heaven is above all, and what he hath seen and heard,	An t-é a éiníg ó neaim, ta sé os cionn gac doimne. Agus an níó a éonac sé agus o'airg sé, véineann sé fiaðnaise air;
33.	hoc testatur, et testimonium eius nemo accepit;	that he testifieth: and no man receiveth his testimony.	agus ní glacann doimne a fiaðnaise.
34.	qui accepit testimonium eius signavit quia deus verax est; quem enim misit deus, verba dei loquitur. Non enim ad mensuram dat deus spiritum.	He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God doth not give the Spirit by measure.	An t-é a glac a fiaðnaise ta urúdas véanta aige ar dia beic fíos. Óir an t-é a cuir dia uair labrann sé bréicre de; mar ní do réir cómais a éugann dia an spioraio uair.
Jn 3 36	Qui credit in filium, habet vitam æternam, qui autem incredulus est filio, non videbit vitam, sed ira dei manet super eum.	He that believeth in the Son hath life everlasting: but he that believeth not the Son shall not see life: but the wrath of God abideth on him.	An t-é a creiveann sa m'ac ta an beata síoruie aige; an t-é, ámtac, a dúlcluígeann do creiveamaint sa m'ac ní feicir sé an beata, ac ta fearg de sochair air.

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Jn 4 1	Ut ergo cognovit Ihesus quia audierunt Pharisæi quia Ihesus plures discipulos facit et baptizat 2. quam Iohannes (quamquam Ihesus non baptizaret, sed discipuli eius)	When Jesus therefore understood the Pharisees had heard that Jesus maketh more disciples and baptizeth more than John, (though Jesus himself did not baptize, but his disciples),	NUAIR A CŌNAIC ÍOSA SUR AIRIṢ NA FAIRISÍNIG ṢO RAIṢ NÍOS MÓ VEISIOBUL AS ÍOSA 'Á ÚÉANAṢ ASUS 'Á BAISTEAṢ 'NA MAR A BÍ AS EÓIN (BÍOṢ NÁR B' É ÍOSA A BÍ AS BAISTEAṢ AC A VEISIOBUL), ASUS NUAIR AIRIṢ ÍOSA EÓIN A BEIC 'N-A PRÍOSÚNAC 'O'FÁS SÉ LÚDAEA ASUS 'O'IMCIṢ SÉ AIRIṢ ṢO ṢAILILÍ.
Mt 4 12a,c Jn 4 3	Et quod Iohannes traditus esset, reliquid Iudeam et abiit iterum in Galileam.	And when John was delivered up, he left Judea and went again into Galilee.	

XXI. UBI IHESUS AUDIENS QUOD IOHANNES TRADITUS ESSET SECESSIT IN FINES ZABULON ET NEPTHALIM.

Mt 4 12 13.	Cum autem audisset quod Iohannes traditus esset, secessit in Galileam. Et relicta civitate Nazareth venit et habitavit in Capharnaum maritimam in finibus Zabulon et Neptalim.	When he ¹ had heard that John was delivered up, he retired into Galilee. And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephtholim;	ASUS NUAIR AIRIṢ SÉ SUR EÓIN A BEIC 'N-A PRÍOSÚNAC 'O'IMCIṢ SÉ ṢO ṢAILILÍ; ASUS 'O'FÁS SÉ NASARET, ASUS CUAṢ SÉ CUN CŌMNUIGTE I ṢCAPARNAUM I N-AICE NA FARAIGE, I ṢCRÍOC SABULON ASUS NEPTALIM.
Mt 4 14 15. 16.	Ut impleretur quod dictum est per Esaiam prophetam: <i>terra Zabulon et terra Neptalim, via maris trans Iordanen, Galileæ gentium, populus qui sedebat in tenebris lucem vidit magnam, et sedentibus in regione et in umbra mortis lux orta est eis.</i>	That it might be fulfilled which was said by Isaias the prophet: <i>land of Zabulon and land of Nephtholim, the way of the sea beyond the Jordan, Galilee of the Gentiles: The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.</i>	Ionus ṢO ṢCŌMLÍONFAÍ AN NÍO A'UBAIRC ISAIAS FAÍRŌ: <i>Talam Zabulon agus Talam Neptalim, fan na Faraige lasall ve Iórdan, Ṣaililí na ngeimce: Ṣobul a BÍ SURTE I N'DORC'ADAS, CŌNACADAR SOLUS MÓR, ASUS 'O'EIRIṢ SOLUS DO'N MUINCIR A BÍ SURTE SA N-AIC AR A RAIṢ ṢSAMALL AN BÁIS.</i>

XXII. UBI IHESUS CIRCUMIBAT OMNES REGIONES ET SEDENS IN MONTE ELEGIT XII DISCIPULOS ET DOCUIT EOS DE BEATITUDINEM REGNI CÆLORUM ET QUÆ SECUNTUR.

Mt 4 23	Et circuibat Ihesus totam Galileam, docens in sinagogis eorum et prædicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo.	And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.	ASUS DO ṢLUAIS ÍOSA MÓR-ÉIMPAL ṢAILILÍ ṢO LÉIR, AS TEASAS INS NA SINAGÓGAIB, ASUS AS CRAOBṢṢAOILEAṢ SOISGEIL NA RÍGEASCTA, ASUS AS LEIGEAS ṢAC ṢALAIR ASUS ṢAC BREÓTEACCTA 'O'Á RAIṢ AR 'D'AOME.
Mt 4 24a	Et abiit opinio eius in totam Syriam, et obtulerunt ei omnes male habentes variis languoribus et tormentis	And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and	ASUS DO LEAT A CLÚ AR FUIR SIRIA ṢO LÉIR, ASUS DO TUSAṢ AS TRIALL AIR NA 'D'AOME ṢO LÉIR A BÍ AS A SLÁIMCE, ṢABCTA LE ṢALARAIB ASUS

¹ 'And when Jesus had . . . ' :: This is not a translation of the Vulgate Latin. The Latin translates as 'And when he had . . . '

Mt 4 24b	conprehensos, et qui demonia habebant, et lunaticos et paralyticos, et curavit eos.	torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them:	le piancaib, agus daoine go raib deamain ionca, agus daoine a bí as a meabair, agus daoine a bí gan lúe, agus do leigis sé iad.
Mt 4 25	Et secutæ sunt eum turbæ multæ de Galilea et Decapoli, ex Hierusolimis et Iudea, et de trans Iordanen.	And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.	Agus do lean sluaigce móra é a gaililí agus a Decapolis agus a Ierúsalem, agus a Iúdaea, agus ó'n tceasb éall de Iórðan.
Lc 4 42c 43.	Et detinebant illum, ne discederet ab eis; quibus ille ait: quia et aliis civitatibus oportet me evangelizare regnum dei, quia ideo missus sum.	And they stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.	Agus bíodas 'gá coimeáb le h-eagla go n-imteócb sé uab. Agus dubair sé leó: Ní foláir dom rígead tó do craobsgaoileab i gcaetaraicib eile, óir is cuise sin a cuireab amac mé.
Mt 5 1a,b	Et cum vidisset turbam, ascendit in montem; et cum sedisset, vocavit ad se quos voluit ipse, et venerunt ad eum,	And seeing the multitudes, he went up into a mountain, and when he was set down, he called unto him whom he would to himself: and they came to him,	Agus nuair a conaic sé na sluaigce cuair sé suas ar an gcnoc, agus nuair a suir sé ann, do gaoir sé cuise na daoine ba éoil leis féin, agus éanaobas cuise,
Mc 3 13b 14a. Lc 6 13d	et fecit ut essent duodecim cum illo, quos et apostolos nominavit.	and he made that twelve should be with him, whom also, he named apostles.	agus socairuig sé ar óaréas a beic i n-a focair, asuf eus sé aspoil, mar ainm orca san;
Lc 6 14a	Simonem, quem cognominavit Petrum, et Andream fratrem eius, Iacobum Zebedei et Iohannem fratrem Iacobi, quibus inposuit nomina Boanerges, quod est filii tonitruí,	Simon, whom he surnamed Peter, and Andrew his brother, And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder.	Símón, ar ar eus sé peabas, agus a óriéair ainmrias, asuf séamus mac Sebeó agus éoin a óriéair, agus eus sé bóanerges orca, sé sin maca cóirénié.
Lc 6 14c 15.	Philippum et Bartholomeum, Matheum et Thomam, Iacobum Alphei et Simon qui vocatur Zelotes, et Iudam Iacobi et Iudam Scarioth, qui fuit proditor.	Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, And Jude the brother of James, and Judas Iscariot, who was the traitor.	pilib agus bartoleméus, maiciú agus Tomás, séamus mac Alpéus agus símón ar a tucgar sélótés, agus lúas óriéair iacóib, agus lúas iscariót, an fear a víol é.
Mt 5 1 Lc 6 20	Et accesserunt ad eum discipuli eius, et elevatis oculis in eos	And his disciples came unto him, and he, lifting up his eyes on them	Agus éainis a beisioibul as triall air, agus eus sé suas a síile oóib

Mt 4 25: The Irish has 'agus a Iúdaea,' missing. Please check grammar, style, and syntax.

Mt 5 1a,b: Mc 3 13b: 14a: Lc 6 13d: Complex weaving. Please check grammar, style, and syntax.

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Mt 5 2	aperiens os suum docebat eos dicens:	And opening his mouth he taught them, saying:	Αγυς τ'οςζαιτ σε α βéal αγυς το εεαζαιςτ σε ιαο, αγυς τουδαιρτ σε:
Mt 5 3	Beati pauperes spiritu, quoniam ipsorum est regnum cælorum.	Blessed are the poor in spirit: for theirs is the kingdom of heaven.	Is αοιβιnn τοοs na βοτταιb sa spioraio, ματ is leó san ριζεαττ na βπλατας.
Mt 5 4	Beati mites, quoniam ipsi possidebunt terram.	Blessed are the meek: for they shall possess the land.	Is αοιβιnn το luττ ceannsaττα, mar isiaο a ξεόβαιρ seilb na τaλmαn.
Mt 5 5	Beati qui lugent, quoniam ipsi consolabuntur.	Blessed are they that mourn: for they shall be comforted.	Is αοιβιnn το luττ τουbroín, mar isiaο a ξεόβαιρ sóλaς.
Mt 5 6	Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.	Blessed are they that hunger and thirst after justice: for they shall have their fill.	Is αοιβιnn το'n muntair zo βful ocras αγυς τaρε cún φιόραονταττα ορεα, mar 's iaο a ξεόβαιρ a sáιc.
Mt 5 7	Beati misericordes, quoniam ipsi misericordiam consequentur.	Blessed are the merciful: for they shall obtain mercy.	Is αοιβιnn το luττ na τρόcaire όéanañ, mar isiaο a ξεόβαιρ τρόcaire.
Mt 5 8	Beati mundo corde, quoniam ipsi deum videbunt.	Blessed are the clean of heart: they shall see God.	Is αοιβιnn το luττ an cροίoe ζlam, mar isiaο a ξεόβαιρ paόarc ar oia.
Mt 5 9	Beati pacifici, quoniam filii dei vocabuntur.	Blessed are the peacemakers: for they shall be called the children of God.	Is αοιβιnn το luττ na síoτcána όéanañ, mar is oρεa ταbαpφαο clann oé.
Mt 5 10	Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum cælorum.	Blessed are they that suffer persecution for justice's ¹ sake: for theirs is the kingdom of heaven.	Is αοιβιnn το'n muntair a o'fulingeann cráó ar son φιόραονταττα, mar is leó san ριζεαττ na βπλατας.
Mt 5 11a	Beati estis cum maledixerint vobis	Blessed are ye when they shall revile you,	Is αοιβιnn τοαοιb-se nuair a oéanfar spíoiú oraiō
Lc 6 22b	et oderint vos	and shall hate	αγυς a εαbαpφαο na
Mt 5 11b	homines	you,	οaοime fuaτ όaοιb,
	et persecuti vos fuerint	and persecute you,	αγυς ciapaό,
	et dixerint omne malum	and speak all that is evil	αγυς an uile saζas
Lc 6 22c	adversum vos mentientes, et cum separaverint vos et exprobraverint et eiecerint nomen vestrum tamquam malum propter filium hominis.	against you, untruly, and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake.	τpomaioθεαττα éiciζ, αγυς a séanφαο siaο siō, αγυς εαbαpφαο siaο τarcuisne όaοιb, αγυς nuair a cuipfiō siaο búr n-anim amac 'n-a oroc-anim, mar γεall ar mác an oúine.
Lc 6 23	Gaudete in illa die	Be glad in that day	οeimíō ζáιpθεαcas an lá san,
Mt 5 12a	et exultate, quoniam merces vestra copiosa est in cælis.	and rejoice: for your reward is very great in heaven.	αγυς mópταis; mar is móp é búr luaττ-saοτcair ins na pλάταis;
Mt 5 12b	Sic enim persecuti sunt	For so their fathers persecuted	óir sin mar a ciapaό
Lc 6 23d	prophetas	the prophets	a n-aiτρεαca é leis

Mt: Soiscéal Naofa: óir is marsin a rinneadh géarleanúint ar na fáithe a chuaigh romhaibh.

P.U.L.: óir sin mar a ciapaό na fáíoe rómaiō,

Lc: Soiscéal Naofa: Óir is sa chaoi chéanna a dhéanadh a n-aithreacha leis na fáithe.

P.U.L.: óir is mar sin a oéin a sínsear é leis na fáíoiō.

“Corrected” P.U.L.: óir is mar sin a oéin a n-aiτρεαca é leis na fáíoiō.

Suture? óir sin mar a ciapaό a n-aiτρεαca é leis na fáíoe rómaiō,

¹ justice' – may seem right to some, but I prefer justice's

² For so persecuted the prophets that were before you **did their fathers**. -- .This is fine in Latin, but in English, it reads dreadfully. I prefer:-
'For so their fathers persecuted // the prophets that were before you'

Lc 6 23d qui fuerunt ante vos **patres eorum.** that were before you.

na fáirde rómaiú.

XXIII. INCREPATIO DIVITUM.

Lc 6 24	Veruntamen vae vobis divitibus, quia habetis consolationem vestram.	But woe to you that are rich: for you have your consolation.
Lc 6 25a	Vae vobis qui saturati estis, quia esurietis.	Woe to you that are filled: for you shall hunger.
Lc 6 25b	Vae vobis qui ridetis nunc, quia lugebitis et flebitis.	Woe to you that now laugh: for you shall mourn and weep.
Lc 6 26	Vae cum bene vobis dixerint omnes homines: secundum hæc faciebant pseudoprophetae patres eorum.	Woe to you when all men shall bless you: for according to these things did their fathers to the false prophets.

Ac is mairg daoiú-se,
a daoine saúbre,
óir tá úr sólas aúaiú.
Is mairg daoiú-se atá saíteac,
óir beir síb ocraú.
Is mairg daoiú-se atá anois
as gáirí,
óir beir síb as sol agus as caoi.
Is mairg daoiú nuair a beir
na daoine go léir
as beannaúatái oraíú,
óir sin mar a úeimead
a n-aúreacá leis na
fáirú fáillsa.

XXIII. UBI DICT: VOS ESTIS SAL TERRÆ.

Lc 6 27a	Sed vobis dico qui auditis:	But I say to you that hear:	Ac úeirim lib-se atá as éisteacú liom:
Mt 5 13a	vos estis sal terræ.	You are the salt of the earth.	Is síb-se salann na talman.
Mt 5 13b	Quodsi sal evanuerit, in quo saliatur?	But if the salt lose its savour, wherewith shall it be salted?	Ac má éúgeann an salann i leamas conus a úeafar salann airis úe?
Mt 5 13c	Ad nihilum valet ultra, nisi ut proiciatur foras et conculcetur ab hominibus.	It is good for nothing anymore but to be cast out, and to be trodden on by men.	Níl úe máit ann seasta ac go gcaifí amac é agus go ngeóúfáí úo úosaiú daoine ann.

XXV. UBI AIT: VOS ESTIS LUX HUIUS MUNDI ET ITERUM CONPARATIONES DE PRÆCEPTIS LEGIS.

Mt 5 14	Vos estis lux mundi. Non potest civitas abscondi supra montem posita.	You are the light of the world. A city seated on a mountain cannot be hid.	Is síb-se solus an úomáin. Caúar ar énoc ní féir í úfolacáú.
Mt 5 15a	Neque accendunt lucernam et ponunt eam sub modio neque sub lecto	Neither do men light a candle and put it under a bushel, nor under a bed,	Ní lastar coineal úin í úur fé úeal áréaú, nó fé leabard,
Mc 4 21b	neque in loco abscondito neque sub vaso,	nor put it in a hidden place, nor under a bowl ²	nó í úur i úfolac, nó i úur fé soíteac áréaú,
Lc 11 33b	sed super candelabrum, ut et luceat omnibus qui in domo sunt.	but upon a candlestick, that it may shine to all that are in the house.	ac úin í úur ar coinnleois, úin go úeabarfáú sí solus ú'a úfuil sa úú.
Mt 5 16	Sic luceat lux vestra coram hominibus, ut videant vestra bona opera et glorificent patrem vestrum qui est in cælis.	So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.	lasaú úur solus-sa ar an guma san os cómair daoine, i úreó go úfeicú síab úur ngníomarca fóúanú agus go molfaú síab úur n-aúair atá ms na flacáis.
Mt 5 17a	Nolite putare quoniam veni	Do not think that I am come	ná measaú gur úin na úúúú

Lc 6 26: P.U.L. does not translate the Vulgate as I see it. Irish altered to fit. I hope it is ok.

Mt 5 15a, Mc 4 21b, Lc 11 33b, Mt 5 15b: Like the original English, P.U.L. translates both 'modio' and 'vaso' as 'bowl', 'úeal áréaú'. The weaver saw these two as different, so, going back to the Latin, and using Google Translate, I get 'soíteac áréaú', which restores the difference.

Mc 4 21b: P.U.L. writes 'nú fé leabard'. I do not recognise 'nú'. It looks as if it should be 'nó'. I have substituted 'nó'.

¹ See ref 2 on previous page.

² The Latin here is not a good match: in particular, the Vulgate has 'modio' which Douay translates as 'bushel'. I translate 'vaso' as 'bowl'.

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Mt 5 17b

solvere legem
aut prophetas;
non veni
solvere,
sed adimplere.

to **refute**¹ the law,
or the prophets.
I am not come
to **refute**¹,
but to fulfil.

νά να βῆαίτῳ τοῦ κύρου
ἀρ νεαμνίτῳ ἃ ἐάνας-σα.
ἡνί κύρ ἰατῳ τοῦ κύρου
ἀρ νεαμνίτῳ ἃ ἐάνας
ἀς κύρ ἰατῳ τοῦ ἐομλίονατῳ.

Mt 5 18

Amen quippe dico vobis:
donec transeat cælum
et terra,
iota unum aut unus apex
non præteribit
ex lege,
donec omnia fiant.

For amen I say unto you,
till heaven
and earth pass,
one jot, or one tittle
shall not pass
of the law,
till all be fulfilled.

Ὅιρ θεῖριμ λιθ ζο φίριννεατῳ,
ζο ὅτῳ ζο ὅτῳ ἀν σπέιρ
ἀς ἀν ταλαμῶν ἀρ νεαμνίτῳ
νά ραζαίτῳ ἀον ἰότα ἀμάλιν
νά ἀον πύνκ ἀμάλιν
θε'ν ὅλῖζ ἀρ νεαμνίτῳ,
ζο ὅταζαίτῳ ἃ ἡ-ἰομλίαινε κύρ κινν.

Mt 5 19

Qui ergo solverit
unum de
mandatis istis minimis
et docuerit sic homines,
minimus vocabitur
in regno cælorum.
Qui autem fecerit
et docuerit,
hic magnus vocabitur
in regno cælorum.

He therefore that shall break
one of these
least commandments,
and shall so teach men
shall be called the least
in the kingdom of heaven.
But he that shall do
and teach,
he shall be called great
in the kingdom of heaven.

ἀν τ-ἐ ὅ'ά βρίζ σιν,
ἃ μίλλφῖτῳ ἀίτνε
ὅες να ἡ-ἀίτνεατῳ σιν ἰς λύζα,
ἀς ἀν μίμφῖτῳ να ὅαοιμῳ μαρ σιν,
ταῦταρφαρ ἀίρ ἀν τ-ἐ ἰς λύζα
ἰ ρίζεατῳ να βῆλατῳ;
ἀς ἀν τ-ἐ ἐοιμεαίτῳ ἰατῳ,
ἀς ἀν μίμφῖτῳ [ἃ ζκοιμεαίτῳ]
ταῦταρφαρ ὅιμῳ μὸρ ἀίρ
ἰ ρίζεατῳ να βῆλατῳ.

Mt 5 20

Dico enim vobis:
quia nisi habundaverit iustitia
vestra plus quam
scribarum et Phariseorum,
non intrabitis
in regnum cælorum.

For I tell you,
that unless your justice abound
more than that
of the scribes and Pharisees,
you shall not enter
into the kingdom of heaven.

Ὅιρ θεῖριμ λιθ
μυρα μβῆτῳ ὅιρ βῆφῖοραοντατῳ-σα
ἡνιὸρ λιονμαίρῳ 'νά φῖοραοντατῳ
να σζρίβνεοίρῳ ἀς ἀν βῆφῖοραοντατῳ
ἡνί ραζαίτῳ σῖβ ἰστέατῳ
ἰ ρίζεατῳ να βῆλατῳ.

XXVI. IRACUNDIÆ.

Mt 5 21

Audistis quia dictum est
antiquis:
*non occides,
qui autem occiderit,
reus erit iudicio.*

You have heard that it was said
to them of old:
*Thou shalt not kill.
And whosoever shall kill,
shall be in danger of the judgment.*

Ἐυαλατῳβαίρ κονυς μαρ ἀδουβρατῳ
λεῖς να ὅαοιμῳ ἃ βῖ ἀνν φῶτῳ:
*ἡνά θεῖμ μαρβῶτῳ:
ἀς ἀν τ-ἐ ὅεαηφαίτῳ μαρβῶτῳ
βῆτῳ σῖ κῖοντατῳ ὅ'ἡν βρεῖεαμῶντατῳ.*

Mt 5 22a

Ego autem dico vobis,
quia omnis qui irascitur
fratri suo,
reus erit iudicio.

But I say to you,
that whosoever is angry
with his brother,
shall be in danger of the judgment.

ἀς θεῖριμ-σε λιθ,
ζῶτῳ ὅιμῳ ἀτά ἰ βῆεῖς
λε ἡ-ἃ βράτῳ
βῆτῳ σῖ κῖοντατῳ ὅ'ἡν βρεῖεαμῶντατῳ.

Mt 5 22b

Qui autem dixerit
fratri suo
racha,
reus erit concilio.

And whosoever shall say
to his brother,
Raca,
shall be in danger of the council.

ἀν τ-ἐ ἀμῶτῳ ἃ ὅεαρφαίτῳ
λε ἡ-ἃ βράτῳ,
ρακα,
βῆτῳ σῖ κῖοντατῳ ὅ'ἡν ἐομμάιρῳ.

Mt 5 22c

Qui autem dixerit fatue,
reus
erit gehenne ignis.

And whosoever shall say,
Thou fool,
shall be in danger of hell fire.

ἀς ἀματῳάιν,
βῆτῳ σῖ κῖοντατῳ κύρ τεῖμῳ ἡφῖρῖν.

XXVII. DE RELINQUENDO MUNUS ANTE ALTARE.

Mt 5 23a

Si ergo offeres
munus tuum

If therefore thou offer
thy gift

ὅ'ά βρίζ σιν, μά βῖονν
ταῦταρτῳ ἀς ἀν τ-ἐ ταῦταρτῳ

¹ destroy – Correct, but misleading translation of ‘solvere’, ‘refute’ is also correct, and better.

Mt 5 23b	ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te, 24. relinque ibi munus tuum ante altare et vade prius reconciliari fratri tuo, et tunc veniens offer munus tuum.	at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.	UAIC OS CORMAIR NA H-ALTÓRAC, AUS ZO SCUIRMNEÓDAIR ZO BFUL RUO ÉIGIN AD' COINNIÓ AΣΔC' BRACTAIR; FÁS ANSAN 'DO ÉADARÉAS OS CORMAIR NA H-ALTÓRAC, AUS IMÉIG AUS 'DEIN SÍOCCÁIN LE' BRACTAIR, AUS ANSAN TAR AUS BRONN 'DO ÉADARÉAS.
Mt 5 25	Esto consentiens adversario tuo cito, dum es in via cum eo, ne forte tradat te adversarius iudici, et iudex tradat te ministro, et in carcerem mittaris.	Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.	RÉIÓCIG LE C'EASCARAIO ZO LUAC, AN FAIO ACAOÍ I N-AONFEACCT LEIS SA CSLIG, LE H-EAGLA ZO TCADBARFAO AN C-EASEASA SUAS TU DO'H BREICEAM, AUS ZO TCADBARFAO AN BREICEAM SUAS DO'Á GIOLLA EU, AUS ZO SCUPFAÍ SA CACRAIR EU.
Mt 5 26	Amen dico tibi: non exies inde, donec reddas novissimum quadrantem.	Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.	ZO VEIMIN AVEIRIM LEAC, NÍ ÉIOCFAIR AMAC AS SAN ZO NOÍOLAIR AN FEÓIRLING VEIRINEAC.

XXVIII. DE ADULTERIO CONUPISCENTIAE.

Mt 5 27	Audistis quia dictum est antiquis: non moechaberis. 28. Ego autem dico vobis, quoniam omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo.	You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.	'DO CUALADAIR CONUS MAR DOUBRAO LEIS AN MUICIR FADO: NÁ VEIN ADALTRANAS. AC VEIRIM-SE LIÓ, AN C-É FÉACFAIO AR MNAOÍ LE OUIL SA OROC-ZHÍOM, ZO BFUL PEACAÓ AN ADALTRANAIS DEANTA CEANA AIGE LÉI I N-A CROITE FÉIN.
Mt 5 29	Quodsi oculus tuus dexter scandalizat te, erue eum et proice abs te; expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam.	If thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.	DO'Á BRIG SIN, MÁ'S CRUIG PEACCA OUIR DO SUIL DEAS, STRAC AMAC Í AUS CAIC UAIC Í; ÓIR IS FEARRA OUIR BALL DE O'BALLAIO DO CAILLEAMÁINE 'NÁ DO COLANN ZO LÉIR Á CUF ZO H-IFREANN.
Mt 5 30a	Et si dextera manus tua scandalizat te, abscide eam	And if thy right hand scandalize thee, cut it off,	AUS MÁ'S CRUIG PEACCA OUIR DO LÁM DEAS, GEARR ANUAS OÍOT Í

Mt 5 30b

et proice abs te;
expedit enim tibi
ut pereat unum membrorum
tuorum,
quam totum corpus tuum
eat in gehennam.

and cast it from thee:
for it is expedient for thee
that one of thy members
should perish,
rather than that thy whole body
go into hell.

AGUS CAIÉ UAIÉ Í;
ÓIR IS FEARRA ÒUIÉ
BALL DE D'ÉALLAID
DO ÉAILLEAMHAIÉ
'NÁ DO CÖRP SO LÉIR
A ÒUL SO H-IFREANN.

XXVIII. DE REPUDIO.

Mt 5 31

Dictum est autem:
quicumque dimiserit
uxorem suam,
det illi libellum repudii.

And it hath been said,
Whosoever shall put away
his wife,
let him give her a bill of divorce.

AGUS DUBRAÖ,
AN T-É A CUIRFIÖ UAIÖ
A BEAN PÖSTA,
TUŠAÖ SÉ SCRÍBIMN A DÍBEARÉA ÒI.

Mt 5 32

Ego autem dico vobis,
quia omnis qui dimiserit
uxorem suam,
excepta fornicationis causa,
facit eam
moechari,
et qui
dimissam duxerit,
adulterat.

But I say to you,
that whosoever shall put away
his wife,
excepting the cause of fornication,
maketh her
to commit adultery:
and he that shall
marry her that is put away,
committeth adultery.

AÓ SIM-FE LIÖ,
AOINNE A CUIRFIÖ UAIÖ
A BEAN PÖSTA,
AC MAR ŠEALL AR AÖALTRANAS AMÁIN,
SO ŠCUIREANN SÉ I ÖTREÖ
Í CÜN AÖALTRANAIS A ÖÉANAM,
AGUS AN T-É A ŠLACFAIÖ MAR CÉILE
AN BEAN DÍBEARÉA DEINEANN SÉ
AÖALTRANAS.

XXX. DE IURAMENTO.

Mt 5 33

Audistis quia dictum est
antiquis:
*non perierabis,
reddes autem domino iuramenta
tua.*

Again you have heard that it
was said to them of old,
*thou shalt not forswear thyself:
but thou shalt perform thy oaths to
the Lord.*

AIRÍS, DO ÉUALABAIÉ CONUS MAR A
DUBRAÖ LEIS AN MUINÉIR FAD Ó.
NÁ TABAIR LEABAR ÉICÉŠ,
AGUS AN NÍÖ A DEARBUIŠIS CÖMLÍÖN
DO'N ŠIŠEARNNA É.

Mt 5 34

Ego autem dico vobis:
non iurare omnino;
neque per cælum,
quia thronus dei est,

But I say to you
not to swear at all,
neither by heaven
for it is the throne of God:

AC DEIRIM-SE LIÖ
ŠAN DEARBÚ I N-AON CÖR;
ŠAN DEARBÚ DAR NEAM,
MAR ISÉ SIN CAÉAOÍR RÍÖŠA ÖÉ;

Mt 5 35

Neque per terram,
quia scabillum est pedum eius,
neque per Hierusolimam,
quia civitas est magni regis.

Nor by the earth,
for it is his footstool:
nor by Jerusalem,
for it is the city of the great king:

NÁ DAR TALAM,
MAR ISÉ ŠCÖL A COS É;
NÁ DAR IERÚSALEM,
MAR ISÍ CAÉAIR AN RÍ MÖIR Í.

Mt 5 36

Neque
per caput tuum iuraberis,
quia non potes
unum capillum album facere
aut nigrum.

Neither
shalt thou swear by thy head,
because thou canst not
make one hair white
or black.

NÁ
DEARBUIŠ DAR DO CÉANN FEIN
MAR NÍL AR DO CUMAS
RUIBE ANN A ÖÉANAM ŠEAL
NÁ DUB.

Mt 5 37

Sit autem sermo vester:
est est, non non;
quod autem his abundantius est,
a malo est.

But let your speech be
yea, yea: no, no:
and that which is over and above these,
is of evil.

AC ABRAIÖ,
ŠEAO, 'ŠEAO; NÍ H-EAO, NÍ H-EAO.
AN RUÖ A ÉIŠEANN ÉAIRIS SIN
IS Ó'N OLC É.

XXXI. DE OCULUM PRO OCULO.

Mt 5 38

Audistis,
quia dictum est:
*oculum pro oculo
et dentem pro dente.*

You have heard
that it hath been said:
*An eye for an eye,
and a tooth for a tooth.*

DO ÉUALABAIR
CONUS MAR ADUBRAÖ,
SÚIL AR SÚIL,
AGUS FIACAL AR FIACAIL.
AC DEIRIM-SE LIÖ-SE

Mt 5 39a

Ego autem dico vobis:

But I tell¹ you

¹ 'But I say to you not to resist evil' this Latinism is better translated as 'But I tell you not to resist evil'

Mt 5 39b	non resistere malo.	not to resist evil:	ζΑΝ CΥΡ Ι Ν-ΑΞΑΙΘ ΟΙΛC;
Mt 5 39c	Sed si quis te percusserit in dextra maxilla tua, prebe illi et alteram.	but if one strike thee on thy right cheek, turn to him also the other:	ΑC ΜΑ ΒΥΔΙΕΑΝΝ ΟΥΙΝΕ CΥ ΑΡ ΑΝ ΛΕΑCΑΙΝ ΝΟΕΙC, ΙΟΜΠΥΞ ΑΝ ΛΕΑCΑ ΕΙΛΕ CΥΓΕ, ΛΕΙC.
Mt 5 40	Et illi qui vult tecum iudicio contendere et tunicam tuam tollere, remitte et pallium.	And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.	ΑΞΥC ΜΑ'S ΜΙΑΝ ΛΕ ΟΥΙΝΕ ΑΝ ΟΙΞ CΥΡ ΟΡC ΑΞΥC ΟΟ CΑCΟΞ ΟΟ ΘΡΕΙC ΛΕΙC ΣΞΑΟΙΛ ΛΕΙC ΟΟ ΘΡΑC 'Ν-Α ΤΕΑΝΝCΑ.
Mt 5 41	Et quicumque te angariaverit mille passus, vade cum illo alia duo.	And whosoever will force thee one mile, go with him other two.	ΑΞΥC ΑΝ C-Ε CΥΙΡΦΘ ΦΙΑÚΑΙΘ ΟΡC ΟΥΛ ΛΕΙC ΜΙΛΕ 'ΣΙΞ ΟΟ C'ΑΙΜ'ΘΕΟΙΝ, ΕΙΡΙΞ ΘΑ ΜΙΛΕ ΕΙΛΕ ΛΕΙC ΟΟΘ' ΘΕΟΙΝ.
Mt 5 42	Qui petit a te, da ei, et volenti mutuare a te ne avertaris.	Give to him that asketh of thee, and from him that would borrow of thee turn not away.	ΑΝ C-Ε Α Ο'ΙΑΡΡΕΦΑΙΘ ΡΥΘ ΟΝC, CΑΒΔΑΙΡ ΟΟ Ε; ΑΞΥC ΜΑ'S ΜΙΑΝ ΛΕ ΟΥΙΝΕ ΙΑCΑCΤ ΟΟ ΛΟΡΞ ΟΝC ΝΑ Η-ΙΟΜΠΥΞ ΥΑΙΘ.
Lc 6 30b	Et qui auferet quæ tua sunt, non repetas.	And of him that taketh away thy goods, take not back ¹ .	ΑΞΥC ΜΑ ΘΕΙΡΕΑΝΝ ΟΥΙΝΕ ΟΟ CΥΘ ΥΑΙC ΝΑ Η-ΕΙΛΙΜ CΑΡ Ν-ΑΙΡ ΑΙΡ Ε.
Lc 6 31	Et prout vultis ut faciant vobis homines, facite illis similiter.	And as you would that men should do to you, do you also to them in like manner.	ΑΞΥC ΦΕ ΜΑΡ ΘΑ ΜΑΙC ΛΙΘ Α ΘΕΑΝΦΑΘ ΘΑΟΙΝΕ ΛΙΘ ΘΕΙΝΘ-SE ΛΕΘ.

XXXII. DE DILIGENDO PROXIMUM.

Mt 5 43	Audistis quia dictum est: diligis proximum tuum et odio habebis inimicum tuum.	You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy.	ΟΟ CΥΑΛΑΒΔΑΙΡ CΟΝΥC ΜΑΡ Α ΟΥΘΡΑΘ: ΒΙΟΘ ΖΡΑΘ ΑΞΑC ΟΟ Ο'CΑΡΑΙΘ ΑΞΥC ΦΥΑC ΟΟΘ'ΝΑΜΑΙΘ.
Mt 5 44	Ego autem dico vobis: diligite inimicos vestros, benefacite his qui vos oderunt, et orate pro persequentibus et calumniantibus vos.	But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:	ΑC ΘΕΙΡΙΜ-SE ΛΙΘ-SE: ΒΙΟΘ ΖΡΑΘ ΑΞΑΙΘ Ο'ΒΥΡ ΝΑΜ'ΘΑΙΘ; ΘΕΙΝΘ ΜΑΙC ΟΟ'Ν ΜΥΙΝCΙΡ Α CΥΞΑΝΝ ΦΥΑC ΘΑΟΙΘ; ΑΞΥC ΘΕΙΝΘ ΖΥΙΘΕ ΑΡ ΣΟΝ ΝΑ ΜΥΙΝCΙΡΕ Α ΘΕΙΝΕΑΝΝ CΡΑΘ ΑΞΥC ΤΡΟΜΑΙΘΕΑCΤ ΟΡΑΙΘ.
Mt 5 45	Ut sitis filii patris vestri qui in cælis est, quia solem suum oriri facit super malos et bonos et pluit super iustos et iniustos.	That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust.	ΙΟΝΥC ΣΟ ΜΒΕΑΘ ΣΙΘ Ι ΝΒΥΡ ΜΑCΑΙΘ ΑΞ ΒΥΡ Ν-ΑCΑΙΡ ΑCΑ ΙΜC ΝΑ ΦΛΑCΑΙC, ΑΝ C-Ε CΥΙΡΕΑΝΝ Α ΞΡΙΑΝ ΑΞ ΕΙΡΙΞΕ ΑΝ ΘΑΟΙΝΕ, ΙΟΥΙΡ ΟΙC ΑΞΥC ΜΑΙC, ΑΞΥC CΥΙΡΕΑΝΝ ΑΝ ΦΕΑΡCΑΙΝΝ ΑΞ ΤΥΙCΙΜ ΟΡCΑ, ΙΟΥΙΡ CΕΑΡC ΑΞΥC ΑΙΜCΕΑΡC.
Mt 5 46a	Si enim diligatis eos qui vos diligunt, quam mercedem habebitis?	For if you love them that love you, what reward shall you have?	ΟΙΡ ΜΑ CΥΞΑΝΝ ΣΙΘ ΖΡΑΘ ΟΟ'Ν ΜΥΙΝCΙΡ Α CΥΞΑΝΝ ΖΡΑΘ ΘΑΟΙΘ CΑΘ Ε ΑΝ ΤΥΑΡΑCΘΑΙ Α ΘΕΙΘ ΑΞΑΙΘ?

¹ ask them not again – This is a poor translation from the Douay which is meaningless in this context. 'take not back' is both literally correct and meaningful.

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Mt 5 46b

nonne et publicani
hoc faciunt?

do not even the
publicans this?

ná veimio na publiocánaig
féin an méio sin?

Lc 6 33

Et si benefeceritis his
qui bene vobis faciunt,
quæ vobis
est gratia?
siquidem et peccatores
hoc faciunt.

And if you do good to them
who do good to you,
what thanks
are to you?
For sinners also
do this.

Agus má òimeann sib maic
òo'n múintir a òimeann maic òaoib,
cao é an buirdeacas
is cóir a beic oraid?
Ar nòó veimio na peacača
an níó sin.

Lc 6 34

Et si mutuum dederitis
his a quibus
speratis recipere,
quæ gratia
est vobis?
nam et peccatores
peccatoribus fænerant,
ut recipiant
æqualia.

And if you lend
to them of whom
you hope to receive,
what thanks
are to you?
For sinners also
lend to sinners,
for to receive
as much.

Agus má cugann sib iasačt
òo'n múintir ó n-ar bóig lib
go mberò iasačt le fáigail aigail,
cao é an buirdeacas
is cóir a beic oraid?
Óir cugair na peacača
iasačtaí uača òo peacačaid
as súil le n-a scoetrom
a ò'fáigail ear n-ais.

Mt 5 47

Et si salutaveritis
fratres vestros tantum,
nonne et ethnici
hoc faciunt?

And if you salute
your brethren only,
do not also the
heathens this?

Agus mura nòeimio sib-se
ac beannú ò'búr nòricáracaid,
ná veimio na pásánais féin
an méio sin?

Lc 6 35

Verumtamen diligite
inimicos vestros
et bene facite
et mutuum date
nihil disperantes,
et erit merces vestra multa,
et eritis filii
altissimi,
quia ipse benignus est
super ingratos
et malos.

But love ye
your enemies:
do good,
and lend,
hoping for nothing thereby:
and your reward shall be great,
and you shall be the sons
of the Highest.
For he is kind
to the unthankful
and to the evil.

Ac veimio-se gíóó eadairc
ò'búr namair;
veimio maic,
agus cugair iasačt uaid,
gan súil le níó ò'á óárr,
agus beir búir luac saochair líonmar,
agus beir sib i nbúr sclainn
as óia na glóire;
óir bíonn sé féin go maic
òo óaoine ná gabann a buirdeacas leis,
agus òo òroc-óaoine.

Lc 6 36

Estote ergo
misericordes,
sicut et pater vester
misericors est.

Be ye therefore
merciful,
as your Father also
is merciful.

Bíóir ò'á bríig sin,
atruaigac
fé mar acá búir n-acair
atruaigac.

Mt 5 48

Estote ergo vos
perfecti,
sicut pater vester cælestis
perfectus est.

Be you therefore
perfect,
as also your heavenly Father
is perfect.

Bíóir-se, ò'á bríig sin,
fíor-maic,
fé mar acá búir n-acair ins na flačais
fíor-maic.

XXXIII. DE OCCULTA ELEMOSYNA.

Mt 6 1

Adtendite
ne iustitiam vestram faciatis
coram hominibus
et videamini ab eis,
alioquin
mercedem non habebitis
apud patrem vestrum
qui in cælis est.

Take heed
that you do not your justice
before men,
to be seen by them:
otherwise
you shall not have a reward
of your Father
who is in heaven.

Seacnaió

Agus ná veimio búir, òfíoraontacac-sa
os cómair óaoine,
i òcneó go òfeicfí sib,
nó ní beir
tuarasóal le fáigail aigail
i láčair búir n-acair
acá ins na flačais.

Mt 6 2a

Cum ergo facies
elimosinam,
noli tuba canere
ante te,
sicut hypocrite faciunt in
synagogis et in vicis,
ut honorificentur ab
hominibus.

Therefore when thou dost an
alms-deed,
sound not a trumpet
before thee,
as the hypocrites do in the
synagogues and in the streets,
that they may be honoured
by men.

Ó'á bríig sin, nuair. a beir óéirc
asac 'á óéanaim
ná bíóó aóarc ò'á séirdeac
rómac amac asac,
mar a bíonn as na feallairib ins na
smaigóid agus ar ná sráirib,
i òcreó go òcabadfadb
na óaoine onóir bóib.

Mt 5 47: SG56 misses a phrase from this verse. I have, I hope, omitted the equivalent phrase from the Irish. Please check.

Mt 6 2b Amen dico vobis:
receperunt mercedem suam.
Mt 6 3 Te autem faciente
elimosinam,
nesciat sinistra tua
quid faciat dextera tua,
4. ut sit elimosina tua
in abscondito,
et pater tuus,
qui videt in abscondito,
reddet tibi.

Amen I say to you,
they have received their reward.
But when thou
dost alms,
let not thy left hand know
what thy right hand doth.
That thy alms may be
in secret,
and thy Father
who seeth in secret
will repay thee.

Ḥo veimín aḁeiríṁ līb,
cá a ṁcuarasḁal fáǵalta acu.
Nuair a ṁéanfair-se ḁéirc,
ámcaḁ,
ná bíoḁ a fíos aḁac' lám élé
cáḁ a ḁeineann ḁo lám ḁeas.
Ionus ḥo mbeaḁ ḁo ḁéirc
fé céilt,
aḁus ḥo caḁarfáḁ t'ácair,
a cionn fé céilt,
ḁo éuarasḁal buir.

XXXIII. DE SECRÆTA ORATIONE.

Mt 6 5 Et cum
oratis,
non eritis sicut hypocritæ,
qui amant in sinagogis
et in angulis platearum
stantes orare,
ut videantur ab hominibus.
Amen dico vobis:
receperunt mercedem suam.

And when
ye pray,
you shall not be as the hypocrites,
that love to stand and pray
in the synagogues
and corners of the streets,
that they may be seen by men:
Amen I say to you,
they have received their reward.

Aḁus nuair
a ṁéanfairḁ sib úrnuigḁe,
ná bíoḁḁ mar na feallairí
ḥur maic leó úrnuigḁe ṁéanám
'n-a seasám ins na sinagḁasáib
aḁus aḁ cúinnib na sraibeaná,
i tcreó ḥo ḁfeiceaḁ ḁaoiné iaḁ.
Ḥo veimín aḁeiríṁ līb,
cá a ṁcuarasḁal fáǵalta acu.

Mt 6 6 Tu autem
cum orabis,
intra in cubiculum tuum
et clauso ostio tuo
ora patrem tuum
in abscondito,
et pater tuus
qui videt in abscondito,
reddet tibi.

But thou
when thou shalt pray,
enter into thy chamber,
and having shut the door,
pray to thy Father
in secret,
and thy father
who seeth in secret
will repay thee.

Ac nuair a
ṁéanfair-se úrnuigḁe, eirig;
isceaḁ aḁ' seómpa
aḁus búin an ḁorus,
aḁus cuir ḁo ḥuḁe cun t'ácair
fé céilt,
aḁus caḁarfáḁ t'ácair,
a cionn fé céilt,
ḁo éuarasḁal buir.

Mt 6 7 Orantes autem
nolite multum loqui
sicut ethnici;
putant enim
quia in multiloquio
exaudiantur.

And when you are praying,
speak not much,
as the heathens.
For they think
that in their much speaking
they may be heard.

I nbúr nḥurḁe, amcaḁ,
ná veimḁ mórán cainḁe,
mar a veimḁ na páǵánaig;
óir is bóig leó
ḥur as méo a ḥcainḁe
ḁo h-éiscfar leó.

Mt 6 8 Nolite ergo
adsimilari eis, scit enim pater
vester
quibus opus sit vobis,
antequam petatis eum.

Be not you therefore
like to them
for your Father knoweth
what is needful for you,
before you ask him.

ḁ'á bḁig sin ná bíoḁḁ-se
mar iaḁ;
óir is eól ḁ'bur n-ácair
an níḁ is ḥáḁ ḁaoinḁ
sar a ḁeineann sib ḥuḁe cúigḁ.

Lc 11 1b Tunc dixit unus e
discipulis eius ad eum:
domine,
doce nos orare,

Then¹ one of his
disciples said to him:
Lord,
teach us to pray,

Ansan ḥo nouḁairḁ buine ḁ'á
ḁeisḁobuil leis nuair a scaḁ sé:
a ḁigearná,
ceasais ḁúinn conuf úrnuigḁe

¹ Then – The introductory phrase in the Latin is replaced by 'Tunc', which I have translated as 'Then'.

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Lc 11 1b	sicut Iohannes docuit discipulos suos.	as John also taught his disciples.	ὑέαναμ̃ fé mar a čeasais̃ eóim v'á ṽeis̃iobuil.
Lc 11 2a	Et ait illis: cum oratis, dicite:	And he said to them: When you pray, say:	Aḡus vub̃airc sé: nuair a ṽeib̃ sib̃ čun úrñuḡč̃e ṽéanaμ̃ ab̃raib̃:
Mt 6 9b	<i>pater noster qui in cælis es, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua,</i>	<i>Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done</i>	<i>ár n-áčair acá ar, neam̃, ḡo naom̃č̃ar t'ainim. ḡo včas̃aib̃ ṽo ríḡeac̃t̃. ḡo ṽveinč̃ear ṽo čoil ar an včalam̃ mar a ṽeinč̃ear ar neam̃. ár n-aráñ laeč̃am̃ail čab̃air ṽúinñ iñṽu.</i>
10.	<i>sicut in cælo et in terra,</i>	<i>as it is in heaven.</i>	<i>ar an včalam̃ mar a ṽeinč̃ear ar neam̃. ár n-aráñ laeč̃am̃ail čab̃air ṽúinñ iñṽu.</i>
Lc 11 3a ¹ Mt 6 11b ¹ .	<i>panem nostrum cotidianum da nobis hodie,¹</i>	<i>Give us today our daily bread.¹</i>	<i>ár n-aráñ laeč̃am̃ail čab̃air ṽúinñ iñṽu.</i>
12.	<i>et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris,</i>	<i>And forgive us our debts, as we also forgive our debtors.</i>	<i>Aḡus maic̃ ṽúinñ ár ḡcionč̃a, mar maic̃im̃ṽ-ne ṽo čác̃ a čionč̃uḡeanñ i n-ár n-aḡaib̃.</i>
13.	<i>et ne inducas nos in temptationem, sed libera nos a malo.</i>	<i>And lead us not into temptation. But deliver us from evil.</i>	<i>Aḡus ná leḡ sinñ i ḡčac̃aib̃; ac̃ saor sinñ ó olc̃.</i>
Mt 6 14	Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester cælestis delicta vestra.	For if you will forgive men their offences, your heavenly Father will forgive you also your offences.	Óir má maic̃eanñ sib̃ ṽo ṽaoime a ḡcionč̃a, maic̃fib̃ ṽúr n-áčair neam̃ṽa ṽaoib̃-se ṽún b̃peac̃aí.
15.	Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra.	But if you will not forgive men, neither will your Father forgive you your offences.	Ac̃ mura maic̃fib̃ sib̃-se a b̃peac̃aí ṽo ṽaoime, ní maic̃fib̃ ṽúr n-áčair ṽaoib̃-se ṽúr b̃peac̃aí.

XXXV. DE OCCULTO IEIUNIO.

Mt 6 16	Cum ieiunatis, nolite fieri sicut hypocritæ tristes, exterminant enim facies suas, ut pareant hominibus ieiunantes. Amen dico vobis, quia receperunt mercedem suam.	And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.	Aḡus nuair a ṽeib̃ sib̃ aḡ ṽéanaμ̃ crosḡaib̃ ná bíṽib̃ ḡruam̃ṽa ar nós na b̃peall̃airí; óir ṽoirč̃iḡ̃o siãṽ a ḡceannač̃a, i ṽt̃reó ḡo sam̃lóc̃ãṽ na ṽaoime iãṽ a ṽeib̃ aḡ ṽéanaμ̃ crosḡaib̃. ḡo ṽeim̃iñ aṽeirim̃ lib̃, čá a ṽčuaras̃ṽal f̃áḡalč̃a ac̃u.
Mt 6 17	Tu autem cum ieiunas, unge caput tuum et faciem tuam lava,	But thou, when thou fastest anoint thy head, and wash thy face;	Ac̃ tusa, nuair a ṽéanč̃air, crosḡaib̃, cuir oíle ar ṽo čeanñ aḡus nḡ t'aḡaib̃.
18a.	ne videaris hominibus ieiunans, sed patri tuo	that thou appear not to men to fast, but to thy Father	i ṽt̃reó ná f̃eic̃fib̃ ṽaoime čú ṽeib̃ aḡ ṽéanaμ̃ crosḡaib̃, ac̃ ḡo b̃f̃eic̃fib̃ t'áčair ču,

¹ We want to translate: *panem nostrum cotidianum da nobis hodie*

Lc 11 3 'panem nostrum cotidianum da nobis cotidie' :: 'Give us this day our daily bread.'

Mt 6 11. 'panem nostrum supersubstantialem da nobis hodie' :: 'Give us today our morrow's bread.' Note Douay invents the non English 'supersubstantial' for extra rations for the morrow, and misstranslates 'hodie' :: 'today' as 'cotidie' :: 'each day'.

Notice that in English, the fragments are in reverse order to Latin so: 'Give us today our daily bread.'

'unsar brót tagalihaz gib uns hiutu' or in modern German 'Unser brot tagglich gib uns heute', is in good agreement.

Mt 6 18b.	qui est in abscondito, et pater tuus qui videt in abscondito, reddet tibi.	who is in secret: and thy Father who seeth in secret, will repay thee.	ΔΤΑ ΦΕ ΧΕΙΛΤ; ΑΣΥΣ ΤΑΒΑΡΦΑΙΘ Τ'ΑΕΔΑΙΡ, Α ΧΙΟΝΝ ΦΕ ΧΕΙΛΤ, ΘΟ ΧΥΑΡΑΣΘΑΙ ΘΥΙΕ.
Lc 12 32	Nolite timere pusillus grex, quia conplacuit patri vestro dare vobis regnum.	Fear not, little flock, for it hath pleased your Father to give you a kingdom.	ΝΑ ΒΙΟΘ ΕΑΣΑΙ ΟΡΑΙΘ, Α ΤΡΕΑΘ ΘΕΑΣ, ΟΙΡ ΙΣΕ ΤΟΙΛ ΒΥΡ Ν-ΑΕΔΑΡ ΑΝ ΡΙΣΕΑΧΤ Α ΕΔΒΑΙΡΤ ΘΑΟΙΘ.
Lc 12 33a	Vendite quæ possidetis et date elimosinam, facite vobis sacculos qui non veterescunt, thesaurum non deficientem in cælis.	Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not.	ΘΙΟΛΑΙΘ Α ΘΨΥΛ ΑΣΑΙΘ ΑΣΥΣ ΤΥΣΑΙΘ ΘΕΙΡC ΥΑΙΘ; ΘΕΙΝΘ ΘΑΟΙΘ ΦΕΙΝ ΣΡΑΡΑΙΝ ΝΑ ΧΡΙΟΝΦΑΙΘ, ΣΤΟΡ ΙΝC ΝΑ ΦΛΑΕΑΙC ΝΑ ΧΑΙΛΛΨΘ ΟΡΑΙΘ.

XXXVI. DE NON THESAURIZANDO SUPER TERRAM.

Mt 6 19a	Nolite thesaurizare vobis thesauros in terra, ubi erugo et tinea demolitur,	Lay not up to yourselves treasures on earth: where the rust, and moth consume,	ΝΑ ΚΥΜΘΑΙΣΙΘ ΣΤΟΡ ΘΑΟΙΘ ΦΕΙΝ ΑΡ ΑΝ ΘΤΑΛΑΝ ΣΟ, ΜΑΡ Α ΝΘΕΙΝΘ ΝΑ ΛΕΟΜΑΙΝ ΑΣΥC ΑΝ ΜΕΙΡC Ε ΘΨΥΛΙ, ΑΧ ΘΕΙΝΘ ΣΤΟΡ ΘΟ ΚΥΜΘΑΧ ΘΑΟΙΘ ΦΕΙΝ ΑΡ ΝΕΑΜ, ΑΝ ΑΙC ΝΑ ΘΕΙΝΘ ΝΑ ΛΕΟΜΑΙΝ Ε ΘΨΥΛΙ ΑΣΥC ΝΑ ΘΕΙΝΘ ΒΙΧΕΑΜΝΑΙC Ε ΤΟC ΝΑ Ε ΘΨΥΑΘΑΧ
20.	thesaurizate autem vobis thesauros in cælo, ubi neque erugo neque tinea demolitur, et ubi fures non effodiunt nec furantur.	But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.	ΟΙΝ, ΑΝ ΑΙC 'Ν-Α ΘΨΥΛ ΘΟ ΣΤΟΡ ΙC ΑΝΝ ΑΤΑ ΘΟ ΧΡΟΙΘΕ ΛΕΙC. ΙCΙ ΘΟ ΣΥΛ ΣΟΛΥC ΘΟ ΧΥΙΡ. ΜΑ ΒΙΟΝΝ ΘΟ ΣΥΛ ΞΛΑΝ ΒΕΘ ΘΟ ΧΟΡΠ ΞΟ ΛΕΙΡ ΞΟ ΣΟΛΥΜΑΡ. ΑΧ ΜΑ ΒΙΟΝΝ ΘΟ ΣΥΛ ΞΟ Η-ΟΙC ΒΕΘ ΘΟ ΧΟΡΠ ΞΟ ΛΕΙΡ ΞΑΝ ΣΟΛΥC. ΑΣΥC ΜΑ'C ΙΟΝΑΝ ΑΣΥC ΘΟΙΡΧΕΑΧ ΑΝ ΣΟΛΥC ΑΤΑ ΙΟΝΑΤ, ΧΑΘ Ε ΜΕΘ ΝΑ ΘΟΙΡΧΕΑΧΤΑ ΦΕΙΝ?
Mt 6 21	Ubi enim est thesaurus tuus, ibi est et cor tuum.	For where thy treasure is, there is thy heart also.	
Mt 6 22	Lucerna corporis ¹ est oculus; si fuerit oculus ² tuus simplex ³ , totum corpus tuum lucidum ⁴ erit;	The light of thy being ¹ is thy eye. If thy sight ² be in harmony ³ , thy whole being ¹ shall be filled with clarity ⁴ .	
23a.	si oculus ² tuus nequam fuerit ⁵ , totum corpus ¹ tuum tenebrosus ⁶ erit.	But if thy sight ² be in discord ⁵ , thy whole being ¹ shall be filled with gloom ⁶ .	
Mt 6 23b	Si ergo lumen quod in te est tenebre ⁶ sunt, ipse tenebre ⁶ quantæ erunt?	If then the light that is in thee, be gloom ⁶ : how great shall the gloom ⁶ itself be!	

XXXVII. QUIA NEMO POTEST DUOBUS DOMINIS SERVIRE.

Mt 6 24a	Nemo potest duobus dominis servire, aut enim unum odio habebit et alterum diligit, aut unum sustinebit	No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one,	ΝΙ ΦΕΥΟΙΡ Θ'ΑΟΙΝΝΕ ΡΥΘ Α ΘΕΑΝΑΜ ΑΡ ΘΑ ΜΑΙCΙCΤΙΡ: ΟΙΡ ΒΕΘ ΦΥΑΧ ΑΙCΘ ΘΟ ΜΑΙCΙΨΤΙΡ ΑCΥ ΑΣΥC ΞΡΑΘ ΘΟ'Ν ΜΑΙCΙΨΤΙΡ ΕΙΛΕ; ΝΟ ΧΥΙΡΨΘ ΣΕ ΣΥΑC ΛΕ ΘΥΙΝΕ ΑCΥ
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¹ 'corpus, corporis' — 'body, ... ,person, individual' — hence 'being'

² 'oculus' — 'eye', 'sight'

³ 'simplex' — single, simple, natural, — inference is simplex ex complex, hence, for the allegory, 'in harmony'.

⁴ 'lucidum' — from 'lucidus' — bright, clear — hence, clarity.

⁵ 'nequam' — worthless, good-for-nothing, bad. 'fuerit' — 'it shall be' hence, to continue the allegory, 'if thy sight shall be in discord'

⁶ 'tenebrosus' — 'tenebrosus' — dark, gloomy, from 'tenebræ' — hence, gloom.

Note: This allegory is on several levels. The first is in reference, not just to clarity of vision, but also to co-ordination of the two eyes into one image. The second is in reference to perception, where accepting too many possibilities leads to confusion, and a third compares the clarity of mind with the clarity of a fine day, and the converse with foul weather, and the feeling of ennui thus engendered. This allegory is used as the leit motiv by the composer of the saga, the Heliand, the Saxon Gospel.

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Mt 6 24b

et alterum
contemnet.

and despise
the other.

agus beirò òroc-méas aise
ar an nòuine eile.

Mt 6 24c

Non potestis deo servire et
mammonæ.

You cannot serve God and
mammon.

Ní féoir òaoib òia agus
mammon ò'fricéalam.

XXXVIII. NON DEBERE SOLLICITUM ESSE DE ESCA VEL DE INDUMENTO.

Mt 6 25

Ideo dico vobis:
ne solliciti sitis
animæ vestræ,
quid manducetis,
neque corpori vestro,
quid induamini.
Nonne anima plus est
quam esca,
et corpus plus
quam vestimentum?

Therefore I say to you,
be not solicitous
for your life,
what you shall eat,
nor for your body,
what you shall put on.
Is not the life more
than the meat:
and the body more
than the raiment?

Ò'á briḡ sin òeirim lib,
ná bíoð buairc oraid
i òtaoð búr mbeaéa,
féacaint cao ò'iosfaib sib;
ná i òtaoð búr gcuirp,
féacaint cao a cúirfíð sib umaib.
Ná c mó le ráð an t-anam
'ná an biað,
agus an corp
'ná an t-éadac?

Mt 6 26

Respicite volatilia cæli,
quoniam non serunt
neque metunt
neque congregant in horrea,
et pater vester cælestis
pascit illa.
Nonne vos magis plures
estis illis?

Behold the birds of the air,
for they neither sow,
nor do they reap,
nor gather into barns:
and your heavenly Father
feedeth them.
Are not you of much more value
than they?

Féacair éanlaite an aeir;
ní cúirib siao síol
ná ní bainib siao fósmaí,
ná ní òeinib siao cnuasac i sgioból;
agus òimeann búr n-aéair neamhò
iaò òo cócú.
Ná c mó go mór le ráð sib-se
'ná iaò san?

Mt 6 27

Quis autem vestrum
cogitans
potest adicere ad staturam suam
cubitum unum?

And which of you
by taking thought,
can add to his stature
one cubit?

Cé'cu aḡaib-se,
aḡ mačtnam òó air,
ò'féarfaò don banláma amáin
òo cur le n-a aoirve?

Lc 12 26

Si ergo neque quod
minimum est potestis,
quid de ceteris
solliciti estis?

If then ye be not able to do
so much as the least thing,
why are you solicitous
for the rest?

Agus mura féoir òaoib
an ruo is suaraige óéanam,
cao cúge òaoib beic aḡ ceisneam
i òtaoð don níð eile.

Mt 6 28a

et de vestimento quid solliciti
estis?

And for raiment why are you
solicitous?

Agus cao cúge go móionn buaiream
i òtaoð éadaiḡ oraid?

Mt 6 28b

Considerate lilia agri,
quo modo crescunt:
non laborant
neque nent.

Consider the lilies of the field,
how they grow:
they labour not,
neither do they spin.

Òreicnigib bláetana an báin,
conus mar fásair siao;
ní òeinib siao saócar
ná sníom.

29.

Dico autem vobis,
quoniam nec Salomon
in omni gloria sua
coopertus est
sicut unum ex istis.

But I say to you,
that not even Solomon
in all his glory
was arrayed
as one of these.

Òeirim lib,
ámēac, ná raib Salomón **féin**
i n-a ḡraðam go léir
clúdaite mar
ceann acu san.

Mt 6 30a

Si autem
foenum agri,
quod hodie est
et cras in clibanum mittitur,

And if
the grass of the field,
which is to day,
and to morrow is cast into the oven,

Má cúireann òia maisie òe'n
tsóro san ar féar an tailim,
acá ann inoiu,
aḡuf a caicfar sa teime amáireac,

Mt 6 30b	deus sic vestit, quanto magis vos minime fidei?	God doth so clothe: how much more you, O ye of little faith?	nác mó ʒo mór Δ θέανται σέ ὁδοιῶ-σε, Δ λυτέ ἀν ἔρετοιμ̃ σουαίς?
Mt 6 31	Nolite ergo solliciti esse dicentes: quid manducabimus aut quid bibemus aut quo operiemur?	Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed?	νά βίῳ ἀς θέαναι̃ βυαρέα, ὁ'ά θρίʒ sin, 'ῒά ráð, Cao ὁ'iosfaimíṽ? νά, Cao ὁ'ólfaímíṽ? νά, Cao Δ κλύροόδαῖṽ sinn? Óir, siniaṽ na neice ʒo mbíṽ na ʒemte 'ῒá lorg̃. Óir tá 'fios ἀς úr n-Δέαιr ʒo ḃfuil ʒáṽ ʒaib leis na neicib sin ʒo léir.
32.	Hæc enim omnia gentes inquirunt. Scit enim pater vester quia his omnibus indigetis.	For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.	loirʒíṽ ar ocúir, ὁ'ά θρίʒ sin, ríʒeaṽc ṽé ʒʒus Δ fíoraonṽeaṽc, ʒʒus tabarfar ṽaib, leis, na neice sin ʒo léir.
Mt 6 33	Quærite autem primum regnum dei et iustitiam eius, et omnia hæc adicientur vobis.	Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.	νά βίῳ βυαιεαṽ oraib, ὁ'ά θρίʒ sin, ἰ ṽcaob̃ ἀν λαε αμαίριʒ; τά Δ βυαιεαṽ fém ἰ ʒcór ἀν λαε αμαίριʒ. ní beaʒ ṽo ʒac lá Δ cúro uilc fém.
Mt 6 34	Nolite ergo solliciti esse in crastinum, crastinus enim dies sollicitus erit sibi ipse, sufficit diei malitia sua.	Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.	

XXXVIII. NON DEBERE QUEMQUAM IUDICARE VEL CONDEMNARE.

Mt 7 1	Nolite iudicare, ut non iudicemini;	Judge not, that you may not be judged;	νά beiriṽ breic̃, ionus na béarfaí breic̃ onaiṽ.
2a	in quo enim iudicio iudicaveritis, iudicabimini.	for with what judgment you judge, you shall be judged:	mar is ṽo réir na breice Δ éabarfaiṽ sib Δ éabarfaiṽ breic̃ oraib̃;
Lc 6 37b,c	Nolite condemnare, et non condemnabimini. Dimittite, et dimittimini.	Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven.	νά ṽaoraib̃, ʒʒus ní "ṽaorfar sib̃; maiṽṽ, ʒʒus maiṽfar ṽaib̃.
Lc 6 38a,b	Date, et dabitur vobis: mensuram bonam, confertam et coagitatam et superfluentem dabunt in sinum vestrum.	Give: and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom.	ʒʒaṽṽ uaiṽ, ʒʒus tabarfar ṽaib̃: cómas maiṽ, ṽingṽe, croiṽe, cruaṽc̃a, iseaṽ cúirfíṽ siaṽ ἰ nḃúr n-uṽc̃ cúʒaib̃.
Mt 7 2b	Et in qua mensura mensi fueritis, metietur vobis.	And with what measure you mete, so it shall be measured unto you. ¹	ʒʒus ἀν cómas le n- ṽcómasfíṽ sib̃, is leis Δ cómasfar cúʒaib̃.
Mt 7 3	Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?	And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?	Cao cúʒe ṽuic̃ ἀν úraṽán ὁ'feisʒint ἰ súil ṽo brácaṽ, ʒʒus ná feiceann tu ἀν tsail ac̃á ṽo' súil fém?
4a.	Aut quomodo dicis fratri tuo:	Or how sayest thou to thy brother:	nó cao cúʒe ṽuic̃ Δ ráṽ leṽ' brácair̃:

¹ And with what measure you mete, it shall be measured to you again – Here Douay is clumsy and a little obscure: I prefer:-
And with what measure you mete, so it shall be measured unto you

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Mt 7 4b.

sine, eiciam festucam
de oculo tuo,
et ecce trabis
in oculo tuo est?

Let me cast the mote
out of thy eye;
and behold a beam
is in thy own eye?

leig dom an úrábóán
a bainc as do súil;
agus sin sail
a'ó súil féin?

Mt 7 5

Hypocrita,
eice primum trabem
de oculo tuo,
et tunc videbis
eicere festucam
de oculo fratris tui.

Thou hypocrite,
cast out first the beam
out of thy own eye,
and then shalt thou see
to cast out the mote
out of thy brother's eye.

A cluanaire,
bain an tsail
as do súil féin ar gcúis,
agus ansan cífir.
conus an úrábóán
a bainc a' súil do bráéar.

Mt 7 6

Nolite dare sanctum
canibus,
neque mittatis
margaritas vestras ante porcos,
ne forte
conculcent eas pedibus suis
et conversi
disrumpant vos.

Give not that which is holy
to dogs;
neither cast ye
your pearls before swine,
lest perhaps
they trample them under their feet,
and turning upon you,
they **gore**¹ you.

Ná tugair do an níó naomha
dos na maoraib;
agus na caicib
búr bpéarlaí cun na muc,
le n-easla
go ngeobairis do cosaib ionta,
agus ansan go n-iompócaibís oraib
agus go stracfaibís sib.

XL. PARABOLA DE AMICO VEL DE TRIBUS PANIBUS: PETENDUM QUERENDUM PULSANDUM.

Lc 11 5b,c

Quis vestrum habet
amicum
et ibit ad illum
media nocte
et dicit illi:
amice,
commoda mihi
tres panes,
quoniam amicus meus
venit de via ad me,
et non habeo quod
ponam ante illum.

Which of you shall have
a friend
and shall go to him
at midnight
and shall say to him:
Friend,
lend me
three loaves,
because a friend of mine
is come off his journey to me
and I have **nothing**²
to set before him.

Cé'cu azaib-se go mbeaó
uime muintearca aise,
agus a raiaó as triall air
i lár na h-oíóce,
agus a réarfaó leis:
A uime muintearca,
tabair trí bulóga aráim
ar iasact dom,
óir do éamg cara dom
as triall orm as a slíe
agus ní'l aon níó aham
le cur os a cómair,

6.

Lc 11 7

Et ille de intus
dicat:
noli mihi molestus esse,
iam ostium clausum est,
et pueri mei mecum
sunt in cubili,
non possum surgere
et dare tibi.

And he from within
should answer and say:
Trouble me not;
the door is now shut,
and my children
are with me in bed.
I cannot rise
and give thee.

Agus go réarfaó
an fear isté,
ná bí a'm cráo;
cá an doras dúnta,
agus cá mo clann
sa leabaib am' éannca;
ní féadfaim eirise
agus ruo a éabairc uir;

Lc 11 8

Dico vobis,
etsi
non dabit illi surgens
eo quod amicus eius sit,
propter improbitatem tamen eius
surgens
et dabit illi
quot habet necessarios.

I say to you,
although
he will not rise and give him
because he is his friend;
yet, because of his importunity,
he will rise
and give him
as many as he needeth.

Agus má leanann seisean as
bualao, veirim lib, bíó ná h-
eireócaó sé agus ruo a éabairc uó
coisg sur b'é a uime muintearca é,
go n-eireócaib sé agus go
tabairfaib sé uó pé neice acá i n-
easnam air, mar geall ar é beic
cóm leanamha.

Lc 11 9a

Et ego vobis dico:
petite et dabitur vobis, quærite
et invenietis,

And I say to you:
Ask, and it shall be given you:
seek, and you shall find:

Agus veirim-se lib-se:
larrair, agus tabairfar daoib;
loirgib, agus geobair sib;

Luke 11 8: I cannot match this Irish to the English, or the Latin. The phrases are much rearranged.

¹ Douay translates 'disrumpere' as 'to tear'. The dictionary says 'to break apart', but context suggests 'gore' would be more appropriate here.

² 'Non . . quod' literally translates as 'not what'. This Latinism appears in dialect as 'nowt'. The better translation is 'nothing'.

Lc 11 9b	pulsate et aperietur vobis.	knock, and it shall be opened to you.	buaillib, agus osgalófar doib.
Lc 11 10	Omnis enim qui petit accipit, et qui quaerit invenit, et pulsanti aperietur.	For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened:	Óir fad n-aon a 'iarrann tuisear do; agus an t-é a loirgeann gheibean sé; agus an t-é a buaileann osgalófar do.
Mt 7 9	Aut quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem porrigit ei, 10. aut si pisces petit, numquid serpentem porrigit ei,	Or what man is there among you, of whom if his son shall ask bread, will he offer ¹ him a stone? or if he shall ask him a fish, will he offer ¹ him a serpent?	Nó cé h-é an duine azaib-se go n-iarrfaib a mac afán air agus gur cloic a tabarfaib sé do? Nó má iarrann sé iasg air a' tabarfaib sé acair nime do?
Lc 11 12	aut si ovum petierit, numquid porrigit illi scorpionem?	or if he shall ask an egg, will he offer ¹ him a scorpion?	Nó má iarrann sé ub, an tabarfaib sé scorpion do?
Mt 7 11	Si ergo vos, cum sitis mali, nostis bona dare filiis vestris, quanto magis pater vester qui in caelis est dabit bona petentibus se?	If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him?	Má's eol, o'a b'ris sin, doib-se atá go h-olc, conus neite fósanta tabairt o'búr glainn, nác bóicige só mór go tabarfaib búr n-acair atá ms na fíadais neite fósanta doib-se ac iad o'iarrad air?
Mt 7 12	Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite eis, hæc est enim lex et prophetæ.	All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.	Fad n'ó, o'a b'ris sin, ba maic lib a déanfaib daoine doib-se veinib-se doib-sin. Siné azaib an olis agus na fáib.
Mt 7 13	Intrate per angustam portam, quia lata porta et spatiosa via quæ ducit ad perditionem, et multi sunt qui intran per eam.	Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.	Céigib istead an doras cumang, oir is fairsing an doras agus is leathan an bócar a seolann cun bóite, agus tá a lán a leanann é.
Mt 7 14	Quam angusta porta et arcta via quæ ducit ad vitam! et pauci sunt qui inveniunt eam.	How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!	Is ana-cumang an doras agus is ana-caol an bócar a seolann cun na beada, agus ní mór a gheibean eolus air.

XLI. DE CAVENDO A FALSIS PROPHETIS

Mt 7 15	Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsicus autem sunt lupi rapaces.	Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.	Seachanaib na fáib falla, a azaann cúgaib i glúib na scaoraic agus gur faolcoim craosaca laistis iad.
Mt 7 16a	A fructibus eorum cognoscetis eos.	By their fruits you shall know them.	Ó n-a uoraicib iseaib o'acneocaid sib iad.
Mt 7 16b	Numquid colligunt de spinis uvas, aut de tribulis ficus?	Do men gather grapes of thorns, or figs of thistles?	An mbaintear caora fíneamha de uriseac nó fíisib o'feocadanaib?

¹ 'porrigere' – stretch, spread-out, extend, offer, hold-out. Clearly 'offer' is here much better than 'reach'.

(74)

Mt 7 17.

Sic omnis arbor bona
fructus bonos facit,
mala autem arbor
fructus malos facit.

Even so every good tree bringeth
forth good fruit,
and the evil tree bringeth forth
evil fruit.

MAR SIN TUḠANN ḠAC CRANN FÓḠANTA
TORAḐ FÓḠANTA UAIḐ,
AḠUS TUḠANN AN ḐROC-ḐRANN
ḐROC-ḐORAḐ UAIḐ.

Mt 7 18

Non potest arbor bona
fructus malos facere
neque arbor mala
fructus bonos facere.

A good tree cannot
bring forth evil fruit,
neither can an evil tree
bring forth good fruit.

NÍ FÉIRIR ḐO'n ḐRANN FÓḠANTA
ḐROC-ḐORAḐ ḐAḐAIRḐ
NÁ ḐO'n ḐROC-ḐRANN
ḐORAḐ FÓḠANTA ḐAḐAIRḐ.

Lc 6 45a

Bonus homo
de bono thesauro
cordis sui
profert bona,
et malus homo
de malo
profert mala.

A good man
out of the good treasure
of his heart
bringeth forth **goodness**¹;
and an evil man
out of the evil
bringeth forth **evil**¹.

TUḠANN AN ḐEAḠ-ḐUINE
AN ḐEAḠ-NÍḐ AMAḐ
A' ḐEAḠ-STÓR
A ḐROIḐE FÉIN;
AḠUS TUḠANN AN ḐROC-ḐUINE
AN ḐROC-NÍḐ AMAḐ
A' ḐROC-STÓR A ḐROIḐE.

Lc 6 45b

Ex abundantia enim
cordis
os loquitur.

For out of the abundance
of the heart
the mouth speaketh.

ÓIR A' FLÚIRSE
AN ḐROIḐE
IS EAḐ ḐO LABRANN AN BÉAL.

Mt 7 19

Omnis arbor
quæ non facit fructum bonum,
excidetur
et in ignem mittitur.

Every tree
that bringeth not forth good fruit,
shall be cut down,
and shall be cast into the fire.

ḠAC CRANN
NÁ TUḠANN TORAḐ FÓḠANTA,
ḠEARRFAR É
AḠUS CURFAR SA TEME É.

Mt 7 20

Igitur ex fructibus eorum
cognoscetis eos.

Wherefore by their fruits
you shall know them.

Ḑ'Á ḐPÍḠ SIN, AR A ḐTORḐAÍḐ
ISEAḐ Ḑ' AICNEÓCAÍḐ SIḐ IAḐ.

XLII. NON HI INTRABUNT IN REGNO CÆLORUM QUI TANTUM DICUNT: DOMINE DOMINE!

Mt 7 21

Non omnis qui dicit mihi:
domine, domine!
intrabit
in regno cælorum,
sed qui facit voluntatem
patris mei qui in cælis est,
ipse intrabit
in regno cælorum.

Not every one that saith to me,
Lord, Lord,
shall enter
into the kingdom of heaven:
but he that doth the will
of my Father who is in heaven,
he shall enter
into the kingdom of heaven.

NÍ H-É ḠAC AOINNE AḐEIM LIOM-SA,
A ḐḠEARNNA, A ḐḠEARNNA,
ḐO RAḠARḐ ISTEAḐ
I RÍḠEAḐḐ NA ḐFLAḐAS;
AḐ AN Ḑ-É A ḐÉANFAÍḐ TOIL
M'ÁḐAR AḐÁ INS NA FLAḐAIS,
SINÉ A RAḠAÍḐ IRḐEAḐ
I RÍḠEAḐḐ NA ḐFLAḐAS.

Mt 7 22

Multi dicent
mihi in illa die:
domine, domine,
nonne in nomine tuo
prophetavimus
et in nomine tuo
eicimus demonia
et in tuo nomine
virtutes multas fecimus?

Many will say
to me in that day:
Lord, Lord,
have not we prophesied
in thy name,
and cast out devils
in thy name,
and done many miracles
in thy name?

ḐÉARFAÍḐ A LÁN ḐAOIME
LIOM-SA AN LÁ SAN;
A ḐḠEARNNA, A ḐḠEARNNA,
NÁḐ AḐ' AINIM-SE
A ḐENIEAMAIR ḐARḠAIREAḐḐ,
AḠUS NÁḐ AḐ' AINIM-SE
A ḐENIEAMAIR NA ḐEAMÁIN ḐO ḐUR AMAḐ,
AḠUS NÁḐ AḐ' AINIM-SE
ḐENIEAMAIR MÓRÁN MÍRḐUILḐÍ?

Mt 7 23a

Et tunc confitebor
illis:
quia numquam novi vos,
discedite a me

And then will I profess
unto them,
I never knew you:
depart from me,

AḠUS ANSAN AḐMÓCAÍḐ
MÉ ḐÓIB:
NÍOR ḐUIREAS-SA AICNE RIAḐ ORAIB;
IMḐḠÍḐO UAIM,

¹ A good man out of the good treasure of his heart bringeth forth **that which is good**; and an evil man out of the evil bringeth forth **that which is evil**..
This is excessively verbose and repetitive. 'goodness' and 'evil' will suffice.

Mt 7 23b qui operamini iniquitatem! you that work iniquity. Δ ΛΥΕΤ ΑΝ ΟΥΤΟ Α ΤΩ ΕΝΑΝΤΙ.

XLIII. CONPARATIO IN HIS OMNIBUS DE SAPIENTE ET INSIPIENTE AEDIFICATORIBUS.

Mt 7 24	Omnis ergo qui audit verba hæc et facit ea assimilabitur viro sapienti qui ædificavit domum suam supra petram;	Every one therefore that heareth these words, and doth them, shall be likened to a wise man that built his house upon a rock,	ΣΑΤ ΟΥΝΕ, ΟΨΑ ΒΡΙΣ ΣΗ, Α ΕΛΟΙΣΕΑΝ ΑΝ ΕΑΙΝΤ ΣΕΟ ΑΒΕΙΡΙΜ-ΣΕ ΑΣΥΣ ΟΟ ΨΕΙΜΕΑΝΝ ΒΕΑΡΤ ΟΨΑ ΡΕΙΡ, ΣΑΜΛΟΨΑΡ Ε ΛΕ ΟΥΝΕ ΚΑΛΛΜΑΡ Α ΨΕΙΜ Α ΕΙΣ ΑΡ ΑΝ ΨΑΡΑΙΣ.
25.	et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam, et non cecidit, fundata enim erat supra petram.	And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.	ΑΣΥΣ ΟΟ ΕΥΤΕ ΑΝ ΨΕΑΡΕΑΙΝΝ, ΑΣΥΣ ΟΟ ΕΑΙΝΙΣ ΝΑ Η-ΑΙΘΝΙ, ΑΣΥΨ ΟΨΕΙΡΙΣ ΑΝ ΨΑΟΕ, ΑΣΥΣ ΟΟ ΨΛΑΙΣΕΑΨΑΡ Ι ΨΟΙΝΝΙΘ ΑΝ ΕΙΣΕ ΣΗ; ΑΣΥΣ ΝΙΟΡ ΕΥΤΕ ΣΕ; ΜΑΡ ΒΙ ΣΕ ΨΝ-Α ΨΕΑΣΑΨ ΑΡ ΑΝ ΨΑΡΑΙΣ.
Mt 7 26	Et omnis qui audit verba mea hæc et non facit ea similis est viro stulto qui ædificavit domum suam super harenam;	And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand,	ΑΣΥΣ ΣΑΤ ΟΥΝΕ Α ΕΛΟΙΣΕΑΝ ΝΑ ΨΟΑΙΛ ΣΕΟ ΟΑΙΜ-ΣΕ ΑΣΥΣ ΝΑ ΨΕΙΜΕΑΝΝ ΒΕΑΡΤ ΟΨΑ ΡΕΙΡ, ΒΕΙΘ ΣΕ ΑΡ ΝΟΣ ΑΝ ΑΜΑΨΑΙΝ Α ΨΕΙΜ Α ΕΙΣ ΑΡ ΑΝ ΝΨΑΙΝΝΙ;
27.	et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam, et cæcidit, et fuit ruina eius magna.	And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.	ΑΣΥΣ ΟΟ ΕΥΤΕ ΑΝ ΨΕΑΡΕΑΙΝΝ, ΑΣΥΣ ΟΟ ΕΑΙΝΙΣ ΝΑ Η-ΑΙΘΝΙ, ΑΣΥΣ ΟΨΕΙΡΙΣ ΑΝ ΨΑΟΕ, ΑΣΥΣ ΨΛΑΙΣΕΑΨΑΡ Ι ΨΟΙΝΝΙΘ ΑΝ ΕΙΣΕ ΣΗ, ΑΣΥΣ ΟΟ ΕΙΝΤ ΣΕ; ΑΣΥΣ ΒΑ ΕΥΒΑΙΣΤΕΑΕ Ε Α ΕΥΚΙΜ.
Mt 7 28	Et factum est cum consummasset Ihesus verba hæc, ammirabantur turbæ super doctrina eius.	And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.	ΑΣΥΣ ΟΟ ΕΑΡΛΑ ΝΟΑΙΡ Α ΒΙ ΑΝ ΕΑΙΝΤ ΣΗ ΚΡΙΟΕΝΨΙΕ ΑΣ ΙΟΑ ΣΟ ΡΑΙΘ ΝΑ ΨΑΟΙΜΕ ΑΣ ΨΕΑΝΑΨ ΙΟΨΝΑ ΟΨΑ ΕΑΨΑΨ.
Mt 7 29	Erat enim docens eos sicut potestatem habens non sicut scribæ eorum et Pharisei.	For he was teaching them as one having power, and not as the scribes and Pharisees.	ΟΙΡ ΟΟ ΨΕΙΜ ΣΕ ΑΝ ΤΕΑΨΑΨ ΜΑΡ Α ΨΕΑΝΨΑΨ ΟΥΝΕ ΣΟ ΡΑΙΘ ΟΜΑΕΤ ΑΙΣΕ, ΜΥΡΑΡ ΟΨΙΟΝΑΝ ΑΣΥΣ ΝΑ ΣΨΡΙΨΝΕΟΙΡΙ ΑΣΥΣ ΝΑ ΨΑΙΡΙΣΙΝΙΣ.

XLIII. UBI IHESUS MITTIT ·XII· DISCIPULOS SUOS DOCERE ET CURARE OMNES INFIRMITATES.

Mt 9 36	Videns autem turbas misertus est eis, quia erant vexati et iacentes sicut oves non habentes pastorem.	And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.	ΑΣΥΣ ΕΟΝΑΙΣ ΣΕ ΝΑ ΣΛΑΙΨΕ ΨΑΟΙΜΕ ΑΣΥΣ ΕΑΙΝΙΣ ΤΡΥΑΨ ΑΙΣΕ ΟΟΙΘ, ΜΑΡ ΣΟ ΡΑΨΑΨΑΡ ΣΟ ΜΙ-ΑΨΨΑΡΑΕ, ΚΑΙΕΤΕ ΜΑΡ ΒΕΑΨ ΚΑΟΙΡΕ ΣΑΝ ΑΟΨΑΙΡΕ.
Mt 10 1a	Et convocatis duodecim discipulis suis dedit illis potestatem	And having called his twelve disciples together, he gave them power over	ΑΣΥΣ ΟΟ ΨΛΑΟΙΘ ΣΕ ΕΥΙΣΕ Α ΨΑΡΕΑΨ ΨΕΙΣΙΟΒΥΛ, ΑΣΥΣ ΕΥΣ ΣΕ ΟΟΙΘ ΟΜΑΕΤ

Mt 10 1b	spirituum immundorum, ut eicerent eos et curarent et omnem languorem et omnem infirmitatem.	unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.	AR NA H-ANNSPRIOÍB, CÚN IAD DO CUR AMAĆ, AŽUS CÚN ŽAĆ ŽALAIR AŽUS BREÓTEAĆTA DO LEŽEAS.
Lc 9 2a	Et misit illos predicare regnum dei,	And he sent them to preach the kingdom of God,	AŽUS CÚIR SÉ UAIŘO IAD AŽ CRAOBSŽAOILEAŘO RÍŽEAĆTA DOÉ
3a.	et ait ad illos: nihil tuleritis in via,	and he said to them: Take nothing for your journey,	AŽUS DOBDAIRE SÉ LEÓ: NÁ TÓŽAIR DOH RUO I ŽCÓIR AN BÓĆAIR,
Mt 10 5b	in via gentium ne abieritis et in civitates Samaritanorum ne intraveritis,	go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not.	NÁ H-IMĆIŽO I SLÍŽ NA NGEINTE AŽUS NA TÉŽO ISCEAĆ I ŽCAĆARAĆAIB NA SAMARITÁNAĆ;
6.	sed potius ite ad oves quæ perierunt domus Israhel.	But go ye rather to the lost sheep of the house of Israel.	AĆ TÉŽO FÉ OÉIN NA ŽCAORAĆ DO ĆEŽLEAĆ ISRAÉIL AĆA IMĆIŽĆE AMÚ.
Mt 10 7	Euntes autem predicate dicentes: quia appropinquavit regnum cælorum.	And going, preach, saying: The kingdom of heaven is at hand.	IMĆIŽO, AŽUS DOINIO CRAOBSŽAOILEAŘO, AŽUS ADBAIR, TA RÍŽEAĆ NA BFLAĆAS TAŽAIRĆE I N-ACMAIRLEAĆ.
Mt 10 8	Infirmos curate, mortuos suscite, leprosos munde, demones eicite: gratis accepisti s, gratis date.	Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.	LEIŽSIO DOOME BREÓICE; TÓŽAIR NA MAIR DOH MBÁS; ŽLANAIR NA LOBAIR; CUIRIO AMAĆ NA DEAMÁIN. IS I N-AISŽE DO FUDARAĐAIR; TUŽAIR UAIŘO I N-AISŽE.
Mt 10 9	Nolite possidere aurum neque argentum neque pecuniam in zonis vestris, ¹	Do not possess gold, nor silver, nor money in your purses,	NÁ BÍOŘO ÓR NÁ AIRŽEAO NÁ SAIOBREAS I DOAISŽE AŽAIB I NÓUR ŽCRIOS.
¹ 10a.	non peram in via	nor scrip for your journey,	NÁ BÍOŘO MÁLA CÚN LÓIN BÓĆAIR AŽAIB,
Lc 9 3b	neque panem	nor bread,	NÁ ARÁN
Mt 10 10b	neque duas tunicas neque calciamenta neque virgam. Dignus enim est operarius cibo suo.	nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.	NÁ OÁ ĆASÓIŽ, NÁ BROŽA, NÁ CLEIĆ; ÓIR IS FIÚ AN FEAR OIBRE É ĆOĆÚ.
Mt 10 11	In quamcumque civitatem aut castellum intraveritis, interrogate, quis in ea dignus est, et ibi manete donec exeatis,	And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence,	AŽUS PÉ CAĆAIR NÓ DÚN N-A RAŽAIR SIO ISCEAĆ ANH, FIAPRAÍŽO ĆÉ IS CREIDAMÁNAĆ ANH, AŽUS FANAIR ANSAN ŽO DOĆI ŽO MBEIO SIO AŽ IMĆEAĆ,
Lc 10 7b	edentes et bibentes	eating and drinking	AŽ ICE AŽUF AŽ ÓL
8c.	quæ apponuntur vobis	such things as are set before you.	NA NEICE A CUFAR OS BÚR ŽCÓMAIR.
9a.	et curate infirmos qui in illa sunt ²	And heal the sick that are therein	AŽUF LEIŽSIO NA DOOME BREÓICE SA ĆAĆAIR SIN,
² 7c.	et nolite exire de domo in domum.	and remove not from house to house.	AŽUS NÁ BÍOŘO AŽ IMĆEAĆ Ó ĆIŽ ŽO ĆIŽ.

¹Numbering and deviation according to modern Vulgate.²Error in Sievers, who has 10 in place of 7.

Mt 10 12	Intrantes autem in domo salutate eam dicentes: pax huic domui!	And when you come into the house, salute it, saying: Peace be to this house!	AGUS NUAIR A BEIÖ SIÖ AZ OUL ISTEOÖ I OCIG, BEANNUIGIÖ DO'N CIG SIN AGUS ABRAIÖ; SIOECÁIM DO'N CIG SEO. AGUS MÁ'S FIÚ AN CIG SIN É, CIOCFIÖ BÚR SIOECÁIM AIR; MURA FIÚ, ÁM, FILLFIÖ BÚR SIOECÁIM ORAIÖ FÉIN.
13.	Et siquidem domus fuerit digna, veniat pax vestra super eam, si autem non fuerit digna, pax vestra ad vos revertatur.	And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.	AGUS PÉ OUNE NÁ GLACFAIÖ SIÖ AGUS NÁ H-ÉISTFIÖ LE NBÚR MBREICRIÖ, CÉIGIÖ AMAÖ AS AN OCIG SIN, NÓ AS AN SCACAIR, AGUS BEIMIÖ AN CEÖ CROÖAÖ O'BÚR SCOSAIÖ MAR FIAÖNAISE 'N-A SCOMNIÖ.
Mt 10 14a,b	Et quicumque non receperit vos neque audierit sermones vestros, exeuntes foras de domo vel de civitate	And whosoever shall not receive you, nor hear your words: going forth out of that house or city,	
Mc 6 11b	excutite pulverem de pedibus vestris in testimonium illis.	shake off the dust from your feet for a testimony to them.	
Mt 10 15	Amen dico vobis: tollerabilius erit terræ Sodomorum et Gomorræorum in die iudicii quam illi civitati.	Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	
Mt 10 16	Ecce ego mitto vos sicut oves in medio luporum; estote ergo prudentes sicut serpentes et simplices sicut columbæ.	Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.	
Mt 10 17	Cavete autem ab hominibus: tradent enim vos in conciliis, et in synagogis suis flagellabunt vos,	But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.	
18.	et ad presides et ad reges ducimini propter me in testimonium illis et gentibus.	And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:	
Mt 10 19a	Cum autem tradent vos	But when they shall deliver you up	
Lc 12 11b,c	in synagogas et ad magistratus et potestates, nolite solliciti esse, qualiter aut quid respondeatis	into the synagogues and to magistrates and powers, be not solicitous how or what you shall answer,	
			AGUS PÉ OUNE NÁ GLACFAIÖ SIÖ AGUS NÁ H-ÉISTFIÖ LE NBÚR MBREICRIÖ, CÉIGIÖ AMAÖ AS AN OCIG SIN, NÓ AS AN SCACAIR, AGUS BEIMIÖ AN CEÖ CROÖAÖ O'BÚR SCOSAIÖ MAR FIAÖNAISE 'N-A SCOMNIÖ. SO BEIMIN ABEIRIM LIÖ, IS SAOIRE A BEIÖ AN FGEAL AZ CÍR SODOM NÓ AZ CÍR GOMORRA LÁ AN BREICEAMANTAIS 'NÁ AZ AN SCACAIR SIN. FÉAC, CÁIM AZ BÚR SCUR AMAÖ AR NÓS CAORAC AMEASZ FAOLCON. BÍÖIÖ, O'Á BRIG SIN, Cóm GLIC LEIS NA H-AICEACAIÖ NIME AGUS Cóm SIMPLIÖE LEIS NA COLURAIÖ. AC SEACHNAIÖ SIÖ FÉIN AR NA DOINE. ÓIR, TABARFIÖ SIAÖ AR LÁIM SIÖ, INS NA CómAIRLÍÖ AGUS SZÍURSÁLFAIÖ SIAÖ SIÖ I N-A SINAGÓZAIÖ; AGUS BÉARFAIÖ SIAÖ I LÁCAIR RÍGCE AGUS UACCARÁN SIÖ MAR GEALL ORM-SA MAR FIAÖNAISE OÓIÖ-SIN AGUS DOOS NA ZEINTIÖ. NUAIR A TABARFIÖ SIAÖ ISTEAC SIÖ INS NA SINAGÓZAIÖ AGUS I LÁCAIR SZÍISCÍSI AGUS DOINE CómACACÁ NÁ BIOÖ CEIST ORAIÖ I DOAOÖ CAÖ A FREASRÓCAIÖ SIÖ,

(78)

Lc 12 11d

Mt 10 19b

20.

Mt 10 21

22.

Mt 10 23

Mt 10 24

25.

Mt 10 26

Mt 10 27a

aut quid dicatis;
dabitur enim vobis
in illa hora quid loquamini;
non enim vos estis qui loquimini,
sed spiritus patris vestri,
qui loquitur in vobis.

Tradet autem
frater fratrem in mortem
et pater filium,
et insurgent filii
in parentes
et morte eos afficient,
et eritis odio
omnibus propter
nomen meum.
Qui autem perseveraverit
in finem,
hic salvus erit.

Cum autem persequentur
vos
in civitate ista,
fugite in aliam.
Amen enim dico vobis:
non consummabitis
civitates Israel,
donec veniat filius hominis.

Non est discipulus
super magistrum
neque servus
super dominum suum.
Sufficit discipulo
ut sit sicut magister eius,
et servus
sicut dominus eius.
Si patremfamilias
Belzebub vocaverunt,
quanto magis
domesticos eius?

Ne ergo
timueritis eos,
nihil enim opertum
quod non revelabitur,
et occultum
quod non sciatur.

Quod dico vobis in tenebris,
dicite in lumine,

or what you shall say;
for it shall be given you
in that hour what to speak:
For it is not you that speak,
but the spirit of your Father
that speaketh in you.

The brother also shall deliver up
the brother to death,
and the father the son;
and the children shall rise up
against their parents,
and shall put them to death.
And you shall be hated
by all men
for my name's sake:
but he that shall persevere
unto the end,
he shall be saved.

And when they shall persecute
you
in this city,
flee into another.
Amen I say to you,
you shall not finish
all the cities of Israel,
till the Son of man come.

The disciple is not
above the master,
nor the servant
above his lord.
It is enough for the disciple
that he be as his master,
and the servant
as his lord.
If they have called the householder¹
Beelzebub,
how much more
them of his household?

Therefore
fear them not.
For nothing is covered
that shall not be revealed:
nor hid,
that shall not be known.

That which I tell you in the dark,
speak ye in the light:

ná conus, ná cao déarfaió sib.
Óir tabarfar daoib
an uair sin an níó a labarfaio sib.
Óir ní sib-se do labrann
ac spioraio éur n-ácar
a labrann ionaib.

Agus tabarfaio an óriáir
a óriáir le cur cun báis,
agus an c-ácar a mac;
agus eireócaio an élan
i scoinnib a n-ácar agus a mácar
agus básócaio siao iao.
Agus beoí fuac
as sac duine daoib-se
mar seall ar m'ainim-se;
ac an c-é seasócaio
ámac go beire
ise a slánófar.

Ac nuair a déanfar géar-
leanmánc oraib
sa cácair sin,
iméisió go cácair eile:
go beirim a veirim lib,
ní beoí cácaraca
Israeil siúbalta asaib
sar a ticiocfio mac an Duine.

Níl an veisgiobul
níos fearr 'ná a máisicir,
agus níl an seirbíseac
níos fearr 'na a éigearna.
Is leór do'n veisgiobul
beoí mar a máisicir,
agus do'n tseirbíseac
beoí mar a éigearna.
Má éusabur beelzebub
ar fear an tíge,
nác mó 'ná san a éabarfaió siao
ar muintir a tíge é?

Ná bíoí easla asaib rómpa
o'á bríó sin.
Óir níl don ruo fé éluio
ná noctfar,
agus níl rur i bfolac
ná h-aiéneófar.
An ruo a veirim lib sa voiréacac
abraió sa tsolus é;

¹ 'good man of the house' excessively flowery phrase, betraying a French hand. Good Latin translation is 'householder'

Mt 10 27b	et quod in aure audistis, predicate super tecta.	and that which you hear in the ear, preach ye upon the housetops.	ΔΣΥΣ ΑΝ ΡΥΘ Δ Ο'ΑΙΡΙΣΘΕΑΝΝ ΣΙΘ [ΜΑΡ ΧΟΣΑΡ] ΣΑ ΕΛΥΑΙΣ ΘΕΙΜΙΘ Ε ΧΡΑΘΗΣΑΟΙΛΕΑΘ ΑΡ ΘΑΡΡΑΙΘ ΝΑ ΣΤΙΣΤΕ. ΘΕΙΡΙΜ ΑΜΕΤΑΕ, ΛΙΘ-ΣΕ, Δ ΕΑΙΡΘΕ:
Lc 12 4a	Dico autem vobis amicis meis:	And I say to you, my friends:	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ ΜΥΝΤΙΡ Δ ΜΑΡΘΥΡΕΑΝΝ ΑΝ CΟΡΡ, ΑΣΥΣ ΝΑΕ ΠΕΡΘΙΡ ΘΟΙΘ ΑΝ Τ-ΑΝΑΜ Δ ΜΑΡΘΥ; ΑΕ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mt 10 28	nolite timere eos qui corpus occidunt, animam autem non possunt occidere, sed potius eum timete qui potest et animam et corpus perdere in gehennam.	fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mt 10 29	Nonne duo passeret asse veneunt? et unus ex illis non cadet super terram sine patre vestro.	Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
30.	Vestri autem et capilli capitis omnes numerati sunt.	But the very hairs of your head are all numbered.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
31.	Nolite ergo timere: multis passeribus meliores estis vos.	Fear not therefore: better are you than many sparrows.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mt 10 32	Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui est in caelis	Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
¹ Lc 12 8	¹ et coram angelis eius.	¹ and before his angels.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mt 10 33a	Qui autem negaverit me coram hominibus	But he that shall deny me before men	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
² Mc 8 38	² et confusus me fuerit in generatione ista adultera et peccatrice,	² and shall be ashamed of me in this adulterous and sinful generation:	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mt 10 33b	negabo et ego eum coram patre meo qui est in caelis	I will also deny him before my Father who is in heaven	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
³ Lc 12 9	³ et angelis eius,	³ and his angels,	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mc 8 38	et filius hominis confundetur eum, cum venerit in gloria patris sui cum angelis sanctis.	and the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.
Mt 10 34	Nolite arbitrari quod venerim mittere pacem in terram:	Do not think that I came to send peace upon earth:	ΝΑ ΒΙΟΘ ΕΑΣΛΑ ΑΣΑΙΘ ΡΟΙΜΙΣ ΑΝ Τ-Ε ΣΥΡ ΠΕΡΘΙΡ ΘΟ ΙΘΙΡ ΑΝΑΜ ΑΣΥΣ CΟΡΡ ΘΟ ΕΥΡ ΣΟ Η-ΠΡΕΑΝΝ.

¹Lc 12 8: dico autem vobis omnis quicumque confessus fuerit in me coram hominibus et Filius hominis confitebitur in illo coram angelis Dei
And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.
We want to translate 'et coram angelis eius' but we have 'coram angelis Dei', thus we construe 'and before the angels of him' or 'and before his angels'.

²Mc 8 38: qui enim me confusus fuerit et mea verba in generatione ista adultera et peccatrice et Filius hominis confundetur
For he that shall be ashamed of me and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed
We want to translate 'et confusus me fuerit' but we have 'me confusus fuerit'. Word order is trivial, so 'me' can be moved, then 'et' can be added, thus: 'and shall be ashamed of me in this adulterous and sinful generation'

³Lc 12 9: qui autem negaverit me coram hominibus denegabitur coram angelis Dei
But he that shall deny me before men shall be denied before the angels of God.
We want to translate 'et angelis eius' but have 'angelis Dei', so as in ref 1, we construe 'and his angels'

Mt 10 34	non veni pacem mittere, sed gladium.	I came not to send peace, but the sword.	Δὲ ὅτε ἐλθὼν οὐκ ἔρχομαι εἰς τὴν εἰρήνην, ἀλλ' ἐν ὀπλίᾳ.
Lc 12 52	Erunt enim ex hoc quinque in domo una divisi, tres in duo et duo in tres dividuntur.	For there shall be from henceforth five in one house divided: three against two, and two against three.	ὅτι ἐκ τῆς νῦν ὥρας ἐκ τῆς ἑνὸς οἴκου πέντε διδιδοῦνται ἐν δύο καὶ δύο ἐν τρὶ.
Mt 10 35	Veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam, et inimici hominis domestici eius.	For I came to separate a man ¹ against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's enemies shall be they of his own household.	ὅτι ἐλθὼν ἵνα ἀποσπῶ ἄνθρωπον ἀπὸ τοῦ πατρὸς καὶ τῆς μητρὸς καὶ τῆς νύμφης καὶ τῆς σοκρῆς, καὶ ὁ ἄνθρωπος ἐστί μου ἐχθρὸς ὡς καὶ ὁ πατήρ μου καὶ ὡς καὶ ἡ θυγάτηρ μου καὶ ὡς καὶ ἡ νύμφη μου καὶ ὡς καὶ ἡ σοκρὰ μου καὶ ὡς καὶ ἡ μητέρα μου ἐν τῷ κυρίῳ.
36. Mt 10 37	Qui amat patrem et matrem plus quam me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus.	He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.	ὁ ἀγαπῶν τὸν πατέρα καὶ τὴν μητέρα ἢ ἐμὲ ἰσχυρότερον, οὐκ ἐστί μου ἀγαπώμενος, καὶ ὁ ἀγαπῶν τὸν υἱὸν ἢ τὴν θυγατέρα ἢ ἐμὲ ἰσχυρότερον, οὐκ ἐστί μου ἀγαπώμενος.
Mt 10 38	Et qui non accipit crucem suam et sequitur me, non est me dignus,	And he that taketh not up his cross, and followeth me, is not worthy of me,	καὶ ὁ οὐ λαμβάνων τὸν σταυρὸν καὶ ἀκολουθεῖς μου, οὐκ ἐστί μου ἀγαπώμενος,
Lc 14 27	nec potest esse meus discipulus.	neither can he be my disciple.	οὐκ ἔστι δυνατόν ἵνα ᾖ μαθητὴς μου.
Mt 10 39	Qui invenit animam suam, perdet illam, et qui perdiderit animam suam propter me, inveniet eam.	He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.	ὁ ἀναλαβὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας αὐτήν ὑπὲρ μου, εὑρήσει αὐτήν.
Mt 10 40	Et qui receperit vos, me recipit, et qui me recipit, recipit eum qui me misit.	He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.	ὁ ἀποδέχων ὑμᾶς, ἐμὲ ἀποδέχεται, καὶ ὁ ἐμὲ ἀποδέχων, ἐμὲ ἀποδέχεται ὁ ἀποστέλλων ἐμὲ.
Mt 10 41a	Qui recipit prophetam in nomine prophetæ, mercedem prophetæ accipiet.	He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet:	ὁ ἀποδέχων προφήτην ἐν ὀνόματι τοῦ προφήτου, λάβει τὸν μισθὸν τοῦ προφήτου.
Mt 10 42	Et quicumque potum dederit uni ex minimis istis calicem aquæ frigide, tantum in nomine discipuli, quia Christi estis,	And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, because you belong to Christ:	καὶ ὁ δίδων πρὸς ἓνα ἐκ τῶν ἐλαφίστων ἐκ τούτων τὸ ποτήριον τοῦ ὕδατος τοῦ ψυχροῦ ἐν ὀνόματι τοῦ μαθητοῦ, ὅτι ἐστέ τοῦ Χριστοῦ.

¹Mt 10 35: veni enim **separate** hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam
For I came **to set** a man **at variance** against his father, and the daughter against her mother, and the daughter in law against her mother in law.
'Separere' translates adequately as 'separate', and the extra verbosity of 'set at variance' adds nothing but confusion.

Mc 9 40c	amen dico vobis, non perdet mercedem suam.	amen I say to you, he shall not lose his reward.	SO REIMIN Δ ΘΕΙΡΙΜ ΛΙΘ, ΝΙ ΘΕΙΘ ΣΕ ΞΑΝ Α ΞΥΔΑΣΘΑΙ.
Mt 11 1	Et factum est, cum consummasset Ihesus precipiens duodecim discipulis suis, transiit inde, ut doceret et predicaret in civitatibus eorum.	And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and to preach in their cities.	ΑΞΥΣ ΘΟ ΕΞΑΡΛΑ, ΝΥΔΙΡ Δ ΒΙ ΝΑ Η-ΟΡΘΟΥΞΕ ΤΑΘΑΡΕΤΑ ΑΞ ΙΟΣΑ Θ'Α ΘΑΡΕΑΣ ΘΕΙΣΙΟΒΥΛ, ΞΥΡ ΙΜΕΤΙΞ ΣΕ ΑΣ ΑΝ ΑΙΤ ΣΙΝ ΞΥΝ ΤΕΑΣΑΣΞ ΑΞΥΣ ΚΡΑΘΥΣΞΑΟΙΛΕΑΘ ΘΕΑΝΑΜ Ι Ν-Α ΜΘΑΙΛΤΙΘ-ΣΙΝ.
Mc 6 12	Exeuntes autem discipuli prædicabant, ut poenitentiam agerent, et demonia multa eiciebant, et ungebant oleo multos egrotos et sanabant.	And going forth the disciples preached men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them.	ΑΞΥΣ ΞΥΔΑΘΑΡ ΝΑ ΘΕΙΣΙΟΒΥΛ ΑΜΑΞ ΑΞΥΣ Θ'ΦΟΞΡΑΘΑΡ ΑΙΞΡΙΞΕ ΘΕΑΝΑΜ. ΑΞΥΣ ΞΥΙΡΕΑΘΑΡ ΜΟΡΑΝ ΘΕΑΜΑΝ ΑΜΑΞ Α' ΘΑΟΙΜΕ, ΑΞΥΣ ΞΥΙΡΕΑΘΑΡ ΟΛΑ ΑΡ Δ ΛΑΝ ΘΑΟΙΜΕ ΒΡΕΟΙΚΕ ΑΞΥΣ ΘΟ ΛΕΙΞΕΑΘΑΡ ΙΑΘ.
13.			

XLV. UBI IHESUS IN CHANAN GALILÆE DE AQUA VINUM FECIT.

Jn 2 1	Et die tertio nuptiæ factæ sunt in Canan Galileæ, et erat mater Ihesu ibi.	And the third day ¹ , there was a marriage in Cana of Galilee: and the mother of Jesus was there.	ΑΞΥΣ ΑΝ ΤΡΙΜΑΘ ΛΑ ΒΙ ΡΟΣΑΘ Θ'Α ΘΕΑΝΑΜ Ι ΞΥΑΝΑ, ΣΑ ΞΑΙΛΙΛΙ, ΑΞΥΣ ΒΙ ΜΑΞΑΙΡ ΙΟΣΑ ΑΝΝ.
2.	Vocatus est autem ibi et Ihesus et discipuli eius ad nuptias.	And Jesus also was invited, and his disciples, to the marriage.	ΑΞΥΣ ΒΙ ΞΥΙΡΕΑΘ ΡΑΞΑΛΤΑ ΑΞ ΙΟΣΑ, ΛΕΙΣ, ΑΞΥΣ ΑΞΑ ΘΕΙΣΙΟΒΥΛ, ΞΥΝ ΝΑ ΒΑΙΜΕΙΣΕ.
Jn 2 3	Et deficiente vino dicit mater Ihesu ad eum: vinum non habent.	And the wine failing, the mother of Jesus saith to him: They have no wine.	ΑΞΥΣ ΘΟ ΞΥΑΙΘ Θ'Α ΞΥΥΘ ΡΙΟΝΑ ΑΞΥΣ ΘΥΘΑΙΡΤ ΜΑΞΑΙΡ ΙΟΣΑ ΛΕΙΣ: ΝΙ'Ι ΔΟΝ ΡΙΟΝ ΑΧΥ.
4.	Et dicit ei Ihesus: quid tibi et mihi est, mulier? nondum venit hora mea.	And Jesus saith to her: Woman, what is that to me and to thee? My hour is not yet come.	ΑΞΥΣ ΘΥΘΑΙΡΤ ΙΟΣΑ ΛΕΙ: ΚΑΘ Ε ΣΙΝ ΘΟΜ-ΣΑ ΑΞΥΣ ΘΥΙΤ-ΣΕ ΣΙΝ, Α' ΘΕΑΝ? ΝΙΟΡ ΕΑΙΝΙΞ Μ'ΑΙΜΣΙΡ-ΣΕ ΦΟΣ.
Jn 2 5	Dicit mater eius ministris: quodcumque dixerit vobis facite.	His mother saith to the waiters: Whatsoever he shall say to you, do ye.	ΑΞΥΣ ΘΥΘΑΙΡΤ ΑΝ ΜΑΞΑΙΡ ΛΕΙΣ ΝΑ ΣΕΙΡΒΙΣΙΞ: ΡΕ ΡΥΘ Δ ΘΕΑΡΡΑΙΘ ΣΕ ΛΙΘ Δ ΘΕΑΝΑΜ, ΘΕΙΝΘ Ε.
Jn 2 6	Erant autem ibi lapideæ hydriæ sex positæ secundum purificationem Iudæorum, capientes singulæ metretas binas vel ternas.	Now there were set there six waterpots of stone, according to the manner of the purifying of the Judeans, containing two or three measures apiece.	ΑΞΥΣ ΒΙ ΣΑ Ν-ΑΙΤ ΣΕ ΘΑΘΑΚΑ ΚΛΟΙΚΕ, Δ ΞΥΙΡΕΑΘ ΑΝΝ ΞΥΝ ΛΑΜ ΘΟ ΝΙΞΕ, ΘΟ ΡΕΙΡ ΝΟΙΣ ΝΑ Ν-ΛΥΘΑΞ; ΑΞΥΣ ΘΟ ΡΑΞΑΘ ΘΟ ΝΟ ΤΡΙ ΜΕΑΘΡΑΙΘ ΙΝΣ ΞΑΞ ΘΑΘΑΞ ΘΙΟΘ.
Jn 2 7	Dicit eis Ihesus: implete hydrias aqua. Et implerunt eas usque ad summum.	Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.	ΘΥΘΑΙΡΤ ΙΟΣΑ ΛΕΟ: ΛΙΟΝΑΙΘ ΝΑ ΘΑΘΑΚΑ Θ'ΥΙΞΕ. ΑΞΥΣ ΘΟ ΛΙΟΝΑΘΑΡ ΙΑΘ ΞΟ ΒΑΡΑ.

¹ 'And the third day' – There has been a break of context here so assumption of sequentiality is not justified. The more probable meaning is simply a reference to the day of the week: i.e. 'And on Third-day', or, 'And on Tuesday'.

Mt 8 4b	Moyse in testimonium illis.	Moses commanded, for a testimony unto them.	Μαοίς, μαρ φιαϑήναισε ὁσίῳ-σιν.
Mc 1 45	At ille egressus coepit prædicare et diffamare sermonem, ita ut iam non posset manifeste in civitatem introire, sed foris in desertis locis esse, et conveniebant ad eum undique.	But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places. And they flocked to him from all sides.	Δὲ κόμῳ λυατ αἰϋς ἑυαῖρὸ σεῖσαν ἀμαὲ ὀίριξ σέ ἀρ ἀν σῆαλ Ἀ ὀ'ινσιντ αἰϋς ὁο ἑραοῦςῆαοιλεαϑὸ, ἰ ὁτρεὸ νάρ φέαϑ ἰοσα οὐλ ἰσσεαὲ ῥο πuibilῖθε σα ἑαῇαιρ, αἰϋς ῥυρ φαν σέ λασμουῖς ἰνσ na ἡ-άιτεαῖναιῖ ὑαῖςνεαῇα, αἰϋς ῥυρ ἑρῡἰνῖς na ὁαοῖνε ἑυῖε ας ῥαὲ αἰρῶ.

XLVII. UBI IHESUS PUERUM CENTURIONIS PARALYTICUM CURAVIT.

Mt 8 5	Cum autem introisset Capharnaum, accessit ad eum centurio rogans eum	And when he had entered into Capharnaum, there came to him a centurion, beseeching him,	Ἀνσαν νυαῖρ Ἀ ὀί σέ ταρ εἰς οὐλ ἰσσεαὲ ἰ ῥεαφάρναυμ ἑάινῖς ἑυῖε ταοῖσεαὲ ἑάαϑ, ῥῆα ῥυῖρε, αἰϋς οὐῖαῖρτ σέ:
Mt 8 6	Et dicens: domine, puer meus iacet in domo paralyticus et male torquetur.	And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.	Δ ἑῖεαρνα, τά μο ὑααῇαἰλ σα ὀαἰλε ῥῥ-Ἀ λυῖε ῥαν λυῖ Ἀ ῥεαῖς, αἰϋς τά πιαῖτα μόρα αἰρ.
Mt 8 7	Ait illi Ihesus: ego veniam et curabo eum.	And Jesus saith to him: I will come and heal him.	αἰϋς οὐῖαῖρτ ἰοσα leis: ῥιοεφαῖ-σα αἰϋς leisῖσφεαϑ εἰ.
Mt 8 8	Et respondens centurio ait: domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur puer meus.	And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed.	αἰϋς οὐῖαῖρτ ἀν ταοῖσεαὲ ἑάαϑ: Δ ἑῖεαρνα, ní φῖύ mise ῥο ὀειοεφά φέ m' ὀιον; ἀὲ ἀῇαιρ, ἀν φοαλ ἀμάἰν αἰϋς ὀεῖρ μο ὑααῇαἰλ σλάν.
Mt 8 9	Nam et ego homo sum sub potestate habens sub me milites, et dico huic: vade, et vadit, et alio: veni, et venit, et servo meo: fac hoc, et facit.	For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it.	Μαρ ἰς ὀυῖνε mise ατά φέ σμαῇτ, αἰϋς τά σαῖςῖοἰῖρί φύμ; αἰϋς ὀεῖρἰν leis ἀν ὀφεαρ σο, ἰmῇῖς, αἰϋς ἰmῇῖεανν σέ; αἰϋφ le φεαρ εἰλε, ταρ, αἰϋς ταῖανν σέ, αἰϋς le m' ῥεῖρῖῖσεαὲ, ὀεῖν σο; αἰϋς ὀεῖνεανν σέ εἰ.
Mt 8 10	Audiens autem Ihesus miratus est et sequentibus se dixit: amen dico vobis, non inveni tantam fidem in Israhel.	And Jesus hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.	αἰϋς νυαῖρ αἰριῖς ἰοσα san ὁο ὀεῖν σέ ἰονῖνα ὀέ; αἰϋς οὐῖαῖρτ σέ leis ἀν μῖνῇτῖρ Ἀ ὀί ῥῆα leaῖnmῇaῖnt: ῥο ὀεῖmῖn ἀὀeῖrἰn ἰῖῖ, ní ὀφuaras Ἀ leῖῇéῖo sin ὀe ἑρεῖῇeām ἰ n-ἰsraél.
Mt 8 11a	Dico autem vobis, quod multi ab oriente et occidente venient et recumbent cum Abraham	And I say to you that many shall come from the east and the west, and shall sit down with Abraham,	αἰϋς ὀeῖrἰn ἰῖῖ ῥο ὀειοεφαιῖ Ἀ λάν ὁαοῖνε ὀῥῥ n ὀῇoῇan τοῖρ αἰϋς ὀῥῥ n ὀῇoῇan τῖαρ, αἰϋφ ῥο λυῖῇῖῖῖ σῖαϑ ἰ ὀφοῇαιρ Ἀbrahaim

(84)

Mt 8 11b

et Isaac et Iacob
in regno cælorum,
filii autem regni
eicientur
in tenebras exteriores,
ibi erit fletus
et stridor dentium.

Mt 8 13

Et dixit Ihesus
centurioni:
vade,
et sicut credidisti
fiat tibi!
Et sanatus est puer
in illa hora.

Lc 7 10

Et reversus est centurio¹
in domam suam
et invenit servum
qui languerat sanum.

and Isaac and Jacob
in the kingdom of heaven:
but the children of the kingdom
shall be cast out
into the exterior darkness:
there shall be weeping
and gnashing of teeth.

And Jesus said
to the centurion:
Go,
and as thou hast believed,
so be it done to thee.
And the servant was healed
at the same hour.

And the centurion¹,
being returned to the house,
found the servant
whole who had been sick.

AGUS ISAAC AGUS IÁCÓIB,
I RÍGEACÉ NA BFLACAS;
AGUS CAIÉFAR
CLANN NA RÍGEACÉTA AMAÉ
SA DORCÁDAS ACÁ AMUIÉ,
MAR A MBERÓ SOL
AGUS DÍOSGÁN FIACAL.
AGUS DUBAIRÉ ÍOSA
LEIS AN DCAOISEAC CÉAD:
IMÉIS ORÉ,
AGUS FÉ MAR A CREIBIS
DÉINTEAR DUIT.
AGUS ÉAINIS A SLÁINTE DO'N BUACAILL
AN UAIR SIN.

AGUS AN CAOISEAC CÉAD I N-AIS
ABÁILE, AGUS AN SEIRBÍSEAC A BÍ AG
DUL CÚN BÁIS FUAIR SÉ LEIGISTE É.

XLVIII. UBI SOCRUM PETRI A FEBRIBUS SANAVIT IHESUS.

Mt 8 14

Et cum venisset Ihesus
in domum Petri,
vidit socrum eius iacentem
et febricitantem.

Mt 8 15

Et tetigit manum eius,
et dimisit eam febris.
Et surrexit
et ministrabat eis.

And when Jesus was come
into Peter's house,
he saw his wife's mother lying,
and sick of a fever;

And he touched her hand,
and the fever left her,
and she arose
and ministered to them.

AGUS NUAIR A ÉAINIS ÍOSA ISTÉAC
I DÚIS PÉADAIR
CONAIC SÉ MÁÉAIR A CÉILE 'N-A LUIGE
AGUS ÉASCRUAS UIRÉ;
AGUS DO RUÉ SÉ AR LÁIM UIRÉ,
AGUS D'IMÉIS AN T-ÉASCRUAS DÍ,
AGUS D'EIRIS SÍ,
AGUS DÉIN SÍ FRIOTÁLAM ORÉ.

XLVIII. UBI IHESUS IN CIVITATEM NAIM MORTUUM RESUSCITAT.

Lc 7 11

Et factum est deinceps,
ibat in civitatem
quæ vocatur Naim,
et ibant cum illo
discipuli eius
et turba copiosa.

Lc 7 12

Cum autem appropinquasset
portæ civitatis,
ecce
defunctus efferebatur,
filius unicus matris suæ,
et hæc vidua erat,
et turba civitatis multa
cum illa.

Lc 7 13

Quam cum vidisset dominus,
misericordia motus
super eam dixit illi:
noli flere!

14a.

Et accessit
et tetigit loculum.

Lc 7 14b

Hi autem
qui portabant steterunt,
et ait:
adulescens,
tibi dico, surge!

15a.

Et resedit qui erat mortuus

Luke 7 10: This is modified by the weaver. The English was quite easy, but the Irish has me beaten.

And it came to pass afterwards
that he went into a city
that is called Naim:
and there went with him
his disciples
and a great multitude.

And when he came nigh
to the gate of the city,
behold
a dead man was carried out,
the only son of his mother:
and she was a widow.
And a great multitude of the city
was with her.

And when the Lord had seen her²,
being moved with mercy
towards her, he said to her:
Weep not.

And he came near
and touched the bier.

And they
that carried it stood still.
And he said:
Young man,
I say to thee, arise.

And he that was dead sat up

AGUS DO ÉARLA 'N-A DÍAIR SAN
SO RAIB SÉ AG DUL SO DÚÍ AN CÉAIR
AR A DÚSTAR NÁIM,
AGUS BÍ A DÍOSIOIBIL
I N-DONFÉACÉ LEIS
AGUS SLUAÉ MÓR.

AGUS NUAIR A BÍ SÉ AG TEACÉ
CÚN SEATA NA CÉARAC,
FÉAC,
BÍ CORP D'Á BREIC AMAÉ,
DONMÁC A BÍ AGÁ MÁÉAIR,
AGUS DAINTEAC AB EAD AN MÁÉAIR;
AGUS BÍ SOCRADÓ MÓR
DE MÚINTEIR NA CÉARAC LÉI.

AGUS NUAIR A CONAIC AN DÍGEARNA
Í ÉAINIS TRUAÉ
AISE DÍ AGUS DUBAIRÉ SÉ LÉI:
NÁ BÍ AG SOL.
AGUS ÉAINIS SÉ
AGUS CUIR SÉ A LÁIM AR AN SCÓIRAINN.

(AGUS DO STAD AN MÚINTEIR
A BÍ AG IOMPAR NA CÓIRAN.)
AGUS DUBAIRÉ SÉ:
A ÓISFIR,
DÉIRIM LEAC, EIRIS.
AGUS D'EIRIS AN DUINE MARB 'N-A SUIRÉ

¹ We want 'Et reversus est centurio', but the Vulgate gives, 'et reversi qui missi', which translates as, 'And they who were sent, being returned'. Substituting the substantive gives: 'And the centurion, being returned'

Likewise, the Irish: 'AGUS NA DÁOME A ÉAINIS DO CUAÐAR ÉAR' n-ais abáile, agus an seirbíseac a bí ag dul cún báis fuarad' leigiste é.' needs to be replaced by 'AGUS ?? AN CAOISEAC CÉAD ?? ?? abáile, agus an seirbíseac a bí ag dul cún báis ?? leigiste é.'

² 'Whom when the Lord had seen' :: Gross Latinism, better as 'And when the Lord had seen her'

Lc 7 15b.	et coepit loqui, et dedit illum matri suæ.	and begun to speak. And he gave him to his mother.	agus crom sé ar cáinte. agus eus sé o'á má'cair é.
Lc 7 16	Accepit autem omnes timor, et magnificabant deum dicentes: quia propheta magnus surrexit in nobis, et quia deus visitavit plebem suam.	And there came a fear upon them all: and they glorified God saying: A great prophet is risen up among us: and, God hath visited his people.	agus éainis easal ar na daoine go léir, agus eusadur glóire do 'dia, agus du'bra'adur: cá fáir mór eirighe 'n-ár meas, agus éainis 'dia as féacaint a daoine.
Lc 7 17	Et exiit hic sermo in universam Iudeam de eo et omnem circa regionem.	And this rumour of him went forth throughout all Judea and throughout all the country round about.	agus do leat an focal san amac 'n-a éadur tré lú'adéa go léir agus crío an nou'caig mór-éimpal.

L. UBI OMNES INFIRMITATES CURAT, UT ADINPLERENTUR SCRIPTURÆ PROPHETARUM.

Mt 8 16	Vespere autem facto obtulerunt ei multos demonas habentes, et eiciebat spiritus verbo et omnes male habentes curavit.	And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:	Ansan, nuair a éainis an trá'nóna, eusadur as triall air a lán daoine go raib deamain ionta; agus bí sé as o'bir na n'eamán le n-a focal, agus as leigheas na n'daoine a bí as a sláinte;
Mt 8 17	Ut adimpleretur quod dictum est per Esaiam prophetam dicentem: <i>ipse infirmitates nostras accepit et egrotationes portavit.</i>	That it might be fulfilled, which was spoken by the prophet Isaias, saying: <i>He took our infirmities, and bore our diseases.</i>	Ionus go b'fiorfaí an cáinte a du'baire Isaias fáir, mar a nou'baire sé: do élac sé cuise féin ár n-easláiní agus o'fuilins sé ár n'galara.
Mt 8 18	Videns autem Ihesus turbas multas circum se, iussit ire trans fretum.	And Jesus seeing great multitudes about him, gave orders to pass over the water.	agus nuair a conaic Íosa na sluaghe móra 'n-a éimpal, o'órdúis sé dul éar uisge.

LI. UBI VOLENTI EUM SEQUI DIXIT: VULPES FOVEAS HABENT.

Mt 8 19	Et accedens unus scriba ait illi: magister, sequar te quocumque ieris.	And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.	agus éainis fear sgríobne cuise agus du'baire sé leis: a máigistir, leanfao tú pé air 'n-a ngeóbaire.
Mt 8 20	Et dicit ei Ihesus: vulpes foveas habent et volucres cæli tabernacula ubi requiescant, filius autem hominis non habet ubi caput reclinet.	And Jesus saith to him: The foxes have holes, and the birds of the air nests where they rest, but the Son of man hath not where to lay his head.	agus deir Íosa leis: cáir pluaiseana as na sionacáir agus neadaca as éanlaicib an aéir, áir a scí'c síad, agus ní' as mac an duine áir ar a leigfead sé a ceann.
Lc 9 59	Ait autem ad alterum: sequere me! Ille autem dixit: domine, permittle me primum ire et sepelire patrem meum.	But he said to another: Follow me. And he said: Lord, suffer me first to go and to bury my father.	du'baire sé, ám'cad, le duine eile: leansa mise; agus du'baire seisean: a éigearna, leis dom dul ar o'cús agus m'adair do cur.

Mt 8 20: **ubi requiescant** missing from Vulgate, so **where they rest** and **áir a scí'c síad**, added.

(86)

Mt 8 22	Ihesus autem ait illi: sequere me et dimitte mortuos sepelire mortuos suos;	But Jesus said to him: Follow me, and let the dead bury their dead:	Ἰησοῦς εἶπεν αὐτῷ: ἑλθὲν ὀπίσω μου καὶ ἀφίησον τοὺς νεκρούς καταθάψαι τοὺς νεκρούς σου·
Lc 9 60b	tu autem vade, adnuntia regnum dei!	but go thou and preach the kingdom of God!	ὁ δὲ εἰπὼν ταῦτα εἰς τὸ ἑλθεῖν αὐτὸν καὶ κηρύττειν τὸν βασιλεῖον τοῦ θεοῦ·
Lc 9 61	Et ait alter: sequar te, domine, sed primum permittite mihi renuntiare his qui domi sunt.	And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house.	καὶ εἰπὼν ταῦτα ἑξῆς αὐτὸν καὶ λέγειν τὸν βασιλεῖον τοῦ θεοῦ·
62.	Ait ad illum Ihesus: nemo mittens manum suam in aratrum et aspiciens retro aptus est regno dei.	Jesus said to him: No man putting his hand to the plough and looking back is fit for the kingdom of God.	καὶ εἰπὼν αὐτῷ οὐδεὶς ἑλθὼν καταβάλλει τὴν χεῖρα αὐτοῦ ἐν τῷ ἀροτρῷ καὶ ὀπίσθεν ὀρᾷ, ὁ ὀρθρὸς τοῦ βασιλείου τοῦ θεοῦ·

LII. UBI NAVIGANS INCREPAVIT TEMPESTATI ET CESSAVIT.

Mt 8 23	Et adscendente eo in navicula secuti sunt eum discipuli eius.	And when he entered into the boat, his disciples followed him:	καὶ ἀναβὰς εἰς τὴν ναῦν οἱ μαθηταὶ αὐτοῦ ἠκολούθησαν αὐτῷ·
Mt 8 24a,b	Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus.	And behold a great tempest arose in the sea, so that the boat was covered with waves.	καὶ ἰδοὺ ἐγένετο ὁ ὄλος ὁ ὄλος ἐν τῇ θαλάσσῃ, ὥστε ἡ ναῦς κατακλύθειτο ὑπὸ τοῦ κυματισμοῦ·
Mc 4 38a	Ipse vero erat in puppi super cervical dormiens.	And he was in the hinder part of the ship, sleeping upon a pillow.	καὶ αὐτὸς ἦν ἐν τῇ ὀπίσθῳ τοῦ πλοίου, καθεύδων ἐπὶ μαθήριον·
Mt 8 25	Et accesserunt et suscitaverunt eum dicentes: domine, salva nos, quia perimus!	And they came to him, and awaked him, saying: Lord, save us, we perish.	καὶ προσελθόντες αὐτὸν καὶ ἐγείναντες αὐτόν εἶπον· ὦ κύριε, σὺ σώσον ἡμᾶς, ὅτι περὶν·
Mt 8 26a	Et dicit eis: quid timidi estis modicæ fidei?	And Jesus saith to them: Why are you fearful, O ye of little faith?	καὶ λέγει αὐτοῖς· τί φοβεῖσθε, ὦ ὀλίγη πίστις ὑμῶν;
Mt 8 26b	Tunc surgens imperavit vento et mari	Then rising up, he commanded the winds, and the sea,	καὶ ἐγείρων αὐτὸς ἐπελάλησεν τῷ πνεύματι καὶ τῇ θαλάσσῃ·
Mc 4 39b	et dixit: tace et obmutesce!	and said Peace, be still!	καὶ εἰπὼν· σῶμα καὶ σῶμα·
Mt 8 26c	Et facta est tranquillitas magna.	and there came a great calm.	καὶ ἐγένετο ἡσυχία μεγάλη.
Mt 8 27a	Porro homines mirati sunt dicentes ad invicem: quis aut ¹ qualis est hic,	But the men wondered, saying to each other: Who, or ¹ what manner of man is this,	καὶ ἐθαύμαζον οἱ ἄνθρωποι λέγοντες ἑαυτοῖς καὶ λέγοντες ἁλλήλοῖς· τίς οὗτος καὶ τίς ὁμοιωθήσεται αὐτῷ;
Lc 8 25b	quia et ventis imperat et mari, et oboediunt ei?	that he commandeth both the winds and the sea: and they obey him?	ὅτι καὶ τοῖς ἀνέμοις ἐπιτάττει καὶ τῇ θαλάσσῃ, καὶ ὑπακούουσιν αὐτῷ;

LIII. UBI CURAVIT TRANS FRETUM DEMONIAECUM QUI IN MONUMENTIS MANEBAT.

Mt 8 28a	Et cum venisset trans fretum in regione Gerasenorum,	And when he was come on the other side of the water, into the country of the Gerasens,	καὶ ἀναβὰς ἐκ τῆς θαλάσσης εἰς τὴν χώραν τῶν γερασηνῶν,
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¹ This is not quite as in the Vulgate. 'ad invicem' = 'to each other' and 'quis aut' = 'Who, or', translated by dictionary.

Likewise: "καὶ λέγοντες ἑαυτοῖς καὶ λέγοντες ἁλλήλοῖς: τίς οὗτος καὶ τίς ὁμοιωθήσεται αὐτῷ;"

(87)

Lc 8 26b	quæ est contra Galileam,	which lies opposite Galilee ¹ .	ΑΤΑ ΑΡ ΑΣΑΙΘ ΣΑΙΛΙΛΙ ΑΝΟΝΝ.
Lc 8 27a	Et cum	And when	ΑΣΥΣ ΕΟΜ ΛΥΑΕ
Mt 8 28b,c	egressus esset ad terram, occurrerunt ei duo habentes demonia de monumentis et exeuntes, sævi nimis, ita ut nemo posset transire per viam illam.	he was come forth to the land, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.	ΑΣΥΣ ΕΑΝΑΘΑΡ Ι ΘΕΙΡ, ΘΟ ΒΥΑΙΛ ΥΜΕ ΒΕΙΡΕ, ΣΟ ΡΑΙΘ ΒΕΑΜΑΙΝ ΙΟΝΤΑ, ΑΣΥΣ ΙΑΘ ΑΣ ΤΕΑΕΤ ΑΜΑΕ ΑΣ ΝΑ Η-ΥΑΞΗΝΑΙΘ ΑΣΥΣ ΙΑΘ ΑΝΑ-ΜΙΛΛΤΕΑΕ, Ι ΘΕΡΕΘ ΝΑΡ Β'ΦΕΙΘΙΡ Θ'ΑΟΙΜΝΕ ΣΑΒΑΙΛ ΑΝ ΕΣΙΞ ΣΙΝ ΑΥΙ.
Lc 8 27b,c	Unus enim ² habebat demonia iam temporibus multis, et vestimento non induebatur neque in domo manebat, sed in monumentis,	And there was one ² , who had a devil now a very long time. And he wore no clothes: neither did he abide in a house, but in the sepulchres.	ΑΣΥΣ ΒΙ ΑΜΑΙΝ, Η-Α ΡΑΙΘ ΒΕΑΜΑΝ ΑΝΝ ΑΡ ΦΕΑΘ ΜΟΡΑΝ ΑΙΜΣΙΡΕ, ΑΣΥΣ ΝΙ ΡΑΙΘ ΕΑΘΑΕ ΥΜΕ, ΝΑ ΝΙ ΦΑΝΑΘ ΣΕ Ι ΘΕΙΞ, ΑΕ ΙΝΣ ΝΑ ΤΥΑΜΑΙΘ.
Mc 5 3b	Et neque catenis iam quisquam eum poterat ligare; 4. quoniam sepe compedibus et catenis vinctus disrupisset catenas et compedes comminuisset, et nemo poterat eum domare,	And no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.	ΑΣΥΣ ΝΙΟΡ Β'ΦΕΙΘΙΡ ΦΕΑΘΑ Ε ΕΑΝΣΑΛ ΛΕ ΣΛΑΒΡΑΙΘ ΦΕΙΝ, ΟΙΡ ΘΟ ΕΑΝΣΑΛΑΘ Ε ΣΟ ΜΙΝΙ ΛΕ ΣΕΙΜΛΙΘ ΑΣΥΣ ΛΕ ΣΛΑΒΡΑΙΘ, ΑΣΥΣ ΘΟ ΘΡΙΣ ΣΕ ΝΑ ΣΛΑΒΡΑΙ ΑΣΥΣ ΘΟ ΣΤΡΑΕ ΣΕ ΝΑ ΣΕΙΜΛΕ ΑΣ Α ΕΙΛΕ, ΑΣΥΣ ΝΙ ΡΑΙΘ ΑΡ ΕΥΜΑΣ ΑΟΙΜΝΕ ΣΜΑΕΤ Α ΕΥΡ ΑΙΡ.
Mc 5 5	Et semper nocte ac die in montibus erat clamans et concidens se lapidibus.	And he was always day and night in the mountains, crying and cutting himself with stones.	ΑΣΥΣ ΒΙΟΘ ΣΕ Ι ΣΕΟΜΝΥΘΕ, ΘΟ ΛΟ ΑΣΥΣ Θ'ΟΡΘΕ, ΙΝΣ ΝΑ ΕΝΟΕΑΙΘ, ΑΣ ΛΥΙΡΙΞ ΑΣΥΣ ΞΑ ΞΕΑΡΡΑΘ ΦΕΙΝ ΛΕ ΕΛΟΕΑΙΘ.
Mc 5 6	Videns autem Ihesum a longe occurrit et adoravit eum	And seeing Jesus afar off, he ran and adored him.	ΑΣΥΣ ΝΥΑΙΡ Α ΕΝΑΙΕ ΣΕ ΙΟΣΑ ΑΘΡΑΘ ΥΑΙΘ ΘΟ ΡΙΕ ΣΕ ΕΥΙΣΕ ΑΣΥΣ ΘΟ ΕΛΕΑΕ ΣΕ ΘΟ.
7a.	et clamans voce magna dicit:	And crying with a loud voice, he said:	ΑΣΥΣ ΘΟ ΛΥΙΞ ΣΕ ΘΟ ΣΥΕ ΑΡΘ ΑΣΥΣ ΘΥΒΑΙΡΕ:
Mt 8 29b	quid nobis et tibi, Ihesu fili dei	What have we to do with thee, Jesus Son of God	ΕΑΘ Ε ΣΙΝ ΘΥΙΜΝΕ ΕΥΣΑ, Α ΙΟΣΑ, Α ΜΙΕ
Lc 8 28c	altissimi?	most high?	ΑΝ ΑΡΘ-ΘΙΑ?
Mt 8 29c	Venisti ante tempus torquere nos?	Art thou come hither to torment us before the time?	ΑΡ ΕΑΙΝΙΣ ΑΝΣΟ ΡΟΙΝ ΑΝ ΑΙΜΣΙΡ ΕΥΝ ΠΙΟΝΙΣ Α ΕΥΡ ΟΡΑΙΝΝ?
Mc 5 8a	Dicebat enim illi Ihesus: exi, spiritus immunde!	For he said unto him: Get out, thou unclean spirit!	ΟΙΡ ΘΥΒΑΙΡΕ ΣΕ ΛΕΙΣ: ΙΜΕΙΞ ΑΜΑΕ ΑΣ ΑΝ ΝΟΥΜΕ, Α ΣΠΙΟΡΑΙΘ ΣΑΙΛΙΞ!
Lc 8 30b,c	dic quod tibi nomen est. At ille dixit: legio, quia intraverunt demonia multa in eum.	say: what thy name is. Whereupon he said: Legion. Because many devils were entered into him.	ΕΑΘ Ε ΑΝ ΑΙΜΙΜ ΑΤΑ ΟΡΕ? ΑΣΥΣ ΘΥΒΑΙΡΕ ΣΕΙΣΕΑΝ: ΛΕΙΞΙΟΝ; ΜΑΡ ΒΙ ΜΟΡΑΝ ΒΕΑΜΑΝ ΕΑΡ ΕΙΣ ΘΥΛ ΙΣΤΕΑΕΑΝΝ.
Lc 8 31a	Et rogabant eum	And they besought him	ΑΣΥΣ ΒΙΟΘΑΡ ΞΑ ΙΑΡΡΑΙΘ ΑΙΡ

¹ Lc 8 26: enavigaverunt autem ad regionem Gerasenorum quæ est contra Galilæam
And they sailed to the country of the Gerasens, which is over against Galilee.

It would seem that the translator had no idea of the context. Clearly what is meant, and meaningful is 'which lies opposite Galilee.'

² 'Unus enim' – 'And there was one' :: my translation. Likewise: 'ΑΣΥΣ ΒΙ ΑΜΑΙΝ'.

Lc 8 31a into Mk 5 10b and Lc 8 31b: "ΑΣΥΣ ΒΙΟΘΑΡ ΞΑ ΙΑΡΡΑΙΘ ΑΙΡ ΞΑΝ Ε ΕΥΡ ΑΣ ΑΝ ΑΙΕ ΑΜΑΕ, ΑΣΥΣ ΞΑΝ Α Θ'ΟΡΘΥ ΘΟΙΘ ΘΥΛ ΣΙΟΣ ΣΑ Η-ΑΙΘΕΙΣ."
I hope this makes sense, I have compared the suture with Google translate, and it looks similar.

LIH. UBI CURAVIT PARALYTICUM QUEM DEPOSUERUNT PER TECTUM.

Mt 9 1	Et ascendens in navicula transfretavit et venit in civitatem suam.	And entering into a boat, he passed over the water and came into his own city.	agus cūaib sé ar bóro na lunge bige, agus éainis sé éar uisge iscead 'n-a cátair féin.
Lc 5 18a Mc 2 3c Lc 5 18b,c	Et ecce quattuor viri portantes in lecto hominem qui erat paralyticus, et quærebant eum inferre et ponere ante Ihesum.	And behold, four men brought in a bed a man who had the palsy: and they sought means to bring him in and to lay him before Jesus.	agus féadé, fior daoine agus fear acu o'á iompar ar éocht, agus é san lúe, agus bíodar a o'iarrad é breic ifcead agus é cur 'n-a látair;
Lc 5 19	Et non inuenientes qua parte eum inferrent pre turba, ascenderunt supra tectum et per tegulas summiserunt illum cum lecto in medium ante Ihesum.	And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before Jesus.	agus do ceip o'ea aon tsliú fáail cūn é breic iscead, mar g'eall ar an mbrúe daoine, agus cūad anáirde ar an tciú agus do leigeadar síos crío an slíne é féin agus an coct, i b'fadhaise íosa.
Lc 5 20	Quorum fidem ut vidit, dixit: confide, fili, remittuntur tibi peccata tua!	When he saw their faith ¹ , he said: Believe, child ² , thy sins are forgiven thee.	agus nuair a cōnaic sé an creideam a bí acu, duadair sé: A leand, creid, maitear do peacaí uir.
Lc 5 21	Et ceperunt cogitare scribæ et Pharisei dicentes: quis est hic qui loquitur blasphemias? quis potest dimittere peccata nisi solus deus?	And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?	agus do cōm na sgríbeoirí agus na fairisínis ar maicnam, agus ar a ráo: Cao é mar uine é seo a labran diamarla? Cé féadann peacaí do maicnam ac dia amáin?
Lc 5 22	Et cum cognovisset Ihesus cogitationes eorum, respondens dixit ad illos: quid cogitatis mala in cordibus vestris?	And when Jesus knew their thoughts, answering he said to them: What is it you think in your hearts?	Ac ó bí fios a smúinte as íosa o'freasair sé iad agus duadair: Cao cúge an maicnam so i n'úr scroide asail? Cécu is usa a ráo, maitear do peacaí uir, nó a ráo, éirig ad' seasam agus siubluig?
23. Lc 5 24	Sed quid est facilius, dicere: dimituntur tibi peccata, an dicere: surge et ambula? Ut autem sciatis quod filius hominis potestatem habet in terra dimittere peccata, ait paralytico: tibi dico: surge, tolle lectum tuum et vade in domum tuam!	Which is easier to say: Thy sins are forgiven thee; or to say: Arise and walk? But that you may know that the Son of man hath the power on earth to forgive sins (he saith to the sick of the palsy), I say to thee to: Arise, take up thy bed and go into thy house.	Ac íonus go mbead a fios asail go b'fuid as mac an uine ar an tcalam so cómaic cūn peacaí do maicnam (duadair sé leis an b'fear a bí san lúe), éirig, a'oirim leat, agus cóg suas do éocht, agus iméig cūn do éige féin.
Lc 5 25a	Et confestim surgens coram illis tulit in quo iacebat	And immediately rising up before them, he took up the bed on which he lay:	agus o'oirig an uine láiread bonn, agus cóg sé an coct ar a raib sé 'n-a luge,

¹ Lc 5 20: Whose faith when he saw, he said: Man, thy sins are forgiven thee. – This is a gross Latinism. 'When he saw their faith' is much better.

² The Latin has 'fili' = 'son', and the OHG has 'kind' = 'child'. Whereas the Vulgate has 'homo'. Also the Latin has 'confide' = 'trust, believe', missing from the Vulgate. So we want the vocative for child, and the imperative for believe. Have I got this right?

(90)

Lc 5 25b

et abiit in domum suam
magnificans deum.

and he went away to his own house,
glorifying God.

agus d'imicis sé cun a cige féin agus
é as molaib' Dé.

26a.

Et stupor apprehendit
omnes,
et
magnificabant deum.

And all
were astonished:
and
they glorified God.

agus éalimis uachtóir
ar na daoine go léir,

Lc 5 26b

Et repleti sunt timore
dicentes,
quia vidimus
mirabilia hodie.

And they were filled with fear,
saying:
We have seen
wonderful things to-day.

agus
bíodas as tabairt glóire do Dia;
agus bíodas lán d'easla
agus deiridís:
Conacamaid
neice iongantaca inoiu.

Mt 9 8b

Et glorificaverunt deum,
qui dedit potestatem talem
hominibus.

And glorified God
that gave such power
to men.

agus do molaib' Dia
a cús a leiceiró sin de cómadat
do daoimib'.

LV. UBI FILIUM SUBREGULI ABSENTEM CURAVIT.

Jn 4 46

Venit ergo iterum
in Cana Galileæ,
ubi fecit aquam vinum,
et erat quidam regulus,
cuius filius infirmabatur,
Capharnaum.

He came again therefore
into Cana of Galilee,
where he made the water wine.
And there was a certain ruler,
whose son was sick
at Capharnaum.

éalimis sé, d'á brís sin,
go Cana na Galilí
mar ar vein sé fíon de'n uisge.
agus bí taoiseac áiríste ann
go raib' a mac breóite
i Capharnaum.

Jn 4 47

Hic cum audisset
quia Ihesus veniret a Iudea
in Galileam,
abiit ad eum
et rogabat eum ut descenderet
et sanaret filium eius,
incipiebat enim mori.

He having heard
that Jesus was come from Judea
into Galilee,
went to him
and prayed him to come down
and heal his son:
for he was at the point of death.

Nuair airis sé sin
íosa beir tascáite ó Iúdaea
isteac i nGalilí
éualis sé leis,
agus bí sé'sá iarraib' air dul síos
agus a mac do leigeas;
óir bí sé i bpúnc an báis.

Jn 4 48

Dixit ergo Ihesus ad eum:
nisi signa et prodigia
videritis,
non creditis.

Jesus therefore said to him:
Unless you see
signs and wonders,
you believe not.

agus dubairt íosa leis:
San fearca agus mírbúilcí
a d'feisint
ní creideann sib'.

Jn 4 49

Dicit ad eum regulus:
domine,
descende,
priusquam moriatur filius meus.

The ruler saith to him:
Lord,
come down
before that my son die.

Ac dubairt an taoiseac leis:
A cigearna,
tar anuas san
a bfaid' mo mac bás.

50a.

Dicit ei Ihesus:
vade,
filius tuus vivit.

Jesus saith to him:
Go thy way.
Thy son liveth.

Dubairt íosa leis:
imicis leac;
cá do mac beó.

Jn 4 50b

Credidit homo
sermoni quem dixit ei Ihesus,
et ibat.

The man believed
the word which Jesus said to him
and went his way.

Do creid an uime
an focal adubairt íosa leis
agus d'imicis sé.

Jn 4 51

Iam autem
descendente eo servi
occurrerunt ei
et nuntiaverunt
dicentes,
quia filius eius viveret.

And as
he was going down,
his servants met him:
and they brought word,
saying,
that his son lived.

agus nuair
a bí sé ar an slís as sabail síos
do buail a seirbísí uime
agus d'innseab'ar dó
go raib' a mac beó.

Jn 4 52a

Interrogabat ergo
horam ab eis
in qua melius habuerit,
et dixerunt ei:
quia heri

He asked therefore
of them the hour
wherein he grew better.
And they said to him:
Yesterday

agus d'fíafraí sé
óioib' cao é an uair
a éalimis feabhas air.
agus dubairt leis:
Inné,

Jn 4 47: This verse in the Latin differs from the Vulgate, so both English, and Irish need modification.

Jn 4 52b	hora septima reliquit eum febris.	at the seventh hour, the fever left him.	AR AN SEACCTHABH H-UAI F ISEABH O'IMCHIG AN T-EAGSCUIAS DE.
Jn 4 53	Cognovit ergo pater quod illa hora erat in qua dixit ei Ihesus: filius tuus vivit. Et credidit ipse et domus eius tota.	The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth. And himself believed, and his whole house.	AGUS BÍ FÍOS AG AN ACHAIR SUR LE LINN NA H-UAIRE SIN A'BUHAIRT ÍOSA LEIS, TÁ DO MÍAC BEÓ; AGUS DO CREID SE FÉIN AGUS A CHAIGLAC SO LEIR.

LVI. UBI LEVI PUBLICANUS CONVIVIUM EI FECIT ET DIXERUNT SCRIBÆ ET PHARISÆI DISCIPULIS: QUARE CUM PUBLICANIS ET PECCATORIBUS MANDUCAT MAGISTER VESTER?

Lc 5 29a	Et fecit ei convivium magnum Levi in domo sua.	And Levi made him a great feast in his own house:	AGUS DO DEIN LEBÍ FÉASTA MÓR DO 'N-A CHIG,
Mt 9 10	Et factum est discumbente eo in domo, ecce multi publicani et peccatores venientes discumbebant cum Ihesu et discipulis eius,	And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples,	AGUS DO ÉARLA, AGUS É AG SUÍDE CUN BÍO SA CHIG, SO CHÁINIS A LÁN PUBLICÁNAC AGUS A LÁN PEACAC AGUS SUR SUÍDEADAR I BFOCHAIR ÍOSA AGUS A DEISIOBUL; MAF BÍ A LÁN ACU ANN, AGUS IAD-SAN 'GÁ LEANMÁINT, LEIS.
Mc 2 15c	erant enim multi qui et sequebantur eum.	for they were many, who also followed him.	
Mc 2 16	Et videntes scribæ et Pharisei quia manducaret cum peccatoribus et publicanis, dicebant discipulis eius: quare cum publicanis et peccatoribus manducat et bibit magister vester?	And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?	AGUS NUAIR A CHÍO NA SGRIÓNEÓIRÍ AGUS NA FAIRISÍNIG É AG CAITEAM BÍO I SCUIBREANN PUBLICÁNAC AGUS PEACAC, DEIRBÍS LE N-A DEISIOBUL: CAO CHIGE O'BUR MÁIGISTIR-se BEIC AG ICE AGUS AG ÓL I SCUIBREANN PUBLICÁNAC AGUS PEACAC?
Mc 2 17a,b	Hoc audito Ihesus ait illis: non necesse habent sani medicum, sed qui male habent.	Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick.	O'AIRIG ÍOSA SAN, AGUS BUHAIRT SE LEÓ: NÍ H-AG DAOINE SLÁNA ACÁ GÁO LE DOCTÚIR AC AG DAOINE SAN SLÁINTE.
Mt 9 13	Euntes discite quid est: misericordiam volo et non sacrificium. Non enim veni vocare iustos sed peccatores	Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners	IMCHIG AGUS FOGLUMUIGRÓ A BRIG SIÚ: TRÓCAIRE IS TOIL LIOM, AGUS NÍ H-ÍOBIRT. ÓIR NÍ CUN NA BFOIRAEON DO GLAOBAC A CHÁNAS, AC CUN NA BPEACAC DO GLAOBAC CUN AICRIGE.
Lc 5 32c	in poenitentiam.	to penance.	
Lc 5 33	At illi dixerunt ad eum:	And they said to him:	AC BUDBADAR-SAN:
Mc 2 18	quare	Why	CAO 'N-A CHAOB
¹ Lc 5 34a	discipuli Iohannis ieiunant frequenter et obsecrationes faciunt, similiter et Phariseorum, tui autem edunt et bibunt et non ieiunant? Quibus ipse ait:	do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink and do not fast? And he asked them ¹ :	SO MBÍO DEISIOBUL EÓIN AG DEANAM TROSADAR AGUS ÚRNUIGTE SO MINIC, AGUS DEISIOBUL NA BFAIRISINEAC MAR AN GCÉADHNA, AGUS SO MBÍO DO DEISIOBUL-se AG ICE AGUS AG ÓL AGUS NÁ DEINRO SIAD TROSADAR? AGUS BUHAIRT SE LEÓ: AN AMLAIO IS FÉOIR DO CLAINN NA
Mc 2 19b	Numquid possunt filii	Can the children of	
¹ Lc 5 34:	quibus ipse ait numquid potestis filios sponsi dum cum illis est sponsus facere ieiunare To whom he said: Can you make the children of the bridegroom fast whilst the bridegroom is with them? This was listed as Mc 2 19a, but that was an error in Sievers. The Latinism would be better translated as 'And he asked them'		

Mc 2 19c	nuptiarum quamdiu sponsus cum illis est ieiunare?	the marriage fast, as long as the bridegroom is with them?	bainise beic a5 d'eanam crosaid an f'air aca an céile acu? A5 c'iof'air an t-am i n-a b'os'far uata an Céile, a5us ansan d'ean'air siao crosaid ins na lae'antaid sin. a5us du'air sé leo i solúio: ní c'uireann aoinne p'iosa d'eadac nua a5 veisiú seana-éadai; nó má c'uireann, béarf'air an p'iosa nua leis cuille de'n creanaéadac, a5us méadó'far an stracad.
Mt 9 15b	Venient autem dies cum auferetur ab eis sponsus, et tunc ieiunabunt in illis diebus.	But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.	
Lc 5 35d	Dicebat autem et similitudinem ad illos:	And he spoke also a similitude to them:	
Lc 5 36a	quia nemo assumentum pannis rudis assuit vestimento veteri, alioquin aufert supplementum novum a veteri, et maior scissura fit.	how no man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.	
Lc 5 37	Et nemo mittit vinum novum in utres veteres, alioquin rumpet vinum novum utres et ipsud effunditur, et utres peribunt.	And no man putteth new wine into old bottles: otherwise the new wine will break the bottles; and it will be spilled and the bottles will be lost.	a5us ní c'uireann aoinne f'ion nua i sean-árcaib lea'air, mar brisf'io an f'ion nua an seana-lea'ar, a5us doir'far an f'ion a5us cail'far an t-árcaic lea'air. Ac ní foláir an f'ion nua do cur i n-árcaib nua i b'reo so scoimead'far iao ardon. a5us aoinne a b'ionn a5 ol sean-f'iona ní éad'f'io an f'ion nua láic'reac leis, óir veir sé, is fearr an sean-f'ion.
Lc 5 38	Sed vinum novum in utres novos mittendum est et utraque conservantur.	But new wine must be put into new bottles: and both are preserved.	
Lc 5 39	Et nemo bibens vetus statim vult novum, dicit enim: vetus melius est.	And no man drinking old hath presently a mind to new: for he saith: The old is better.	

LVII. UBI SCRIBÆ SIGNUM PETUNT AB EO ET EIS MULTA DICIT.

Mt 12 38	Tunc responderunt ei quidam de scribis et Phariseis dicentes: magister, volumus a te signum videre.	Then some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee.	Ansan d'f'reasair cuio des na s'grí'neóirib a5us des na f'airisínig a5us du'bra'dar: a m'áigis'air, is mian linn cómar'ea d'f'eis'inc uair. a5us d'f'reasair sé iao: ca' b'roc-s'lioc'c adal'cranaic a5 l'os cómar'ea; a5us ní éabarf'ar de cómar'ea d'óib ac cómar'ea lónais an f'air. óir, fé mar a bí lónas trí lá a5us trí oib'ce i mbol' an m'iolmóir, beib' mac an duine trí lá
Mt 12 39	Qui respondens ait illis: generatio mala et adultera signum quærit, et signum non dabitur ei nisi signum Ionæ prophetæ.	He answering, said to them ¹ : An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.	
Mt 12 40a	Sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus, sic erit filius hominis in corde terræ	For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth	

¹ 'Who answering said to them' – Latinism :: better 'He answering, said to them'

Mt 12 40b	tribus diebus et tribus noctibus.	three days and three nights.	ΔΣΥΣ ΤΡΙ ΟΙΘΕ Ι ΞΥΡΟΙΘΕ ΝΑ ΤΑΛΜΗΝ.
Mt 12 41	Viri Ninevitæ surgent in iudicio cum generatione ista et condemnabunt eam, quia poenitentiam egerunt in predicatione Ionæ, et ecce plus quam Iona hic!	The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold one ¹ greater than Jonas is ¹ here.	ΕΙΡΕΟΨΑΙΤΟ ΜΥΝΤΙΡ ΝΙΝΕΘΕ Ι ΜΒΡΕΙΨΕΑΜΑΝΤΑΣ Ι Ν-ΑΨΑΙΤΟ ΑΝ ΤΣΛΕΑΨΤΑ ΣΟ, ΔΣΥΣ ΨΑΟΡΨΑΙΤΟ ΣΙΑΘ ΙΑΘ; ΟΙΡ ΨΟ ΨΕΝΕΑΨΑΡ-ΣΑΝ ΔΙΨΡΙΨΕ ΝΥΑΙΡ Α ΨΕΑΨΑΙΣ ΙΟΝΑΣ ΙΑΘ. ΔΣΥΣ ΨΕΑΨ ΨΥΙΝΕ ΙΣ ΜΟ 'ΝΑ ΙΟΝΑΣ ΑΝΣΟ.
Mt 12 42	Regina austri surget in iudicio cum generatione ista et condemnabit eam, quia venit a finibus terræ audire sapientiam Salomonis, et ecce plus quam Salomon hic! ² Dico autem vobis, quia multi venerunt a finibus terræ audire sapientiam Salomonis, et ideo maior Salomon hic.	The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold one ¹ greater than Solomon is ¹ here. ² But I tell you, since many have come from the ends of the earth to hear the wisdom of Solomon, so one ¹ greater Solomon is ¹ here	ΕΙΡΕΟΨΑΙΤΟ ΒΑΝΡΙΨΙΝ ΝΑ ΤΙΡΕ ΨΕΑΣ Ι ΜΒΡΕΙΨΕΑΜΑΝΤΑΣ Ι Ν-ΑΨΑΙΤΟ ΑΝ ΤΣΛΕΑΨΤΑ ΣΟ, ΔΣΥΣ ΨΑΟΡΨΑΙΤΟ ΣΙ ΙΑΘ; ΟΙΡ ΨΟ ΨΑΙΝΙΨ ΣΙ Ο ΙΜΕΑΛΛ ΑΝ ΤΣΑΟΨΑΙΛ ΨΥΝ ΕΙΨΤΕΑΨ ΛΕ Η-ΕΑΨΝΑ ΨΑΛΟΜΟΙΝ. ΔΣΥΣ ΨΕΑΨ ΨΥΙΝΕ ΙΣ ΜΟ 'ΝΑ ΣΑΛΟΜΟΝ ΑΝΣΟ. ΨΕΙΡΙΜ ΛΙΘ, ΒΕΙΘ ΞΟ ΛΕΟΡ ΨΕΑΨ Ο ΙΜΕΑΛΛ ΑΝ ΤΣΑΟΨΑΙΛ ΨΥΝ ΕΙΨΤΕΑΨ ΛΕ Η-ΕΑΨΝΑ ΨΑΛΟΜΟΙΝ, ΔΣΥΣ Ψ'Α ΨΡΙΨ ΣΙΝ ΨΥΙΝΕ ΙΣ ΜΟ 'ΝΑ ΣΑΛΟΜΟΝ ΑΝΣΟ.
Mt 12 43	Cum autem immundus spiritus exierit de homine, ambulat per loca arida quærens requiem et non invenit.	And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.	ΔΣΥΣ ΝΥΑΙΡ Α ΨΕΨΕΑΝΝ ΑΝ ΣΠΙΟΡΑΙΘ ΝΕΑΜΨΛΑΝ ΑΜΑΨ ΑΣ ΑΝ ΝΨΥΙΝΕ, ΣΙΨΨΛΑΝΝ ΣΕ ΤΡΕ ΑΙΨΤΕΑΝΑ ΨΕΟΨΤΑ ΔΨ ΛΟΡΨ ΣΥΑΙΜΝΙΣ, ΔΨΥΣ ΝΙ ΨΑΨΑΝΝ ΣΕ Ε.
Mt 12 44	Tunc dicit: revertar in domum meam unde exivi, et veniens invenit vacantem scopis mundatam et ornatam.	Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.	ΔΣΥΣ ΨΕΙΡ ΣΕ, ΡΑΨΑΨ ΤΑΡ Ν-ΑΙΣ ΨΥΝ ΜΟ ΨΙΨΕ ΨΕΙΝ ΑΣ Α ΨΨΑΝΑΣ ΑΜΑΨ. ΔΣΥΣ ΤΑΨΑΝΝ ΣΕ ΔΣΥΣ ΨΕΙΒΕΑΝΝ ΣΕ ΑΝ ΤΙΨ ΨΟΛΑΜ ΔΣΥΣ Ε ΨΨΑΨΨΤΑ, ΨΛΑΝ, ΟΡΝΑΙΡΨΕΑΨ.
Mt 12 45	Tunc vadit et assumet septem alios spiritus secum nequiores se, et intrantes habitant ibi, et fiunt novissima hominis illius peiora prioribus. Sic erit et generationi huic pessimæ.	Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.	ΑΝΣΑΝ ΙΜΨΙΨΕΑΝΝ ΣΕ, ΔΣΥΣ ΤΥΨΑΝΝ ΣΕ ΛΕΙΣ ΣΕΑΨΤ ΣΠΙΟΡΑΙΘΙ ΕΙΛΕ ΙΣ ΜΕΑΣΑ 'ΝΑ Ε ΨΕΙΝ, ΔΣΥΣ ΤΕΨΙΘ ΣΙΑΘ ΙΨΤΕΑΨ, ΔΣΥΣ ΚΟΜΝΥΙΨΙΘ ΣΙΑΘ ΣΑ ΤΙΨ ΣΙΝ. ΔΣΥΣ ΙΣ ΜΕΑΣΑ ΑΝ ΚΟΡ ΑΨΑ ΑΡ ΑΝ ΝΨΥΙΝΕ ΣΙΝ ΣΑ ΨΕΙΡΕ 'ΝΑ ΜΑΡ Α ΒΙ ΑΡ ΨΨΥΙΣ ΑΙΡ. ΣΙΝ ΜΑΡ Α ΒΕΙΘ ΑΝ ΨΨΕΑΛ ΔΨ ΑΝ ΣΛΙΟΨΤ ΣΟ ΑΨΑ ΨΟΜ ΨΙΟΡ-ΟΛΚ.

¹ Mt 12 41: et ecce plus quam Iona hic – And behold a greater than Jonas here – This Latinism reads badly in English. Reading is improved by substituting 'one' for 'a', and inserting the verb 'is' before 'here'. See also next verse.

²Dico autem vobis, quia multi venerunt a finibus terræ audire sapientiam Salomonis, et ideo maior Salomon hic. – This is not in the Vulgate, but is a reflection of the preceding words, and using them as a model, the following translation is made:

But I tell you, since many have come from the ends of the earth to hear the wisdom of Solomon, so **one**¹ greater Solomon **is**¹ here.

ΨΕΙΡΙΜ ΛΙΘ, ΒΕΙΘ ΞΟ ΛΕΟΡ ΨΕΑΨ Ο ΙΜΕΑΛΛ ΑΝ ΤΣΑΟΨΑΙΛ ΨΥΝ ΕΙΨΤΕΑΨ ΛΕ Η-ΕΑΨΝΑ ΨΑΛΟΜΟΙΝ, ΔΣΥΣ Ψ'Α ΨΡΙΨ ΣΙΝ ΨΥΙΝΕ ΙΣ ΜΟ 'ΝΑ ΣΑΛΟΜΟΝ ΑΝΣΟ.

DO FUAIR M'INGEAN
 bÁS ANOIS;
 AC TAR
 agus cuir do lám uircti,
 agus beir sí beo.
 agus d'eirig íosa
 agus do lean sé é,
 mar don le n-a deisgiobulaib.

Mt 9 20a	Et ecce mulier quæ sanguinis fluxum patiebatur duodecim annis	And behold a woman who was troubled with an issue of blood twelve years,	agus féadac, bean a bí as tabairt a cob' folad ar fead da bliain deas, agus bí mórán fuilingsce aici ó iomadh doctúirí, agus bí a raib an tsaozal aici caite aici leó, agus é ceipite ort a í leigeas, ac í as dul i n-olcas;
Mc 5 26a,b	et fuerat multa perpessa a compluribus medicis et erogaverat omnia sua,	And had suffered many things from many physicians; and had spent all that she had,	
Lc 8 43d	nec ab ullo potuit curari,	and could not be healed by any.	
Mc 5 26d	sed magis deterius habebat;	but was rather made worse,	
Mc 5 27b	Venit in turba	She came in the crowd	
	retro	behind him	
Mt 9 20c	et tetigit fimbriam vestimenti eius.	and touched the hem of his garment.	
Mc 5 28	Dicebat enim intra se: quodsi vel vestimentum eius tetigero, salva ero.	For she said: If I shall touch but his garment, I shall be whole.	
Lc 8 44b	Et confestim stetit fluxus sanguinis eius,	And immediately the issue of her blood stopped,	
Mc 5 29b	et sensit corpore quod sanata esset a plaga.	and she felt in her body that she was healed of the evil.	
Mc 5 30a,d	Et statim Ihesus cognoscens	And immediately Jesus knowing	
Lc 8 45b	in semet ipso ait: quis me tetigit?	in himself said: Who touched me?	
Lc 8 45c	Dixit Petrus	Peter	
46.	et qui cum illo erant: preceptor, turbæ te comprimunt et affligunt, et dicis: quis me tetigit? Et dixit Ihesus: tetigit me aliquis, nam et ego novi virtutem de me exisse.	and they that were with him said: Master, the multitudes throng and press thee; and dost thou say, who touched me? And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.	
Mc 5 32	Et circumspiciebat videre eam quæ hoc fecerat.	And he looked about to see her who had done this.	
Lc 8 47	Videns autem mulier quia non latuit, tremens venit et procidit ante pedes eius, et ob quam causam tetigerit eum indicavit coram omni populo, et quemadmodum confestim sanata sit.	And the woman seeing that she was not hid, came trembling and fell down before his feet and declared before all the people for what cause she had touched him, and how she was immediately healed.	
Lc 8 48a	At ipse dixit: filia, fides tua te salvam fecit,	But he said to her: Daughter, thy faith hath made thee whole.	
			<p>éainis sí amear na nuaime lastiar dé, agus cuir sí a lám ar fadbra a brait. Óir duhairt sí: mura nbeada ac fiú baint le n-a braic beir mé slán. agus do scao an fuil láiread bonn aici. agus d'aitin sí ar a colainn go raib sí leigiste ón ngearán. agus láiread do cuig íosa, ann féin, agus duhairt sé: Cé h-é a ceangbair liom? agus duhairt peadar agus an muincir a bí i n'focair: a máigistir, cá an tsluaas as brúic ort agus ac' ciapad, agus a' nbeirir, Cé h-é a ceangbair liom? agus duhairt íosa: Do ceangbair tuine éigin liom; óir is eól dóm-sa go nbeadair cómadc amac uaim. agus d'féad sé n-a éimpal go bfeicfead sé an bean a bein é. agus nuair a cuig an bean nár cuairt sí san airtin, éainis sí agus caic sí í féin asá cosair agus í as crié, agus d'innis sí os cómaid na nuaime go léir cá é an cúis n-ar ceangbair sí leis, agus conus mar a leigisead í láiread. agus duhairt seisean léi: Do leigis do crebeam tú, a ngean ó;</p>

(96)

Lc 8 48b

vade in pace
et esto sana a plaga tua.

Mc 5 34

Adhuc eo loquente
venit
ab archisinagogo
dicens ei:
quia mortua est filia tua,
quid ultra
vexas magistrum?

Mc 5 36a

Ihesus autem audito verbo
ait
archisinagogo:

Lc 8 50b

noli timere,
crede tantum
et salva erit.

Mc 5 37

Et non ammisit
quemquam sequi se
nisi Petrum et Iacobum
et Iohannem fratrem Iacobi.

Mt 9 23a

Et cum venisset

Mc 5 38b

in domum
archisinagogi,
vidit

Mt 9 23c

tubicines
et turbam
tumultuantem

Mc 5 38d

et flentes
et heulantes multum.

Mc 5 39a

Et ingressus

Mt 9 24a,b.

dicebat:
recedite,
non est enim mortua puella,
sed dormit.

Lc 8 53

Et deridebant eum scientes quod
mortua esset.

Mc 5 40b,c

Ipsa vero eiectis omnibus
assumpto patre
et matre puellæ
et qui secum erant
et ingreditur ubi
erat puella iacens.

Mc 5 41

Et tenens
manum eius
ait illi:
thalitha cumi,
quod est interpretatum:
puella, tibi dico: surge!

Lc 8 55a

Et reversus est spiritus eius,
et surrexit continuo puella

Mc 5 42b

et ambulabat;
erat autem annorum duodecim.

Mc 5 42c

Et obstipuerunt

Go thy way in peace,
and be thou whole of thy disease.

While he was yet speaking,
some come from the ruler of the
synagogue's house,
saying:
Thy daughter is dead:
why dost thou
trouble the master any further?

But Jesus, having heard this,
saith
to the ruler of the synagogue:

Fear not.

Believe only:
and she shall be safe.

And he admitted not
any man to follow him,
but Peter, and James,
and John the brother of James.

And when he was come
to the house
of the ruler of the synagogue; and
he seeth

the minstrels
and the multitude
making a commotion¹
and people weeping
and wailing much.

And going in
he said:
Give place,
for the girl is not dead,
but sleepeth.

And they laughed him to scorn,
knowing that she was dead.

But he having put them all out,
taketh the father
and the mother of the damsel,
and them that were with him,
and entereth in where
the damsel was lying.

And taking the damsel
by the hand,
he saith to her:
Talitha cumi,
which is, being interpreted:
Damsel, I say to thee: arise.

And her spirit returned: and the
damsel arose immediately,
and walked:
and she was twelve years old:
and they were astonished

imēiḡ leat i siočcain,
aḡus bī slán ó'n nḡearán.

Le linn na b'focal san a ráð dó,
éainiḡ curt be muintir uaččaráin na
sinaḡóige,

aḡus duḡbraḡar:

Čá č'inḡean čar éis báis.

Čaḡ ab áil leat aḡ cur

a čuille trioblóir be ar an máḡiscir?

Aḡus o'airiḡ íosa an focal san

aḡus duḡairč sé

le h-uaččarán na sinaḡóige:

ná bioč eagał ort:

creit amáin,

aḡus beir sí slán.

Aḡus níor leis sé

o'aoimne dul leis

ac peabar aḡus séamus

aḡus eóin oričáir séamus.

Aḡus nuair a éainiḡ sé

isteac očiḡ

uaččaráin na sinaḡóige,

aḡus čonaic sé

na ceółtóirí

aḡus an čsluaḡ

aḡ beanam fočram,

aḡus an č-árč-ḡol

aḡus an lóḡóireacč ḡo léir..

Aḡus nuair a čuair sé isteac

duḡairč sé leó:

o'ruirč siar;

ní marč acá an čailín,

ac 'n-a čočlač.

Inč skimpħicun inan wizenč čaz siu
čót uás.

Ac čo čuir sé iač ḡo léir amac,

aḡus čós sé leis acáir

aḡus máčair an čailín,

aḡus an muintir a bí le n-a čoir féin,

aḡus čuair sé isteac mar

a raib an čailín 'n-a luiḡe.

Aḡus čo ruḡ sé

ar láim ar an ḡčailín

aḡus duḡairč sé léi:

čalica cúmí,

'sé sin, ar míní,

eiriḡ, (a'beirim leat) a čailín.

Aḡus éainiḡ a h-anam čar n-a-is,

aḡus o'eiriḡ an čailín láičreacč

aḡus šiúčluiḡ sí,

(bí sí o'á bliam o'éas)

aḡus éainiḡ uaččás

¹ 'rout' is a poor translation of 'tumultuatum' and its meaning does not fit the context: 'commotion' is a much better fit, and more meaningful.

Mc 5 42d 43a.	omnes stupore maximo, et precepit illis vehementer ut nemo id sciret.	with a great astonishment, and he charged them strictly that no man should know it.	ΑΝΑ-ΜÓΡ ΟΥΤΑ. ΑΣΥΣ Ο'ΟΡΟΥΙΣ ΣΕ Ο'ΟΙΘ ΣΟ ΒΙΑΝ ΞΑΝ Α ΦΙΟΣ Α ΒΕΙΤ ΑΣ ΔΟΙΜΝΕ. ΑΣΥΣ ΟΥΒΑΙΡΤ ΣΕ ΡΥΘ ΛΕ Ν-ΙΤΕ ΕΔΒΑΙΡΤ ΒΙ.
Lc 8 55b	Et iussit dari illi manducare.	And he bid them give her something ¹ to eat.	ΑΣΥΣ ΟΥΒΑΙΡΤ ΣΕ ΑΝ ΣΞΕΑΛ ΣΑΝ ΑΡ ΦΥΘ ΝΑ ΤΙΡΕ ΣΙΝ ΣΟ ΛΕΙΡ.
Mt 9 26	Et exiit fama hæc in universam terram illam.	And the fame hereof went abroad into all that country.	

LXI. UBI DUOS CÆCOS CURAVIT ET DEMONIUM SURDUM ET MUTUM EIECIT.

Mt 9 27	Et transeunte inde Ihesu secuti sunt duo cæci clamantes et dicentes: miserere nostri, fili David!	And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.	ΑΣΥΣ ΝΥΑΙΡ Α ΒΙ ΙΟΣΑ ΑΣ ΙΜΤΕΑΤΤ ΑΣ ΑΝ ΑΙΤ ΣΙΝ ΟΟ ΛΕΑΝ ΒΕΙΡΤ ΒΑΙΛ Ε ΑΣΥΣ ΙΑΘ ΑΣ ΛΙΥΙΡΙΣ, ΑΣΥΣ ΒΕΙΡΒΙΣ, ΟΕΙΝ ΤΡÓCΑΙΡΕ ΟΡΑΙΜΝΕ Α ΜΙC ΒΑΙΒΙΘ.
Mt 9 28	Cum autem venisset domum, accesserunt ad eum cæci; et dixit eis Ihesus: creditis quia possum hoc facere vobis? Dicunt ei: utique, domine.	And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.	ΑΣΥΣ ΝΥΑΙΡ Α ΕΑΙΝΙΣ ΣΕ CΥΝ ΑΝ ΤΙΞΕ ΕΑΙΝΙΣ ΝΑ ΒΑΙΛΛ CΥΙΞΕ. ΑΣΥΣ ΟΥΒΑΙΡΤ ΙΟΣΑ ΛΕÓ: ΑΝ ΞCΡΕΙΘΕΑΝΝ ΣΙΘ ΞΥΡ ΦΕΙΒΙΡ ΟΜ ΑΝ ΝΙÓ ΣΕΟ Α ΘΕΑΝΑΜ ΘΑΟΙΘ? ΟΥΒΡΑΒΑΡ ΛΕΙΣ: CΡΕΙΘΙΜΙΘ, Α CΙΞΕΑΡΝΑ.
Mt 9 29	Tunc tetigit oculos eorum dicens: secundum fidem vestram fiat vobis!	Then he touched their eyes, saying, According to your faith, be it done unto you.	ΑΝΣΑΝ ΟΟ CΥΙΡ ΣΕ Α ΛΑΜ ΑΡ Α ΣΥΙΛΙΘ, ΑΣΥΣ ΟΥΒΑΙΡΤ ΣΕ: ΟΕΙΝΤΕΑΡ ΛΙΘ ΟΟ ΡΕΙΡ ΒΥΡ ΞCΡΕΙΘΙΜ.
30a. Mt 9 30b	Et aperti sunt oculi illorum. Et comminatus est illis Ihesus dicens: videte ne quis sciatur.	And their eyes were opened, And Jesus strictly charged them, saying, See that no man know this.	ΑΣΥΣ ΟΟ Η-ΟΞΓΑΛΑΘ Α ΣΥΙΛΕ, ΑΣΥΣ CΥΞ ΙΟΣΑ ΦΟΛΑΡΑΜ Ο'ΟΙΘ: ΤΥΞΑΙΘ ΑΙΡΕ, ΑΡ ΣΕΙΣΕΑΝ, ΝΑ ΒΕΙΘ Α ΦΙΟΣ ΣΑΝ ΑΣ ΔΟΙΜΝΕ.
31.	Illi autem exeuntes diffamaverunt eum in universam terram illam.	But they going out, spread his fame abroad in all that country.	ΑC ΝΥΑΙΡ Α CΥΑΒΑΡ-ΣΑΝ ΑΜΑC, ΟΟ ΛΕΑCΑΒΑΡ Α CΛΥ ΑΡ ΦΥΘ ΝΑ ΤΙΡΕ ΣΙΝ ΣΟ ΛΕΙΡ.
Mt 9 32	Egressis autem illis ecce obtulerunt ei hominem mutum demonium habentem;	And when they were gone out, behold they brought him a dumb man, possessed with a devil,	ΑΣΥΣ ΤΑΡ ΕΙΣ ΟΥΛ ΑΜΑC Ο'ΟΙΘ, ΟΟ ΤΥΞΑΘ CΥΙΞΕ ΟΥΙΜΕ Α ΒΙ ΒΑΙΘ, ΑΣΥΣ ΒΙ ΘΕΑΜΑΝ ΑΝΝ.
33a.	et eiecto demone locutus est mutus.	and after the devil was cast out, the dumb man spoke,	ΑΣΥΣ ΝΥΑΙΡ Α CΥΙΡΕΑΘ ΑΜΑC ΑΝ ΘΕΑΜΑΝ ΟΟ ΛΑΘΑΙΡ ΑΝ ΟΥΙΜΕ ΒΑΙΘ; ΑΣΥΣ ΒΙ ΙΟΞΝΑ ΑΡ ΝΑ ΘΑΟΙΜΕ, ΑΣΥΣ ΒΕΙΡΒΙΣ: ΝΙ ΦΕΑCΑCΑΣ Α ΛΕΙCΕΡΟ ΣΙΝ ΡΙΑΜ Ι Ν-ΙSΡΑΕΛ: ΑΝ ΦΕΙΒΙΡ ΞΥΡ Β'Ε ΣΕΟ ΜΑC Ο'ΟΙΘ?
Mt 9 33b Mt 12 23b	Et miratæ sunt turbæ dicentes: numquam apparuit sic in Israhel, numquid iste est filius David?	And the multitudes wondered, saying, Never was the like seen in Israel, is not this the son of David?	

LXII. UBI PHARISÆI DICUNT DE IHESU: IN BEHELZEBUB HIC EICIT DÆMONIA.

Mt 9 34a Lc 11 15b	Pharisei autem dicebant: in Beelzebub principe demoniorum hic eicit demones.	But the Pharisees said: He casteth out devils by Beelzebub, the prince of devils.	ΑC ΒΕΙΡΕΑΘ ΝΑ ΦΑΙΡΙΣΙΝΙΞ: ΙS ΛΕ CÓΜΑCΤ ΒΕELSEBUB, ΡΙ ΝΑ ΝΘΕΑΜΑΝ, Α CΥΙΡΕΑΝΝ ΣΕ ΝΑ ΘΕΑΜΑΙΝ ΑΜΑC.
Lc 11 17a	Ipsæ autem ut vidit cogitationes eorum,	But he seeing their thoughts,	ΑΣΥΣ, Ó CΟΝΑΙC ΣΕ ΝΑ ΣΜΥΙΝΤΕ Α ΒΙ ΑCΥ,

¹ 'dari illi manducare' – 'give her to eat' : Latinism, better : 'give her **something** to eat'

Lc 11 17b	dixit eis: omne regnum in se ipsum divisum desolabitur, et domus divisa adversus se non stabit.	said to them: Every kingdom divided against itself shall be brought to desolation, and a house divided against itself shall not stand.	duðairt sé leó: ḡaḥ ríḡeaḥt a ðeíð ðeḡilte coinnib féin, ðéanfaíð fásaḥ ðe. agus ceḡleáḥ, a ðeíð ðeḡilte i ḡcoinnib a céile, ní ḡeasócaíð sé.
Lc 11 18a	Si autem et Satanas in se ipsum divisus est, quomodo stabit regnum ipsius?	And if Satan also be divided against himself, how shall his kingdom stand?	Agus má tá sáḥtan ðeḡilte 'n-a coinnib féin conus a ḡeasócaíð a ríḡeaḥt?
Mc 3 26b	Non potest stare, sed finem habet:	It cannot stand, but hath an end:	íz ni maḡ ḡiscantean,
Lc 11 18b	quia dicitis in Beelzebub eicere me demonia.	because you say that through Beelzebub I cast out devils.	Agus ḡo nðeircí-se ḡur le cómaḥt ðeelsebub a cúirim-se na ðeaḡain amaḥ.
Lc 11 19	Si autem ego in Beelzebub eicio demonia, filii vestri in quo eiciunt? ideo ipsi iudices vestri erunt.	Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges.	má's le cómaḥt ðeelsebub a cúirim-se na ðeaḡain amaḥ, caḑ í an cómaḥt le n-a ḡcúirio búr ḡclann féin amaḥ íaḑ? ð'a b́ŕi sin caḑarfaið siaḑ-san breiḥ oraib-se.
Lc 11 20	Porro si in digito dei eicio demonia, profecto pervenit in vos regnum dei.	But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.	Agus má's le cómaḥt ðé a cúirim amaḥ na ðeaḡain, ðar nðó siné ríḡeaḥt ðé taḡaite i nðúr measḡ.
Mt 12 29a	Aut quomodo potest quisquam intrare in domo fortis et vasa eius diripere in quibus confidebat,	Or how can any one enter into the house of the strong, and rifle his goods, wherein he trusted	nó conus is féibor ðo ðuine ðul isteaḥ i ðciḡ an f́ir láibor agus a ḡeóðe ð'fuaḑaḥ, ar a raib a ḡeasam-san,
Lc 11 22b	nisi prius alligaverit fortem et tunc domum illius diripiat?	unless he first bind the strong? and then he will rifle his house.	mura nðeimíð sé an fear láibor ðo ceangal ar ðuís? Ansan ḡḡarḥálfaíð sé a ciḡ.
Mt 12 29b			An t-é ná fuil liom, tá sé am' aḡaíð; agus an t-é ná chnasaḡeann a' ceannea, ḡḡaipeann sé.
Mt 12 30	Qui non est mecum, contra me est, et qui non congregat mecum, spargit.	He that is not with me, is against me: and he that gathereth not with me, scattereth.	ðeirim lib, ð'a b́ŕiḡ sin: maíḥfar ðo ðaome ḡaḥ peacaḑ agus ḡaḥ ðiaḡasla, aḥ ðiaḡasla i n-aḡaíð an spioraib ní maíḥfar ðo ðaome é.
Mt 12 31	Ideo dico vobis: omne peccatum et blasphemia remittetur hominibus, spiritus autem blasphemia non remittetur.	Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.	Agus an t-é a ðéarfaið focaḥ i n-aḡaíð míc an ðuine, maíḥfar ðó é; aḥ an t-é a ðéarfaið i n-aḡaíð an spioraib nðoim é, ní maíḥfar ðó é, ar an saogal so ná ar an saogal aḥa le teaḥt.
32.	Et quicumque dixerit verbum contra filium hominis, remittetur ei, qui autem dixerit contra spiritum sanctum, non remittetur ei neque in hoc sæculo neque in futuro.	And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.	

Mt 12 33	Aut facite arborem bonam et fructum eius bonum, aut facite arborem malam et fructum eius malum, siquidem ex fructu arbor agnoscitur.	Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.	Ùeiniò an crann a ùeic go maic agus a òraò fòsanca air; nó ùeiniò an crann go h-olc agus an òraò go h-olc air; óir is as a òraò òo h-aièniègear an crann.
Mt 12 34	Progenies viperarum, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur.	O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh.	A sliocht na naièreað nimè, conus is féoir òaoiù-se neice fòsanca òo labairt agus sib go h-olc? óir is á líonmaireaðt an croidè òo labrann an béal.
Mt 12 35	Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala.	A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.	Tuḡann an fear fòsanca neice fòsanca uairò, amað a' scór fòsanca; agus tuḡann an òroç-òuine òroç-neice uairò amað a' òroç-scór.
Mt 12 36	Dico autem vobis, quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii.	But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.	Agus ùeirim lib, an uile focal òíomaoim ò'á labraio òaoime, go òcaòarfaio siaò cúncaas ann lá an ùreiceamantaís.
37.	Ex verbis enim tuis iustificaveris et ex verbis tuis condemnaberis.	For by thy words thou shalt be justified, and by thy words thou shalt be condemned.	Óir is ùe bárr òo ùeice féin a saorfar éu, agus is ùe bárr òo ùreice féin a òaorfar éu.

LXIII. UBI MARTHA SUSCEPIT IHESU IN DOMO SUA.

Lc 10 38	Factum est autem dum irent, et ipse intravit in quoddam castellum, et mulier quædam Martha nomine excepit illum in domum suam.	Now it came to pass, as they went, that he entered into a certain town: and a certain woman named Martha received him into her house.	Òo éarla, agus iao ar an slíḡ, go nòeaḡairó sé isteað i raḡairó, agus ḡur ḡlac bean òár ò' anim marca isteað 'n-a ciḡ féin é.
Lc 10 39	Et huic erat soror nomine Maria, quæ etiam sedens secus pedes domini audiebat verbum illius.	And she had a sister called Mary. who, sitting also at the Lord's feet, heard his word.	Agus bí as an mnaoi sin òrifiúr òár ò'anim maire, agus òo šuró sí as cosairó an ciḡearna as éisteaðt le n-a ùriaðar.
Lc 10 40	Martha autem satagebat circa frequens ministerium. Quæ stetit et ait: domine, non est tibi curæ quod soror mea reliquit me solam ministrare? dic ergo illi ut adiuvet me.	But Martha was busy about much serving. And she ¹ stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me.	Agus bí marca ana-òruibeamail as ùéanamóráh ḡnóca, agus òo šeasaim sí agus òubairt: A ciḡearna, an amlaio náç cás leat conus mar atá an ḡnó go léir fáḡca orm-sa ḡsam' òrifiúr? Abair léi anois conḡnam a éabairt òom.
Lc 10 41a	Et respondens dixit illi dominus: Martha, Martha,	And the Lord answering, said to her: Martha, Martha,	Agus ò'freasair an ciḡearna agus òubairt sé léi: A márcā, a márcā,

PUL's Gospel has: "Òo éarla, agus iao ar an slíḡ, go nòeaḡairó sé isteað i **sráio**, agus ḡur ḡlac bean óár ò' anim marca isteað 'n-a ciḡ féin é." But "**sráio**" means "street", not "town". Neither is "Certain" in his Gospel. However, "**raḡairó**" is similar to "**naḡairó**" in the old script, and could have been mistaken. We find the word "**airíe**" elsewhere used where we find "certain" in this sense, and consider if it should be used here.

¹ 'Who' – Latinism :: better 'And she'

Lc 10 41b	sollicita es et turbaris circa plurima:	thou art careful and art troubled about many things:	τά μόραν νεῖτε ἀ'ο κύρ ἐρέ ἐέλε
42.	porro unum est necessarium.	But one thing is necessary.	ἀγύς ἀγ κύρ βυαρέα ορέ,
	Maria optimam partem elegit, quæ non auferetur ab ea.	Mary hath chosen the best part, which shall not be taken away from her.	ἀγύς γαν ἀέ ἀον νί'ο ἀμáιν ρίαέτταναέ.
			Ὅο ἐογέ μáιρε ἀν νί'ο is fearr,
			ἀγύς νί τόγφαρ
			υαίει έ.

LXIII. UBI IOHANNES DE CARCERE MISIT AD IHESUM INTERROGARE EUM.

Mt 11 2a	Iohannes autem cum audisset in vinculis opera Christi,	Now when John had heard in prison the works of Christ,	ἀγύς νυαίρ ἀ ὀ'αίριγέ εόιν,
Lc 7 19	convocans duos de discipulis suis misit ad dominum dicens: tu es qui venturus es, an alium expectamus?	calling to him two of his disciples he sent them to the Lord ¹ , saying: Art thou he that art to come? Or look we for another?	ἀγύς έ γαῶέα, οίβρεαέα Ḳρίοστ, ὄο γλαοιὸ εόιν κύγε βείρε ὀ'ά ὀεισγιοβυλαίβ, ἀγύς κύιρ σέ κύν ίosa ίαὸ 'γá ráò; ἀν τυσα ἀν τ-έ ἀ τί le τεαέτ νό ἀ' ὀ'φυλ οραμν φεέεαμ le ουνε είλε?
Lc 7 21	In ipsa autem hora curavit multos a languoribus et plagis et spiritibus malis et cæcis multis donavit visum.	And in that same hour, he cured many of their diseases and hurts and evil spirits: and to many that were blind he gave sight.	ἀγύς ἀν υαίρ ἐέαῶνα san ὄο leίγς σέ μόραν ὀαοιμε ό n-α ηγλαραίβ ἀγύς ό n-α γcneaῶαίβ, ἀγύς ό annsprioβ, ἀγύς κύγ σέ ραῶarc ὄο μόραν ὀαλλ.
Lc 7 22	Et respondens dixit illis: euntes nuntiate Iohanni quæ vidistis et audistis, quia cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur, et beatus est qui non fuerit scandalizatus in me.	And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached, and blessed is he whosoever shall not be scandalized in me.	Ansán ὀ'φρεαγαιρ σέ ίαὸ-san ἀγύφ ουῶαίρε leó: τέγίρ ἐαρ n-ais ἀγύς innsiὸ ὀ' εόιν cαὸ ἀ έloiseaῶaίρ ἀγύς cαὸ ἀ έonacaῶaίρ; ραῶarc 'ά έaῶaίρε ὄο ὀαλλαίβ, σιυῶal ὄο ὀacaέaίβ, na loῶaίρ ὀ'ά ηγλanaῶ, έιστεαέτ 'ά έaῶaίρε ὄο ὀoῶaraίβ, na maίρβ ἀγ aiseirige, ἀn soisgeal ὀ'ά έpaobsgaοileaῶ ὄο sna ὀoέtaίβ. ἀγύς is aοiῶinn ὀ'o'n τ-έ nά γlacfaίρ sgannal umam-sa.
Mt 11 7a	Illis autem abeuntibus coepit dicere de Iohanne ad turbas: quid existis in deserto videre? harundinem vento moveri?	And when they went their way, he began to speak to the multitudes concerning John. What went ye out into the desert to see? A reed shaken with the wind?	ἀγύς νυαίρ ἀ τί ἀn βείρε iméige έrom σέ αρ ἀ ráò leis na ὀaοιme ι ὀταoῶ Eοin: Cαὸ 'α ὀ'φeισγinc γo n-ὀeaγaῶaίρ amaέ sa ὀ'φάsaέ? Cuaille ὀ'ά suataῶ le γaοiέ ἀn eaῶ?
Lc 7 24b,c	Sed quid existis videre? hominem mollibus vestimentis indutum? Ecce qui in veste pretiosa sunt et deliciis, in domibus regum sunt.	But what went you out to see? A man clothed in soft garments? Behold they that are in costly apparel and live delicately are in the houses of kings.	ἀέ cαὸ 'ά ὀ'φeισγinc γo nὀeaγaῶaίρ amaέ? Oune ι n-έαῶaίγiῶ míne ἀn eaῶ? φέaέ, is ι ὀeigeiῶ na riγέ ἀ βίonn λυέτ ἀn έaῶaίγ uasaίl ἀγύς ἀn βeaέa sóγaίγ.
Lc 7 25	Quid existis videre? prophetam? utique dico vobis et plus quam prophetam.	But what went you out to see? A prophet? Yea, I say to you, and more than a prophet.	ἀέ cαὸ ἀ τί υαίβ le φeισγinc nyaiρ ἀ έuaῶaῶaίρ amaέ? φáíρ ἀn eaῶ? Iseaῶ, ἀ ὀeirim liῶ, ἀγύς ουne is mó 'ná φáíρ.
Lc 7 26			

¹ Lc 7 19: We want to translate :: 'convocans duos de discipulis suis misit ad dominum' and we have from Vulgate and Douay:

'et convocavit duos de discipulis suis Iohannes et misit ad Dominum' – 'And John called to him two of his disciples and sent them to the Lord'

'convocans' is present participle, requiring a subject to be given to 'misit'. Note also mistranslation of 'Dominum' to 'Jesus'.

Making these adjustments gives: 'calling to him two of his disciples he sent them to the Lord'

Lc 7 27.	Hic enim est de quo scriptum est: ecce ego mitto angelum meum ante faciem tuam ¹ , qui praepravit viam tuam ante te.	This then is he of whom it is written: Behold I send my angel prior to thy appearance ¹ , who shall prepare thy way before thee.	‘D’Á BRÍG SIN SIODÉ AN DUINE AR A BFUL SGRÍOÉDA: FÉAC, CÁ M’ANGEAL AGAM D’Á CUR RÓMÁC AMAĆ AGUS OLLMÓCÁD SÉ DO SLÍG RÓMÁC. SO VEIMIN A’VEIRM LÍB É: AR AR RUḠADÓ Ó MNÁIB DE D’AOINIB NÍL FÁID IS MÓ 'NA EÓIN BAISTE; AGUS AN T-É IS LÚḠA I RÍḠEACṬ D’É IS MÓ É 'NÁ EISEAN. AGUS NUAIR AIRÍG NA D’AOINE SO LÉIR AGUS NA PUBLIOCÁNAIS AN CAINC SIN D’ADOMUÍḠDAR CEART D’É, ÓIR BÍODAR TAR ÉIS A MBAISTE LE BAISTEADÓ EÓIN. AC NA FAIRISINIS AGUS DOCTÚIRÍ NA DLIGE, CUGADAR EASÚMLUIGEACṬ DO CÓMAIRLE D’É 'N-A SCOMNIB FÉIN, ÓIR NÍOR ḠLACADAR A BAISTEADÓ-SIN. AC Ó AIMSIR EÓIN BAISTE SO D’CÍ ANOIS CÁ ÉḠEAN 'Á D’EANAḠ AR RÍḠEACṬ NA BFLACAS, AGUS ISIAṬ LUṬC AN ÉḠIN A B’EIREANN LEÓ É. ÓIR TARGAIREACṬ ISEADÓ D’EIN NA FÁIDÉ SO LÉIR AGUS AN DLÍḠ, SO D’CÍ EÓIN. AGUS MÁ’S ÁIL LÍB A ḠLACADÓ, ISÉ ELIAS É ACÁ LE TEACṬ. AN T-É AR A BFUL CLUASA CUN ÉISTEACṬA, ÉISTEADÓ SÉ. AC CÉ LEIS SO SAMLÓCÁD AN TSUICṬ SO? IS COSMÁIL IAṬ LE H-AOS ÓḠ 'N-A SUIBE AR AN MACÁ AG ḠLAODAC AR A SCOMRÁDÁICIB: AGUS 'ḠÁ RÁDÓ: D’EINEAMAIR CEÓL D’AOIB AR BÍDIB , AGUS NÍOR D’EINEADÁIR RINNCE; DO C’AOINEAMAIR, AGUS NÍOR D’EINEADÁIR SOL. ÓIR DO C’AINIS EÓIN ḠAN ICE
Lc 7 28	Amen dico vobis: maior inter natos mulierum propheta Iohanne Baptista nemo est; qui autem minor est in regno caelorum, maior est illo.	Amen I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God is greater than he.	
Lc 7 29	Et ominis populus audiens et publicani iustificaverunt deum, baptizati baptismo Iohannis.	And all the people hearing, and the publicans, justified God, being baptized with John’s baptism.	
Lc 7 30	Pharisaei autem et legis periti consilium dei spreverunt in semetipsos, non baptizati ab eo.	But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.	
Mt 11 12	A diebus autem Iohannis Baptistae usque nunc regnum caelorum vim patitur, et violenti rapiunt illud.	And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.	
Mt 11 13 14b,c. 15.	Omnes enim prophetae et lex usque ad Iohannem prophetaverunt; si vultis recipere, ipse est Helias qui venturus est. Qui habet aurem audiendi audiat!	For all the prophets and the law prophesied until John: If you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.	
Mt 11 16 17.	Cui autem similem aestimabo generationem istam? Similis est pueris sedentibus in foro; clamantes coaequalibus dicunt: cecinimus vobis et non saltastis, lamentavimus et non planxistis.	But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: who crying to their companions say: We have sung ² to you, and you have not danced; we have lamented, and you have not mourned.	
Mt 11 18a	Venit enim Iohannes neque manducans	For John came neither eating	

¹ ‘ante faciem tuam’ This seems to be a retranslation error. It would be expected to read ‘ante conspectum tuum’ which would translate as ‘prior to thy appearance’ which is meaningful in context, whereas ‘before thy face’ is meaningless. See footnote on Pp 235.

² ‘piped’ is a perverse translation of ‘cecinimus’. The correct translation is ‘sung’.

(102)

Mt 11 18b

neque bibens,
et dicunt:
demonium habet.

nor drinking;
and they say:
He hath a devil.

ζαν όλ,
αζυς δειριό σιαό:
τά θεάμαν ανη.

Mt 11 19

Venit filius hominis
manducans et bibens,
et dicunt:
ecce homo vorax
et potator vini,
publicanorum
et peccatorum amicus.
Et iustificata est sapientia
a filiis suis.

The Son of man came
eating and drinking,
and they say:
Behold a man that is a glutton
and a wine drinker,
a friend of publicans
and sinners.
But¹ wisdom is justified
by her children.

τάιμις μάς αν ήυιμε
αζ ιτε αζυς αζ όλ,
αζυς δειριό σιαό:
φέας, αν ήυιμε κραοσας
αζυς αν fear φίονα υ'όλ,
cara na bpubliocánac
αζυς na bpeacas.
αζυς ξειθεανη αν εαζνα
α ceart ó n-a claimn féin.

LXV. UBI EXPROBRAT CIVITATIBUS IN QUIBUS FACTE SUNT PLURIME VIRTUTES.

Mt 11 20

Tunc coepit exprobrare
civitatis
in quibus factæ sunt plurimæ
virtutes eius,
quia non egissent poenitentiam.

Then began he to upbraid the
cities
wherein were done the most of his
miracles,
for that they had not done penance.

Ansah vo crom sé ar milleán
vo cur ar na caéras
aib ionar h-oibrigeaó an cuib ba mó
υ'ά cómaétauib,
toisg nár theineavar aicrige:

Mt 11 21

Væ tibi Corozain!
væ tibi Bethsaida!
quia si in Tyro et Sidone
factæ fuissent virtutes
quæ factæ sunt in vobis,
olim in cilicio et cinere
poenitentiam egissent.

Woe thee, Corozain,
woe to thee, Bethsaida:
for if in Tyre and Sidon
had been wrought the miracles
that have been wrought in you,
they had long ago done penance
in sackcloth and ashes.

MAIRG DUIT, A COROSAIN
MAIRG DUIT, A BETHSAIDA!
ÓIR DÁ NOINTÍ
I DUITIRE αζυς I SÍDÓN
na fearca acá déanta ionaib-se,
is fadó a déanfaíois aicrige
fé éavaóς ζαρύ αζυς fé luaitrige.

Mt 11 22

Verumtamen dico vobis:
Tyro et Sidoni
remissius erit
in die iudicii
quam vobis.

But I say unto you,
it shall be more tolerable
for Tyre and Sidon
in the day of judgment,
than for you.

Ac veirim lib, ámēac,
beró an sgéal níos saoire
lá an breiceamantais
αζ tuire αζυς αζ sídón
'na azaib-se.

Mt 11 23

Et tu Capharnaum,
numquid usque
in cælum exaltaberis?
usque in infernum
descendes.
Quia si in Sodomis
factæ fuissent virtutes
quæ factæ sunt in te,
forte mansissent
usque in hunc diem.

And thou Capharnaum,
shalt thou be exalted
up to heaven?
thou shalt go
down even unto hell.
For if in Sodom
had been wrought the miracles
that have been wrought in thee,
perhaps it had remained
unto this day.

αζυς tusa, a caparnaum,
an suas go flaéas dé
a cósfar tú?
Síos go h-ifreann iseaó
a curfar tú;
ÓIR DÁ mba I SODOMAIÓ
a déanfaí na fearca
a theineavó ionac-sa,
b'féirir go mbeavó an caéair sin
ann vo rí an lá so.

Mt 11 24

Verumtamen dico vobis,
quia terræ Sodomorum
remissius erit
in die iudicii
quam tibi.

But I say unto you,
that it shall be more tolerable
for the land of Sodom
in the day of judgment
than for thee.

Ac veirim lib, ámēac,
go mberó an sgéal níos
saoire lá an breiceamantais
αζ muintir sódom
'ná azaac-sa.

LXVI. UBI APOSTOLI REVERTUNTUR AD IHESUM DE PRÆDICATIONE.

Mc 6 30

Et cum venissent apostoli
ad Ihesum,
nuntiaverunt illi omnia
quæcumque fecerant
et docuerant.

And the apostles coming together
unto Jesus,
related to him all things
that they had done
and taught.

αζυς táimis na n-aspoil
cun íosa,
αζυς υ'innseavar vo ζας níó,
a raib déanta acu
αζυς a raib múinte acu.

Mc 6 31a

Et ait illis:

And he said to them:

αζυς dubairt sé leó:

¹ 'And wisdom is justified by her children' :: Correct translation, however, the sense is better conveyed by : 'But wisdom is justified by her children'.

Mc 6 31b	venite seorsum in desertum locum et requiescite pusillum.	Come apart into a desert place, and rest a little.	ΤΑΞΑΙΘ̅ Ι̅ ΛΕΙΤ̅-ΤΑΟΙΘ̅ ΣΟ̅ Η̅-ΑΙΤ̅ ΥΑΙΣΗΘ̅ ΑΣ̅ΥΣ̅ ΣΤΑΧΑΙΘ̅ ΣΥΑΙΜΗΘ̅ ΑΡ̅ Φ̅ΕΑΘ̅ ΤΑΜΑΙΛ̅. ΟΙΡ̅ ΒΙ̅ Δ̅ ΡΑΙΘ̅ ΑΣ̅ ΤΕΔ̅ΑΤ̅ ΛΙΟΝ̅Μ̅ΑΡ̅, ΑΣ̅ΥΣ̅ ΝΙ̅ ΡΑΙΘ̅ ΥΑΙΝ̅ ΑCΥ̅ CΥΝ̅ ΒΙΘ̅ Δ̅ CΑΙΤ̅ΕΑΜ̅.
Mc 6 31c	Erant enim qui veniebant multi, nec manducandi spatium habebant.	For there were many coming: and they had not so much as time to eat.	

LXVII. UBI IHESUS ELEGIT ALIOS ·LXXII· DISCIPULOS

ET ADIUNGENS PARABOLAM TURREM ÆDIFICANTIS ET REGIS AD PRÆLIUM PARANTIS.

Lc 10 1	Posthæc autem designavit dominus, et alios ·LXXII·, et misit illos binos ante faciem ¹ suam in omnem civitatem et locum quo erat ipse venturus, et dicebat illis:	And after these things, the Lord appointed also other seventy-two. And he sent them two and two before his arrival ¹ into every city and place whither he himself was to come. And he said to them:	ΤΑΡ̅ ΕΙΣ̅ ΝΑ̅ ΝΕΙΤ̅ ΣΙΝ̅ ΥΟ̅ CΕΑΡ̅ ΑΝ̅ CΙΓ̅ΕΑΡΝΑ̅ Υ̅ΑΡ̅ΕΑΣ̅ ΑΣ̅ΥΣ̅ ΤΡΙ̅ ΦΙCΙΘ̅ ΕΙΛΕ̅, ΑΣ̅ΥΣ̅ CΥΙΡ̅ Σ̅Ε̅ ΡΟΙΜΙΣ̅ ΑΜΑC̅ ΙΑΘ̅, 'Ν-Δ̅ ΜΒΕΙΡC̅ Δ'Σ̅ 'Ν-Δ̅ ΜΒΕΙΡC̅, CΥΝ̅ ΣΑC̅ ΒΑΙΛΕ̅ ΑΣ̅ΥΣ̅ ΑΙΤ̅ Ν-Δ̅ ΡΑΙΘ̅ Σ̅Ε̅ Φ̅ΕΙΝ̅ ΛΕ̅ ΤΕΔ̅ΑΤ̅ ΑΝΝ̅. ΑΣ̅ΥΣ̅ ΥΟΥΒΑΙΡC̅ Σ̅Ε̅ ΛΕΘ̅: ΑΝ̅ Τ-Ε̅ Δ̅ Υ̅ΕΙCΤΕΑΝΝ̅ ΛΙΘ̅-SE̅, ΙS̅ ΛΙΟΜ̅-ΣΑ̅ Δ̅ Υ̅ΕΙCΤΕΑΝΝ̅ Σ̅Ε̅; ΑΣ̅ΥΣ̅ ΑΝ̅ Τ-Ε̅ Δ̅ CΥΣΑΝΝ̅ ΤΑΡCΥΙSNE̅ Υ̅ΑΟΙΘ̅-SE̅, ΙS̅ Υ̅ΟΜ̅-ΣΑ̅ Δ̅ CΥΣΑΝΝ̅ Σ̅Ε̅ ΤΑΡCΥΙSNE̅; ΑΣ̅ΥΣ̅ ΑΝ̅ Τ-Ε̅ Δ̅ CΥΣΑΝΝ̅ ΤΑΡCΥΙSNE̅ Υ̅ΟΜ̅-ΣΑ̅ ΙS̅ Υ̅Ο'Ν̅ Τ-Ε̅ Δ̅ CΥΙΡ̅ ΥΑΙΘ̅ Μ̅Ε̅ Δ̅ CΥΣΑΝΝ̅ Σ̅Ε̅ ΤΑΡCΥΙSNE̅. ΑΣ̅ΥΣ̅ CΑΙΜΙΣ̅ ΑΝ̅ Υ̅ΑΡ̅ΕΑΣ̅ Δ'Σ̅ ΤΡΙ̅ ΦΙCΙΘ̅ CΑΡ̅ Ν-ΑΙS̅ ΑΣ̅ΥΣ̅ ΣΑΙΡ̅ΥΕΑC̅ΑΣ̅ ΟΡ̅CΑ̅, ΑΣ̅ΥΣ̅ ΥΟΥΒΡΑΥΑΡ̅: Δ̅ CΙΓ̅ΕΑΡΝΑ̅, CΑΙΘ̅ ΝΑ̅ ΥΕΑΜ̅ΑΙΝ̅ Φ̅ΕΙΝ̅ Φ̅Ε̅ Ν-ΑΡ̅ ΣΜΑC̅Τ̅ CΡ̅Ε̅ C'ΑΙΜΙΜ̅-SE̅. ΑΣ̅ΥΣ̅ ΥΟΥΒΑΙΡC̅ Σ̅Ε̅ ΛΕΘ̅: ΒΙΟΣ̅ ΑΣ̅ Φ̅ΕΑC̅ΑΙΜC̅ ΑΡ̅ ΣΑC̅ΑΝ̅ ΝΥΑΙΡ̅ Δ̅ CΥΙΡ̅ Σ̅Ε̅ Ο̅ ΝΕΑΜ̅ ΜΑΡ̅ Δ̅ CΥΙΡ̅Φ̅ΕΑΘ̅ ΣΠΛΑΝΝC̅. Φ̅ΕΑC̅, CΑ̅ CΑΥΒΑΡ̅CΑ̅ ΑΣ̅ΑΜ̅ ΥΑΟΙΘ̅ CΥΜΑS̅ ΑΡ̅ ΣΑC̅ΑΙΛC̅ ΑΡ̅ ΔΙC̅ΡΕΑC̅ΑΙΘ̅ ΝΙΜ̅Ε̅ ΑΣ̅ΥΣ̅ ΑΡ̅ SCORΠΙΟΝ̅ΑΙΘ̅, ΑΣ̅ΥΣ̅ ΑΡ̅ ΣΑC̅ CΟΜ̅ΑC̅Τ̅ ΥΕ̅ CΟΜ̅ΑC̅Τ̅ΑΙΘ̅ ΑΝ̅ ΝΑΜ̅ΑΘ̅, ΣΑΝ̅ ΥΟCΑΡ̅ ΥΑΟΙΘ̅. ΣΑ̅ Ν-ΑΜ̅ ΣC̅ΕΑΥΘΝΑ̅ ΝΑ̅ ΒΙΟΘ̅ ΣΑΙΡ̅ΥΕΑC̅ΑΣ̅ ΟΡΑΙΘ̅ CΟΙS̅ ΣΠΙΟΡΑΙΘ̅ Υ̅ΕΙC̅ Φ̅Ε̅ Ν̅ΥΙΡ̅ ΣΜΑC̅Τ̅, ΑC̅ ΒΙΟΘ̅ ΣΑΙΡ̅ΥΕΑC̅ΑΣ̅ ΟΡΑΙΘ̅ CΟΙS̅ Υ̅ΙΡ̅ Ν-ΑΙΜΙΜ̅ΝΕΑC̅Α̅ Υ̅ΕΙC̅ ΣC̅ΡΙΟΥC̅Α̅ ΙΝS̅ ΝΑ̅ ΦΛΑC̅ΑΙS̅. ΛΕ̅ ΛΙΝΝ̅ ΝΑ̅ Η̅-ΥΑΙΡΕ̅ CΕΑΥΘΝΑ̅ ΣΑΝ̅ ΥΟ̅ CΑΙΜΙΣ̅ ΣΑΙΡ̅ΥΕΑC̅ΑΣ̅ ΑΝ̅ ΣΠΙΟΡΑΙΘ̅ ΝΑΟΙΜ̅ ΑΙΡ̅, ΑΣ̅ΥΣ̅ ΥΟΥΒΑΙΡC̅ Σ̅Ε̅: ΑΥ̅ΜΥC̅ΙΜ̅ ΑΥ̅' ΛΑC̅ΑΙΡ̅-SE̅, Δ̅ Δ̅CΑΙΡ̅, Δ̅ CΙΓ̅ΕΑΡΝΑ̅ ΝΕΜ̅Ε̅ ΑΣ̅ΥΣ̅ CΑΛ̅ΜΑΝ̅, ΜΑΡ̅ ΣΥΡ̅ CΕΙΛΙS̅ ΝΑ̅ ΝΕΙC̅Ε̅ ΣΕΘ̅ ΑΡ̅ ΛΥC̅Τ̅ ΕΑΣ̅ΝΑ̅ ΑΣ̅ΥΣ̅ CΥΙS̅ΓΙΟΝΑ̅, ΑΣ̅ΥΣ̅ ΣΥΡ̅ ΝΟC̅ΤΑΙS̅ ΙΑΘ̅ ΥΟ̅ ΝΑΟΙΥΕΑΝΑΙΘ̅.
2a.			
Lc 10 16	Qui vos audit, me audit, et qui vos spernit, me spernit; qui autem me spernit, spernit eum qui me misit.	He that heareth you heareth me: and he that despiset you despiset me: and he that despiset me despiset him that sent me.	
Lc 10 17	Reversi sunt autem septuaginta duo cum gaudio dicentes: domine, etiam demonia subiciuntur nobis in nomine tuo. Et ait illis:	And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And he said to them:	
18a.			
Lc 10 18b	Videbam Satanam sicut fulgur de cælo cadentem.	I saw Satan like lightning falling from heaven.	
Lc 10 19	Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones et supra omnem virtutem inimici, et nihil vobis nocebit.	Behold, I have given you power to tread upon serpents and scorpions and upon all the power of the enemy: and nothing shall hurt you.	
Lc 10 20	Verumtamen in hoc nolite gaudere quia spiritus vobis subiciuntur, gaudete autem quod nomina vestra scripta sunt in cælis.	But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.	
Lc 10 21a	In ipsa hora	In that same hour,	
Mt 11 25b,c	exultavit spiritu sancto et dixit: confiteor tibi pater, domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus et revelasti ea parvulis.	he rejoiced in the Holy Ghost and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.	

¹ 'ante faciem suam' – 'before his face' :: a correct translation of the Latin, but meaningless. Page 235 gives the same phrase, but with a different Latin word for 'face', being 'ante conspectum suum'. This gives the true meaning as 'appearance', and in particular, in the theatrical sense, 'appearance on the stage'. Hence a loose, but meaningful translation would be 'before his arrival'. The Irish usage should be temporal, not locative. Is this correct usage then?

Mt 11 26.	Etiam pater, quia sic fuit placitum ante te.	Yea, Father: for so hath it seemed good in thy sight.	Iseadò, a Δέαιρ; óir sin mar a òi ταιέneaμάς ad' láéair-se.
Mt 11 27	Omnia mihi tradita sunt a patre meo, et nemo novit filium nisi pater, neque patrem quis novit nisi filius et cui voluerit filius revelare.	All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.	Τά ζαέ uile níò ταβάρτα νόμ-sa ας m'Δέαιρ. Αγus ní'l αίεne as doimne ar an Mac ac as an Δέαιρ; νά ar an Δέαιρ ac as an Mac, αγus as an τ-έ sur toil leis an Mac a ò'foillsiú òó.
Lc 10 23a	Et conversus ad discipulos suos dixit:	And turning to his disciples, he said:	Inci swanc zi sinen iungiron quado:
Mt 11 28	venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos.	Come to me all you that labor and are burdened, and I will refresh you.	Ταζαιò zo léir as triall orm-sa, ζαέ uime zo òful cruaòtan αγus cromualaé air, αγus ταβαρφαò-sa faoireamò oraiò.
29.	Tollite iugum meum super vos et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris;	Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls;	Τόζαιò mo cúing-se oraiò, αγus φοglumaiò uaim, óir táim ceannsa αγus úmal ó cROIòe; αγus ξεοβαιò siò suaimneas ò'búr scROIòcIòb.: Óir is suairc mo cúing-se αγus is éadctrom m'ualac.
30.	iugum enim meum suave est, et onus meum leve est.	for my yoke is comfortable ¹ and my burden light.	Μά εαζανν uime cúgam-sa αγus zan fuac aise ò'á Δέαιρ αγus ò'á μάέαιρ, αγus ò'á mnoi αγus ò'á élainn, αγus ò'á òriéaraéa αγus ò'á òriféaraéa, αγus fós ò'á anam féin, ní féiòir òó beic 'n-a òeisiobul αγam.
Lc 14 26	Si quis venit ad me et non odit patrem suum et matrem et uxorem et filios et filias et sorores, adhuc autem et animam suam, non potest esse meus discipulus.	If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple.	Αγus an τ-έ νά òeineann a cros féin ò'iompar αγus τεacé am' òiaíò, ní féiòir òó beic 'n-a òeisiobul αγam.
Lc 14 27	Et qui non baiulat crucem suam et venit post me, non potest esse meus discipulus.	And whosoever doth not carry his cross and come after me cannot be my disciple.	Óir cé'cu αζαib-se sur maié leis túr òo cur suas νά suiòfeadò síos ar òcúis cun an còsoais, nár òfoláir a òéanam, òo méas, féacaint an mbeaò òóicín na h-oibre aise?
Lc 14 28	Quis enim ex vobis volens turrem ædificare non prius sedens computat sumptus qui necessarii sunt, si habet ad perficiendum?	For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it:	le h-eagla, tar éis an buinn òo cur αγus zan ar a cúmas críochnú, zo òcusnócaò ζαέ a òfeicfeadò é ar mazaò fé, αγus zo nòéarfaíòis: òein an uime seo cusnú ar cur suas,
Lc 14 29	Ne postea quam posuerit fundamentum et non potuerit perficere, omnes qui vident incipiant inludere ei	Lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him,	
30a.	dicentes: quia hic homo coepit ædificare	saying: This man began to build	

¹ 'sweet' – archaic use of the word, still in use by carpenters, referring to the excellence of fit of a joint. Hence: 'well fitted' or 'comfortable'.

Lc 14 30b.	et non potuit consummare.	and was not able to finish.	Αἰσὺς νὺλ ἀρ Ἀ κύμας κρίοchnύ.
Lc 14 31	Aut qui rex iturus committere bellum adversus alium regem, nonne prius sedens cogitat, si possit cum decem milibus occurrere ei qui cum viginti milibus venit ad se;	Or, what king, about to go to make war against another king, doth not first sit down and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him;	Νό cé h-é an rí Ἀ βεαὺ ἀς βουλ cún coṡaṛò Ἀ ὅεanaṁ le rí eile, νά suíṛḡeaṛò síos ἀρ ὅcúis ἀς ὅεanaṁ maṛṛṇaṁ, ḡeácaṁc ἀρ ὅ' ḡéṛṛṛ ὀό, le ὀeic míle, seasaṁ ἰ n-ἀṡaṛò an c-é acá ἀς teaṛc 'n-Ἀ cōmnṛ ἀςυς ḡice míle aṡe?
32.	alioquin adhuc illo longe agente legationem mittens rogat ea quæ pacis sunt?	or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace?	Αἰσὺς mura ḡéṛṛṛ, an ḡaṛṛ Ἀ βeṛò an ḡear eile Ἀḡḡaḡ ὡaṛò, cuṛḡṛò sé teaṛcaṛeaṛc cūṡe ἀς ḡiaḡḡaṡe ἰ ὀcaṛḡ síoṛcáṇa.
Lc 14 33	Sic ergo omnis ex vobis qui non renunciat omnibus quæ possidet, non potest meus esse discipulus.	So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.	Ἀρ an ṡcuma ṡcēaṛṇa, ṡac ὀuine Ἀṡaṛḡ-se νά cuṡanṇ ὀruṁ láṁa le n-Ἀ ὀḡuṛl aṡe, ní ḡéṛṛṛ ὀó βeṛc 'n-Ἀ ὀeisṡṛbul Ἀṡam-sa.

LXVIII. UBI ACUSABANT DISCIPULOS EIUS.

Lc 6 1a	Et factum est in sabbato secundo primo, cum transiret Ihesus per sata, vellebant esurientes	And it came to pass on the Sabbath of Pentecost ¹ that, as Jesus went through the corn fields, his disciples, being hungry,	Αἰσὺς ὀο éarla ṡṡ ḡaṛḡ ἴosa ἀς ṡaḡáil cṛé ṡṡṛcaṛḡ Ἀṛḡaṛ an caṛṇa céaṛṡaḡḡóṛḡ, ἀςυς ṡṡ ḡaṛḡ na ὀeisṡṛbul ἀςυς ḡí ὀcras ἀρ ἰaṛḡ, ἀς ṡcaṛcḡḡ na ṇṡias
Mt 12 1b	discipuli eius spicas et manducabant confricantes manibus.	plucked the ears and did eat, rubbing them in their hands.	ἀςυς 'ṡá ṡcimṛc ṛṛṛ Ἀ mḡasaṛḡ ἀςυς 'ṡá n-ṛc.
Lc 6 2	Quidam autem Phariseorum dicebant illis: quid facitis quod non licet in sabbatis?	And some of the Pharisees said to them: Why do you that which is not lawful on the Sabbath-days?	Αἰσὺς ὀuḡaṛc cuṛḡ ὀe sna ḡaṛisṇṇṇṇṇ leó: Caṛ cūṡe ὀaṛḡ níṛ náṛ ὀleaṡcṛac Ἀ ὀéanaṁ sa caḡḡḡóṛḡ?
Lc 6 3	Et respondens Ihesus ad eos dixit: nec hoc legis quod fecit David, cum esuriret ipse et qui cum ipso erant, quomodo intravit in domum dei et panes propositionis sumpsit et manducavit et dedit his qui cum eo erant, quos non licebat ei manducare, nisi solis sacerdotibus?	And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry and they that were with him, how he went into the house of God and took and ate the bread of proposition and gave to them that were with him, which is not lawful to eat but only for the priests?	Αἰσὺς ὀ'ḡreaṡaṛ ἴosa ἀςυς ὀuḡaṛc leó: an Ἀṁlaṛḡ náṛ léṡeaḡaṛ an níṛ Ἀ ὀein ὀáṛḡḡḡ ṇuaṛ Ἀ ḡí an c-ὀcras aṛ ḡéṇ ἀςυς ἀρ an muṛcṛ Ἀ ḡí ἰ ṇ'ḡócaṛ? Cōṇus maṛ Ἀ cūaṛḡ sé ἰcṛeac ἰ ὀcṇṇ ὀé ἀςυς cōṡ sé na buḡṡa ḡiaṛṇaise ἀςυς ὀ'ṛc, ἀςυς cūṡ sé ὀo'n muṛcṛ Ἀ ḡí ἰ ṇ'ḡócaṛ, ἀςυς ní ὀleaṡcṛac ὀ'ḡoṁne ἰaṛ Ἀ ὀ'ṛc ac ὀo sna ṡaṡaṛc? Αἰσὺς ὀuḡaṛc sé leó: Νό an Ἀṁlaṛḡ náṛ léṡeaḡaṛ sa ὀlíṡ Cōṇus maṛ, Ἀ ὀeṁṇḡ na ṡaṡaṛc
4. 5a.	Et dicebat illis: Aut non legis in lege, quia in sabbatis sacerdotes	And he said to them: Or have ye not read in the law, that on the Sabbath-days the priests	
Mt 12 5a			

¹ 'second first sabbath' – a correct translation of the Latin, but contextual meaning is lost. The meaningful interpretation is 'second Great Sabbath', of which in the Jewish calendar there remain three of the original seven. They are, first, the first Sabbath after Passover, second, the Sabbath of Pentecost, and the third, the Sabbath of Tabernacles. Pentecost is the festival of the first fruits of wheat, hence very appropriate.

Mt 12 5b

in templo
sabbatum violant
et sine crimine sunt?

Mt 12 6

Mc 2 27b,c

Dico autem vobis,
quia templo
maior est hic.
Sabbatum
propter hominem factum est,
et non homo
propter sabbatum.

in the temple
break the Sabbath,
and are without blame?

But I tell you
that there is here
a greater than the temple.
The Sabbath
was made for man,
and not man
for the Sabbath.

sa ceampall
an tsabbóro do briseaó
agus ná ðeimio siaó peacaó?
Ac ðeirim-se lib
go bfuil anso
don is mó 'ná an ceampall.
Níor ðeineaó an ðuine
ar son na sabbóire,
ac do ceapaó an tsabbóro
ar son an ðuine.

LXVIII. UBI DIE SABBATO IN SYNAGOGA CURAVIT MANUM ARIDAM.

Lc 6 6

Factum est autem et
in alio sabbato
ut intraret
in sinagogam
et doceret,
et erat ibi homo,
et manus eius dextera arida.

Lc 6 7

Observabant autem
scribæ
et Pharisei,
si in sabbato
curaret,
ut invenirent
accusare illum.

Lc 6 8

Ipsè vero sciebat
cogitationes eorum
et ait homini
qui habebat manum aridam:
surge et sta in medium!
et surgens stetit.

Lc 6 9

Mc 3 4c

Ait autem ad illos Ihesus:
interrogo vos,
si licet sabbato
bene facere an male,
animam salvam facere
an perdere?
At illi tacebant.

Lc 6 10a

Et circumspectis
omnibus
dixit homini:

Mt 12 13a,b

extende manum tuam!
Et extendit
et restituta est sanitati

Lc 6 10c

Mt 12 13d

manus eius
sicut
et altera.

Mt 12 11

12.

Et dixit ad eos:
quis erit ex vobis homo,
qui habeat ovem unam,
et si ceciderit sabbato
in foveam,
nonne tenebit
et levabit eam?
Quanto magis melior
est homo ove?
Ideoque licet sabbato bene
facere.

Lc 6 11a

Ipsi autem repleti sunt

And it came to pass also,
on another Sabbath,
that he entered
into the synagogue
and taught.
And there was a man
whose right hand was withered.

And the scribes
and Pharisees
watched
if he would heal
on the Sabbath:
that they might find
an accusation against him.

But he knew
their thoughts
and said to the man
who had the withered hand:
Arise and stand forth in the midst.
And rising he stood forth.

Then Jesus said to them:
I ask you,
if it be lawful on the Sabbath days
to do good or to do evil?
To save life
or to destroy?
But they held their peace.

And looking round about
on them all,
he said to the man:
Stretch forth thy hand;
and he stretched it forth,
and
his hand
was restored to health
even as the other.

And he said to them:
What man shall there be among you,
that hath one sheep:
and if the same fall into a pit
on the Sabbath-day,
will he not take hold on it
and lift it up?
How much better
is a man than a sheep?
Therefore it is lawful to do
a good deed on the Sabbath-days.

And they were filled with

agus do éarla,
lá eile sabbóire,
go nbeaó sé
isteac sa tsinagóis
agus go raib sé as ceasas;
agus bí ðuine ann
agus bí a lám ðeas seirgce.
agus bí na sgríbhneoirí
agus na fairisíní
as faire air féadaint
a' nbeaó sé an leigheas
lá na sabbóire,
agus go mbeaó níó acu
le cur 'n-a leic.
Ac bí fíois
a smúinte aise,
agus duðairt sé leis an ðuine
n-a raib an lám seirgce aise:
eirið, agus seasaím i lár baille.
agus o'eirið agus do seasaím.
agus duðairt íosa leó-san:
Cuirim an ceist seo cúisib,
cé 'cu is cóir maic a ðéanam nó oic
a ðéanam sa tsabbóro,
anam do saoraó
nó é milleaó?
Chó suigecun sie.

agus o'féac sé
oréa sa tímpal,
agus duðairt leis an ðuine:
Sin amac do lám.
agus do sín;
agus bí
sí
cóm slán
leis an lám eile.

agus duðairt sé leo:
Cé h-é an ðuine aóib-se,
óa mbeaó don éora amáin aise,
agus go bcurfead sí i bpoll
lá sabbóire,
na béarfaó uiréi
agus í éarans amac?
Naó mó le ráó go mór
ðuine 'ná caora?
O'á bríð sin is oleagac
cairbe ðéanam sa tsabbóro.
agus bíodar-san lán ðe

Lc 6 11b	insipientia et conloquebantur ad invicem, quidnam facerent Ihesu.	rage ¹ : and they talked one with another, what they might do to Jesus.	mí-cíall, agus bíodar as cainte eataréa féin féadaint cao a déanfaíois le h-íosa.
Mt 12 15	Ihesus autem sciens secessit inde, et secuti sunt eum multi, et curavit eos omnes	But Jesus knowing it, retired from thence: and many followed him, and he healed them all	Ac bí a fíos san as íosa, agus o'micís sé as an áit sin; agus do lean mórán daoine é, agus do leigís sé iad go léir.
16.	et precepit eis, ne manifestum eum facerent.	and he charged them that they should not make him known.	Agus o'órduis sé uóibí gan é cur i n-íúil.
Mt 12 17	Ut adimpleretur quod dictum est per Esaiam prophetam dicentem:	That it might be fulfilled which was spoken by Isaias the prophet, saying:	Ionus go scómálonfaí an níò duubraò cre ísaias fáir mar a nveir sé:
18.	<i>Ecce puer meus quem elegi, dilectus meus, in quo bene conplacuit animæ meæ, ponam spiritum meum super eum, et iudicium gentibus nuntiabit,</i>	<i>Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.</i>	<i>Féac, mo seirbiseac, an t-é a éogas, an t-é is ionáim liom, an t-é ar a bfuil greamh ó m'nam. Cuirfead mo spiorad air, agus fógróid sé breiceamantas vos na seinribí.</i>
19.	<i>non contendet neque clamabit, neque audiet aliquis in plateis vocem eius,</i>	<i>He shall not contend, nor cry out, neither shall any man hear his voice in the streets.</i>	<i>Ní déanfaí sé aigneas, agus ní déanfaí sé collóibí; agus ní cloisfar a suí ins na sráidibí.</i>
20.	<i>harundinem quassatam non confringet et linum fumigans non extinguet, donec eiciat ad victoriam iudicium,</i>	<i>The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory.</i>	<i>Ní brisfí sé an cuail leóinte, agus ní múcfí sé an líon go bfuil an deatac as, go dtí go scuirfí sé amac breiceamantas cun buairte.</i>
21.	<i>et in nomine eius gentes sperabunt.</i>	<i>And in his name the Gentiles shall hope.</i>	<i>Agus is as a anim a beir a mainigin as na seinribí.</i>

LXX. UBI IHESUS IN MONTEM ORAT ET IUXTA MARE TURBIS ET DISCIPULIS SUIS PLURIMA IN PARABOLIS LOCUTUS EST.

Lc 6 12	Factum est autem in illis diebus, exiit in montem orare, et erat pernoctans in oratione dei.	And it came to pass in those days, that he went out into a mountain to pray: and he passed the whole night in the prayer of God.	Agus do éarla ins na laeānca san go nveaí sé amac ar an gcnoc cun úrnuighe déanam, agus go dtús sé an oíche as suíbe cun dé.
Lc 6 13a	Et cum dies factum esset, vocavit discipulos suos	And when day was come, he called unto him his disciples	Agus nuair a éainis an lá do gílaí sé cuise a veisgiobuil, cuair sé amac as an dtí, agus bí sé n-a suíbe ar bruaí na faraige.
Mt 13 1b,c	et exiens de domo sedebat secus mare,	and going out of the house, sat by the sea side,	Agus do cruinnis sluaighe móra, i tcreó go nveaí sé ar bóro na luinge bige agus gur suí sé ínti, agus gur seasaím an tsluaí go léir ar an dtaráis.
2.	et congregare sunt ad eum turbæ multæ, ita ut in naviculam ascendens sederet, et omnis turba stabat in littore,	and great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore,	Agus do vein sé a lán cainte leó i bfuirm solúibí, agus duáirt sé:
3a.	et locutus est eis multa in parabolis dicens:	and he spoke to them many things in parables, saying:	

LXXI. ECCE EXIIT QUI SEMINAT SEMINARE.

Mt 13 3b	Ecce exiit qui seminat seminare.	Behold the sower went forth to sow.	Féac, do cuair síolaibí amac as cur síl.
Mt 13 4a	Et dum seminat, quædam ceciderunt	And whilst he soweth some fell by	Agus nuair a bí sé as cur an tsíl do cur

¹ 'madness' :: Correct translation, but 'rage' would be better.

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Mt 13 4b

secus viam

the way side,

CUÍO ACU I N-ÁICE AN BÓÉAIR;

Lc 8 5b

et conculcata sunt,

¹and were trodden down,

AGUS DO GAḂAḂO DO CŌSAIB ANN.

Mt 13 4c

et venerunt volucres
et comederunt ea.

and the birds of the air came
and ate them up.

AGUS ÉÁINIS ÉANLAÍE AN AEIR
AGUS O'ÍEADḂAR IABO.

Mt 13 5

Alia autem ceciderunt
in petrosa,
ubi non habebat terram multam,
et continuo exorta sunt, quia
non habebant
altitudinem terræ.

And other some fell
upon stony ground,
where they had not much earth:
and they sprung up immediately,
because they had
no deepness of earth.

AGUS DO ÉUIR CUÍO EILE ACU
I N-ÁIC I N-A RAIB CLOCA
AGUS IÉIR ŠUARAĆ;
AGUS O'FÁSADḂAR ŠO LUAC,
TOISZ ŠAN BOIMNEAS IÉREAĆ
A BEÍE ACU.

6.

Sole autem orto
æstuaverunt,
quia non habebant radicem,
aruerunt.

And when the sun was up
they were scorched:
and because they had not root,
they withered away.

AGUS O'EIRIS AN ŠRIAN
AGUS DO ŠOILL AN TEAS ORÉA;
AGUS TOISZ ŠAN AN PRÉAM
A BEÍE ACU O'FEÓCḂADḂAR.

Mt 13 7

Alia autem ceciderunt
in spinas,
et creverunt spinæ
et suffocaverunt ea.

And others fell
among thorns:
and the thorns grew up
and choked them.

AGUS DO ÉUIR CUÍO EILE ACU
AMEASZ NA ŠEAĆ;
AGUS O'FÁS NA ŠGEAĆA
AGUS MÚCḂADḂAR IABO.

Mt 13 8

Alia vero ceciderunt
in terram bonam
et dabant fructum,
aliud centesimum,
aliud sexagesimum,
aliud tricesimum.

And others fell
upon good ground:
and they brought forth fruit,
some an hundred fold,
some sixty fold,
and some thirty fold.

ÉUIR CUÍO EILE ACU, ÁMÉAĆ,
AR ÉALAḂ FÓŠANEA;
AGUS ÉUŠADḂAR TORABO,
CUÍO ACU FÓ ÉEABO,
CUÍO ACU FÓ ÉRÍ FICIBO,
CUÍO ACU FÓ ÉRÍOCABO.

Lc 8 8b

Hæc dicens
clamabat:
qui habet aures audiendi,
audiat!

Saying these things,
he cried out:
He that hath ears to hear,
let him hear.

NUAIR A OUBAIRT SÉ AN MÉIO SIN
DO LABAIR SÉ ÁRO:
AN T-É ŠO BFUL CLUASA LE H-ÉISTEAĆ
AIR CLOISEABO SÉ.

LXXII. DE EO QUI SEMINAVIT BONUM SEMEN IN AGRO SUO ET DE ZIZANIA.

Mt 13 24

Aliam parabolam proposuit
illis dicens:
simile factum est
regnum cælorum
homini qui seminavit
bonum semen in agro suo.

Another parable he proposed to
them, saying:
The kingdom of heaven
is likened
to a man that sowed
good seed in his field.

ÉUŠ SÉ SOLUÍO EILE
OÍOB, AGUS OUBAIRT SÉ:
IS COSMÁIL
RÍŠEAĆ NA BĽAÉAS
LE RUINE A ÉUIR SÍOL
FÓŠANEA 'N-A ÉUIR TAILIM;

Mt 13 25

Cum autem
dormirent homines,
venit inimicus eius
et superseminavit zizania
in medio tritici
et abiit.

But while
men were asleep,
his enemy came
and oversowed **burdock**²
among the wheat and
went his way.

AC NUAIR A BÍ
NA OABOINE 'N-A ŠCOTĽABO
ÉÁINIS AN NAMÁIO
AGUS DO ÉUIR SÉ COŠAL
I LÁR NA CRUIÉNEAĆCAN,
AGUS O'IMÉISZ SÉ.

Mt 13 26

Cum autem
crevisset herba et fructum
fecisset, tunc apparuerunt et
zizania.

And when
the blade was sprung up,
and had brought forth fruit,
then appeared also the **burdock**².

AGUS NUAIR A BÍ
AN ŠEAMAR AS FÁS,
AGUS AN TORABO AS TEAĆC,
DO CŌNACÉAS AN COŠAL LEIS.

Mt 13 27

Accedentes autem
servi patris familias
dixerunt ei:
domine,
nonne bonum semen seminasti
in agro tuo:
unde ergo habet zizania?

And the servants
of the **householder**³
coming said to him.
Sir,
didst thou not sow good seed
in thy field?

ANSAN ÉÁINIS NA SEIRBÍISZ
CUN FIR AN TISZE,
AGUS OUBRAḂADḂAR LEIS:
A TISGEARNA,
NÁC SÍOL FÓŠANEA A ÉUIRIS
ABO' ÉUIR TAILIM?
CÁ BFULAIR SÉ AN COŠAL MAR SIN?
AGUS OUBAIRT SÉ LEÓ:

28a.

Et ait illis:

Whence then hath it **burdock**²?
And he said to them:

¹ 'and were trodden down' – the reference in Lc 8 5 has seed in the singular, and the verb conjugated accordingly. This verse has seed in the plural.

² 'cockle' :: 'corn-cockle' is the American name for '**burdock**'. Note the similarity to the OHG word 'beresboton'.

³ 'good man of the house' Flowery French translation of Latin, that should read '**householder**'.

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Mt 13 34c

non loquebatur eis.

he did not speak to them.

Mt 13 35

Ut impleretur
quod dictum erat per prophetam
dicentem:

That it might be fulfilled
which was spoken by the prophet,
saying:

*aperiam in parabolis os meum,
eructabo abscondita
a constitutione mundi.*

*I will open my mouth in parables,
I will utter things hidden
from the foundation of the world.*

Mt 13 10

Et accedentes discipuli
dixerunt ei:
quare in parabolis
loqueris eis?

And his disciples came
and said to him:
Why speakest thou
to them in parables?

11.

Qui respondens ait illis:
quia vobis datum est
nosse mysteria
regni cælorum,
illis autem
non est datum.

He¹ answered and said to them:
Because to you it is given
to know the mysteries
of the kingdom of heaven:
but to them
it is not given.

Mc 4 34b

Seorsum autem discipulis
suis disserebat omnia.

But apart, he explained
all things to his disciples.
Therefore do I speak to them
in parables:
because seeing
they see not,
and hearing
they hear not,
neither do they understand.

Mt 13 13

Ideo in parabolis
loquor eis,
quia videntes
non vident
et audientes
non audiunt
neque intellegunt.

And the prophecy of Isaiah is
fulfilled in them,
who saith:
*By hearing you shall hear,
and shall not understand:
and seeing you shall see,
and shall not perceive.*

Mt 13 14

Et adimpletur in eis
prophetia Esaiaë
dicens:
*auditu audietis
et non intellegetis,
et videntes videbitis
et non videbitis.*

15.

Incrassatum est enim
cor populi huius,
et auribus
graviter audierunt
et oculos suos
cluserunt,
ne quando
oculis videant
et auribus audiant
et corde intellegant
et convertantur
et sanem eos.

For the heart of this people
is grown gross,
and with their ears
they have been dull of hearing,
and their eyes
they have shut:
lest at any time
they should see with their eyes,
and hear with their ears,
and understand with their heart,
and be converted,
and I should heal them.

Mt 13 16

Vestri autem oculi beati
quia vident,
et aures vestrae
quia audiunt.

But blessed are your eyes,
because they see,
and your ears,
because they hear.

Mt 13 17a

Amen quippe dico vobis:
quia multi prophetæ
et iusti
cupierunt videre

For, amen, I say to you,
many prophets
and just men
have desired to see

Δὲ ἰ σολυῖοῖ;

Ionus σο ἑσκόμλινφαί ἀν φοκαί
ἂ λαβαῖρ ἀν φαῖρ νυαῖρ
ἀουβαῖρε σέ:
Οὐχαλόχα μο θέαλ ἰ σολυῖοῖ;
νοῦτφαδ νεῖτε ἀτά πολυῖτε
ὁ ἐρευνηύ ἀν νομῖν.

Ἀγυς ἐάινῃς νὰ θεῖςῖοβυλ εῖγε
Ἀγυς ουβραῖρ:
Χαῖ φά γυρ ἰ σολυῖοῖ
ἂ λαβρανν εὔ λεό?
Ἀγυς οἴφρεαῖρ σέ Ἀγυς ουβαῖρ:
Μαρ νο τυῖαῖρ ῥαοῖῖ-σε εόλυσ
νο εὔρ ἀρ ρύ ηἰαμῖραιῖ
ρίῖεαῖτα νὰ ῖφλαῖτας;
νοἴν εὔρ εἰτε, ἀμῖεαῖ,
νίορ τυῖαῖρ san.

Δὲ νο μῖνῖς σέ ῖαῖ ἀον ρυῖ
οἴά θεῖςῖοβυλαῖῖ ἰ λεῖτ ταοῖῖ.
λαβραῖν λεό
ἰ σολυῖοῖ
μαρ τὰ ραῖῖαῖρ ἀκυ
Ἀγυς νί φεῖρῖο σῖαῖρ,
Ἀγυς τὰ εῖσῖεαῖτ ἀκυ
Ἀγυς νί ῖλοῖσῖο σῖαῖρ,
νά νί εὔρῖο σῖαῖρ.

Ἀγυς κόμλινῖνταῖρ ἰοντα
ταῖρῖαῖρεαῖτ ἰαῖαῖς,
μαρ ἂ ηἰεῖρ σέ:
λε κλοῖνῖν κλοῖσῖο σῖῖ
Ἀγυς νί τυῖσῖο σῖῖ,
Ἀγυς Ἀῖ φεῖαῖνῖν εῖφῖο σῖῖ
Ἀγυς νί φεῖρῖο σῖῖ.

Ὀῖρ τὰ κροῖῖε ἀν ποβυλ seo
τρομαῖῖε,
Ἀγυς λε η-ῖαῖσῖαῖρ
κλοῖσῖο σῖαῖρ σο βοῖῖαῖρ,
Ἀγυς τὰ ἂ σῖλε
οὔνῖα ἀκυ;
λε η-εαῖλα, λυαῖτ νά μῖλλ,
σο ῖφεῖρῖοῖς λε η-ἂ σῖλῖῖῖ,
Ἀγυς σο ἑκλοῖσῖοῖς λε η-ἂ ἑκλυαῖσῖαῖρ,
Ἀγυς σο οὔκῖοῖς ἰ η-ἂ ἑκροῖῖε,
Ἀγυς σο η-ἰομπόῖαῖρῖοῖς
Ἀγυς σο ἑλῖνῖοῖαῖν ἰαῖρ.

Δὲ ἰς αοῖῖνν οἴῖῖρ σῖλῖῖῖ-σε,
Ὀῖρ εῖῖ;
Ἀγυς οἴῖῖρ ἑκλυαῖσῖαῖρ,
Ὀῖρ κλοῖσῖο.

Ὀῖρ σο θεῖρῖν ἀθεῖρῖν λῖῖ
γυρ ἴμῖ φαῖρ Ἀγυς φῖοραον
γυρ ῖνῖαν λεό
νὰ νεῖτε ἂ οἴφεῖσῖν

¹ ‘Who answered’ :: This is a gross Latinism: better. – ‘He answered’

Mt 13 17b	quæ videtis et non viderunt, et audire quæ auditis et non audierunt.	the things that you see, and have not seen them: and to hear the things that you hear and have not heard them.	Δ όίονν σιῶ-σε, Δςυς νί ἑακαῶαρ ιαῶ; Δςυς να νείτε ὅο όλος Δ όλοισανν σιῶ-σε Δςυς νίορ όλοισαῶαρ ιαῶ.
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LXXV. UBI DISCIPULIS DISSERET PARABULAM SEMINANTIS.

Mt 13 18	Vos ergo audite parabolam seminantis:	Hear you therefore the parable of the sower:	Είστιῶ-σε ανοίς λε σολιῶ αν τσίολαῶόρα.
19.	omnis qui audierit verbum regni et non intellegit, venit malus et rapit quod seminatum est in corde eius. Hic est qui secus viam seminatus est.	When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.	ῤαό ὀυμε Δ όλοισανν βριαέαρ να ρίῤεαότα Δςυς ná τuiῤεανν έ, ταῤανν αν ὀροό-σπιοραῶ Δςυς τόῤανν sé αν σίολ Δ cuiρεαῶ 'n-Δ όροίῶε sin. Siné αν σίολ Δ cuiρεαῶ I n-aice αν bóταir.
Mt 13 20	Qui autem supra petrosa seminatus est, hic est qui verbum audit et continuo cum gaudio accipit illud;	And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy,	Αν τ-έ Δ ῤlac αν σίολ mar Δ ραιῶ να όλόα, siné αν τ-έ Δ όλοισανν αν βριαέαρ Δςυς ὀο ῤlacann λάίτρεαό έ le n-άτας; Αό ní' αν πρέαῶ άγε; ní leanann sé Δό tamall; Δςυς nuair Δ έῤανν αν τριοβλόρο Δςυς αν ῤέαρleanῶainc mar ῤeall αρ αν mbriaέαρ, ῤlacann sé ῤῤannal.
21.	non habet autem in se radicem, sed est temporalis; facta autem tribulatione et persecutione propter verbum continuo scandalizatur.	yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.	Δςυς αν τ-έ Δ ῤlac αν σίολ ins να ῤῤεαόαιῶ, siné αν τ-έ Δ όλοισανν αν βριαέαρ, Δςυς ῤο nῶeimeann cúram αν τsaοῤail seo Δςυς meallaῶ saῶῶῶris αν βριαέαρ ὀο ῶúcaῶ, Δςυς bíonn sé ῤan toraῶ..
Mt 13 22	Qui autem est seminatus in spinis, hic est qui verbum audit, et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum, et sine fructu efficitur.	And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.	Αό αν τ-έ Δ ῤlac αν σίολ isteaó sa talamῶ fόῤancta, siné αν τ-έ Δ όλοισανν αν βριαέαρ Δςυς ὀο τuiῤεανν έ, Δςυς Δ έῤανν toraῶ uaiῶ, Δςυς tuῤann sé cuiῶ ὀe'n toraῶ fό όέαῶ, Δςυς cuiῶ eile ὀe fό έρί fíciῶ, Δςυς cuiῶ eile ὀe fό έρίócaῶ.
Mt 13 23	Qui vero in terram bonam seminatus est, hic est qui audit verbum et intellegit, et fructum afferet, et facit aliud quidem centum, aliud autem sexaginta, porro aliud triginta.	But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.	

LXXVI QUI SEMINAT SEMEN ET VADIT DORMITUM VEL SURGIT ET DISCIPULIS PARABULAM ZIZANIORUM AGRI DISSERET.

Mc 4 26b,c 27.	Sic est regnum dei quemadmodum si homo iaceat sementem in terram, et dormiat et exsurgat nocte ac die, et semen germinet et crescat dum nescit ille.	So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.	Sim mar ατα ρίῤεαότ ὀέ, fé mar Δ ααιῤῥεαῶ ὀυμε αν σίολ sa talamῶ, Δςυς ῤο mbeaῶ sé Δῤ ὀul Δ όῶlaῶ Δςυς Δῤ eiriῤe ῤαό n-oiῶóce Δςυς ῤαό lá, Δςυς ῤο mbeaῶ αν σίολ Δῤ πρέαῶú Δςυς Δῤ fás Δ ῤan fíos ὀó.
Mc 4 28a	Ultro enim terra	For the earth of itself	Όir tuῤann αν talamῶ

fructificat
primum herbam,
deinde spicam,
deinde plenum frumentum
in spica.

29. Et cum se
produxerit fructus,
statim
mittit falcem,
quoniam adest messis.

Mt 13 36 Tunc dimissis
turbis
venit in domum,
et accesserunt ad eum discipuli eius
dicentes:
dissere nobis
parabolam zizaniorum
agri.

Mt 13 37 Qui respondens ait:
qui seminat bonum semen,
est filius hominis,

38. ager autem est mundus,
bonum vero semen
hi sunt filii regni,
zizania autem
filii sunt nequam.

39. Inimicus autem qui seminavit
ea est diabolus:
messis vero
consummatio sæculi est,
messores autem
angeli sunt.

40. Sicut ergo
colliguntur zizania
et igne conburentur,
sic erit
in consummatione sæculi.

Mt 13 41 Mittet filius hominis
angelos suos,
et colligent
de regno eius
omnia scandala
et eos qui faciunt iniquitatem,

42. et mittunt eos
in caminum ignis:
ibi erit fletus
et stridor dentium.

43a. Tunc iusti fulgebunt
sicut sol
in regno

bringeth forth fruit,
first the blade,
then the ear,
afterwards the full corn
in the ear.

And when the fruit
is brought forth,
immediately
he putteth in the sickle,
because the harvest is come.

Then having sent away
the multitudes,
he came into the house,
and his disciples came to him,
saying:
Expound to us
the parable of the **burdock**¹
of the field.

Responding, he said²:
He that soweth the good seed
is the Son of man,
and the field is the world.
And the good seed
are the children of the kingdom.
And the **burdock**¹
are the children of the wicked one.

And the enemy that sowed them,
is the devil.
But the harvest
is the end of the world.
And the reapers
are the angels.
Even as **burdock**¹ therefore
is gathered up,
and burnt with fire:
so shall it be
at the end of the world.

The Son of man shall send
his angels,
and they shall gather
out of his kingdom
all scandala,
and them that work iniquity.
and shall cast them
into the furnace of fire:
there shall be weeping
and gnashing of teeth.
Then shall the just shine
as the sun,
in the kingdom

Δ ΤΟΡΑΘ Ι Ν-ΔΙΣΣΕ,
ΑΝ ΞΕΑΜΑΡ ΑΡ ΟΤΥΙΣ,
ΑΝΣΑΝ ΑΝ ΟΙΑΣ,
ΑΝΣΑΝ ΑΝ Τ-ΑΡΘΑΡ ΙΟΜΛΑΝ
ΣΑ ΟΕΙΣ.

ΑΥΣ ΝΥΑΙΡ Α ΕΥΞΑΝΝ ΣΕ
ΑΝ ΤΟΡΑΘ ΥΑΙΘ,
ΚΥΙΡΕΑΝΝ ΣΕΙΣΕΑΝ ΑΝ ΚΟΡΑΝ ΑΝΝ
ΛΑΙΤΡΕΑΘ
ΜΑΡ ΤΑ ΑΝ ΦΟΞΜΑΡ ΒΥΑΙΛΤΕ ΛΕΙΣ.

ΑΝΣΑΝ ΟΟ ΚΥΙΡ ΣΕ ΚΥΝ ΣΙΥΒΑΙΛ
ΑΝ ΠΟΒΥΛ,
ΑΥΣ ΕΔΑΙΝΙΣ ΣΕ ΙΣΤΕΑΘ ΣΑ ΤΙΣ,
ΑΥΣ ΕΔΑΙΝΙΣ Α ΟΕΙΣΣΙΟΒΥΛ ΚΥΙΣΕ
ΑΥΣ ΟΥΘΥΑΥΑΡ:
ΜΙΝΙΣ ΟΥΙΝΝ
ΣΟΛΥΘ ΑΝ ΚΟΞΑΙΛ
ΣΑ ΞΟΡΤ.

ΑΥΣ Ο'ΦΡΕΑΞΑΙΡ ΣΕ ΑΥΣ ΟΥΘΥΑΙΡΤ:
ΙΣΕ ΜΑΚ ΑΝ ΟΥΙΝΕ
Α ΚΥΙΡΕΑΝΝ ΑΝ ΣΙΟΛ ΦΟΞΑΝΤΑ.
ΑΥΣ ΙΣΕ ΑΝ ΟΥΜΑΝ ΑΝ ΞΟΡΤ.
ΑΥΣ ΚΛΑΝΝ ΝΑ ΡΙΞΕΑΘΤΑ,
ΣΙΝΙΑΘ ΑΝ ΣΙΟΛ ΦΟΞΑΝΤΑ.
ΑΥΣ ΚΛΑΝΝ ΑΝ ΥΙΛΚ,
ΣΙΝΙΑΘ ΑΝ ΚΟΞΑΛ.
ΑΥΣ ΑΝ ΝΑΜΑΙΘ Α ΚΥΙΡ ΑΝ ΚΟΞΑΛ,
ΣΙΝΕ ΑΝ ΟΙΑΘΒΑΛ.
ΑΥΣ ΙΣΕ ΟΕΙΡΕ ΑΝ ΤΣΑΟΞΑΙΛ
ΑΝ ΦΟΞΜΑΡ;
ΑΥΣ ΙΣΙΑΘ ΝΑ Η-ΑΙΝΣΙΛ
ΝΑ ΒΥΑΝΑΙΘΕ.
Ο'Α ΒΡΙΞ ΣΙΝ,
ΜΑΡ Α ΒΑΙΛΙΞΤΕΑΡ ΑΝ ΚΟΞΑΛ
ΑΥΣ Α ΟΟΞΤΕΑΡ Ε ΣΑ ΤΕΙΜΕ,
ΣΙΝ ΜΑΡ Α ΒΕΙΘ
Ι ΝΟΕΙΡΕ ΑΝ ΤΣΑΟΞΑΙΛ.

ΚΥΙΡΠΘ ΜΑΚ ΑΝ ΟΥΙΝΕ
Α ΑΙΝΣΙΛ ΑΜΑΘ
ΑΥΣ ΒΑΙΛΕΟΘΑΙΘ ΣΙΑΘ
ΑΣ Α ΡΙΞΕΑΘΤ
ΞΑΘ ΣΞΑΝΝΑΛ
ΑΥΣ ΛΥΘΤ ΟΕΑΝΤΑ ΑΝ ΥΙΛΚ.
ΑΥΣ ΚΥΙΡΠΘ ΣΙΑΘ
ΣΑ ΛΑΞΑΙΡ ΕΙΜΕ ΙΑΘ.
ΒΕΙΘ ΣΑ Ν-ΑΙΤ ΣΙΝ ΞΟΛ
ΑΥΣ ΟΙΟΣΞΑΝ ΦΙΑΚΑΛ.
ΑΝΣΑΝ ΒΕΙΘ ΝΑ ΦΙΟΡΑΟΙΜ ΑΞ ΤΑΙΕΝΕΑΜ
ΑΡ ΝΟΣ ΝΑ ΞΡΕΙΜΕ
Ι ΡΙΞΕΑΘΤ

¹ 'Cockle' :: see footnote 2 on p108.

² 'Who made answer and said to them' – This is neither good English, nor is it a straight translation of the Latin. My translation is:
'Responding, he said'

Mt 13 43b.	patris sui. Qui habet aures, audiat.	of their Father. He that hath ears to hear, let him hear.	Δ η-ΑΔΑΡ. Αη τ-έ ζο ὀφυλ cluasa air cun éisteac̃ta, éisteab̃ sé.
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**LXXVII. DE THESAURO ABSCONDITO IN AGRO ET NEGOTIATIONEM MARGARITARUM,
SAGENA MISSA IN MARE
ET DE PATRE FAMILIAS QUI PROFERT DE THESAURO SUO NOVA ET VETERA.**

Mt 13 44	Simile est regnum cælorum thesauro abscondito in agro, quem qui invenit homo abscondit, et pre gaudio illius vadit et vendit universa quæ habet et emit agrum illum.	The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.	Is cosm̃ail rígeac̃t na ḃflac̃as le scór Δ beab̃ i ḃfolac̃ i ḃpáirc; agus an τ-é Δ ζειθεann é coimeáðann sé rún air, agus tré méio Δ átais im̃cigeann sé agus díolann sé amac̃ Δ cúro ζο léir, agus ceannuigeann sé an páirc sin.
Mt 13 45	Iterum simile est regnum cælorum homini quærenti bonas margaritas.	Again the kingdom of heaven is like to a merchant seeking good pearls.	Agus airís, is cosm̃ail rígeac̃t na ḃflac̃as le ceannair̃e Δ beab̃ as lorg péarlaí fózanta.
46.	Inventa autem una pretiosa margarita abiit et vendidit omnia quæ habet et emit eam.	Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.	Agus nuair Δ fuair sé aon péarla am̃ain aña-luac̃mar, do díol sé Δ raib̃ aise, agus do ceannais̃ sé an péarla san.
Mt 13 47	Iterum simile est regnum cælorum sagenæ missæ in mari et ex omni genere piscium congreganti.	Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes.	Airís, is cosm̃ail rígeac̃t na ḃflac̃as le líon Δ curfaí amac̃ sa ḃfaraige, agus do baileóc̃ an uile šasas éis̃; an uile šasas éis̃; Agus nuair Δ bí sé lán, sur taraingeab̃ amac̃ é, agus sur súr̃ na ḃaoime ar an ḃcráig̃, agus sur éosad̃ar na h-iasga maic̃e i n-árcaib̃ agus sur caic̃ead̃ar amac̃ na ḃroc̃-iasga.
48.	Quam cum impleta esset educantes et secus litus sedentes elegerunt bonos in vasa, malos autem foras miserunt.	Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.	Sin mar Δ ḃer̃o i ñbeire an tsaos̃ail. Im̃téoc̃air̃ na h-aingil amac̃, agus beis̃ilf̃io siaḃ na ḃroc̃-ḃaoime a' lár na ḃfioraon. Agus cuirf̃io siaḃ sa lasair̃ t̃eine iaḃ. ḃer̃o ζol agus díosgán fiaac̃al sa η-áic sin.
Mt 13 49	Sic erit in consummatione sæculi: exibunt angeli et separabunt malos de medio iustorum, et mittent eos in caminum ignis: ibi erit fletus et stridor dentium.	So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.	Sin mar Δ ḃer̃o i ñbeire an tsaos̃ail. Im̃téoc̃air̃ na h-aingil amac̃, agus beis̃ilf̃io siaḃ na ḃroc̃-ḃaoime a' lár na ḃfioraon. Agus cuirf̃io siaḃ sa lasair̃ t̃eine iaḃ. ḃer̃o ζol agus díosgán fiaac̃al sa η-áic sin.
50.	in consummatione sæculi: exibunt angeli et separabunt malos de medio iustorum, et mittent eos in caminum ignis: ibi erit fletus et stridor dentium.	Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.	Ar̃ t̃uigeab̃air na neic̃e sin ζο léir? Do t̃uigeam̃air, ar̃ siaḃ. Doḃair̃t sé leó: Do'á ḃríg̃ sin, ζac̃ s̃gríḃneóir̃ ac̃a múinte i ḃtaob̃ rígeac̃ta na ḃflac̃as, is cosm̃ail é le fear̃ t̃ige Δ t̃usann amac̃ as a scór neic̃e nua agus sean-neic̃e.
Mt 13 51	Intellexistis hæc omnia? Dicunt ei: etiam. Ait illis: ideo omnis scriba doctus in regno cælorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.	Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.	Agus do t̃arla, nuair Δ bí na solúioí sin críoc̃nuic̃te as íosa, sur f̃ás sé an áic sin.
52.	Et factum est, cum consummasset Ihesus parabolas istas, transiit inde.	And it came to pass: when Jesus had finished these parables, he passed from thence.	Agus do t̃arla, nuair Δ bí na solúioí sin críoc̃nuic̃te as íosa, sur f̃ás sé an áic sin.
Mt 13 53	Et factum est, cum consummasset Ihesus parabolas istas, transiit inde.	And it came to pass: when Jesus had finished these parables, he passed from thence.	Agus do t̃arla, nuair Δ bí na solúioí sin críoc̃nuic̃te as íosa, sur f̃ás sé an áic sin.

**LXXVIII. UBI CONTRA IHESUM CIVES EIUS INDIGNATI SUNT DICENTES:
UNDE HUIC TANTA SAPIENTIA?**

Mt 13 54a	Et veniens in patriam suam	And coming into his own country,	Agus t̃áinig sé isteac̃ 'n-a t̃útaig̃ féin,
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Mt 13 54b

docebat eos
in sinagogis eorum,
ita ut mirarentur
et dicerent:

unde huic
sapientia hæc
et virtutes tales,
quæ per manus eius efficiuntur?

Mc 6 2c

Mt 13 55

Nonne hic est fabri filius?
Nonne mater eius dicitur Maria
et fratres eius Iacob
et Ioseph et Simon et Iudas,
et sorores eius,
nonne omnes apud nos sunt?
unde ergo huic
omnia ista?

56.

57a.

Et scandalizabantur
in eo.

Lc 4 23

Et ait illis:
utique dicetis mihi
hanc similitudinem:
medice, cura te ipsum.
Quanta audivimus
facta in Capharnaum,
fac et hic in patria tua.

Lc 4 24b,c

Amen dico vobis,
quia nemo propheta acceptus est
in patria sua
et in domo sua.

Mt 13 57d

Mt 13 58

Et non fecit ibi
virtutes multas
propter incredulitatem
illorum,

Mc 6 5b

nisi paucos infirmos
inpositis manibus
curavit,

6.

et mirabatur
propter incredulitatem eorum.

Lc 4 25

26a.

In veritate dico vobis:
multæ viduæ erant
in diebus Eliæ in Israhel,
quando clausum est cælum
annis tribus et mensibus sex,
cum facta est famis magna
in omni terra,
et ad nullam illarum
missus est

he taught them
in their synagogues,
so that they wondered
and said:

How came this man
by this wisdom
and such mighty works
as are wrought by his hands?

Is not this the carpenter's son?
Is not his mother called Mary,
and his brethren James,
and Joseph, and Simon, and Jude,
and his sisters,
are they not all with us?
Whence therefore hath he
all these things?

And they were scandalized
in his regard.

And he said to them:
Doubtless you will say to me
this similitude:
Physician, heal thyself.
As great things as we have heard
done in Capharnaum,
do also here in thy own country.

Amen I say to you
that no prophet is accepted
in his own country
and in his own house.

And he wrought
not many miracles there,
because of
their unbelief,
only that he cured
a few that were sick,
laying his hands upon them,
and he wondered
because of their unbelief,

In truth I say to you,
there were many widows
in the days of Elias in Israel,
when heaven was shut up
three years and six months,
when there was a great famine
throughout all the earth,
and to none of them
was Elias

agus bí sé as múineadh na ndaoine
ins na sinagógaiú,
i dtreó go mbíod iongnadh orda,
agus go nbeiríis:
Cá bfuair sé seo an eagna so,
agus na cómadta,
agus a leictéir d'oirbreachaiú móra
agus a déintear tré n-a lámáiú?

Ná c é seo mac an ceardaiúe?
Ná c ar a mádair a tugtar Muire,
agus ar a bráitir Séamus
agus Iósep agus Símon agus Iúdas?
Agus ná ful
a siúracá go léir i n-ár measg?
Agus cá bfuair sé sin
na neite seo go léir?
Agus do glacadar sganal
d'á d'ruim.

Agus duhairt sé leo:
San amras déarfú sib liom,
mar dbeir an seanfocal,
A liais, leis is éu féin.
Na neite móra a d'airgeadair
a beinis i gCapharnaum,
bein anso do' dúdaig féin iad.

Go beimin dbeirim lib,
ní glactar doimne i n'fáir
'n-a dúdaig féin,
agus 'n-a ceaglac féin.

Agus níor bein sé
puinn mírbuilcí sa n-áic sin,
mar geall ar d'icrebeam
na ndaoine sin.
Ac gur cuir sé a lám
ar raint beas daoine breóite
agus gur leis sé iad.

Agus bein sé iongna
de'n easba creidim a bí ionta,
Deirim lib le fírinne
go rait móran baintreac
i n-Israel i laeib Elias,
nuair a bí an spéir dúnta
ar feadh trí bliana agus sé mí,
agus an gorta mór
sa tír go léir:
Agus ní h-as triall ar doimne acu
do cuireadh

Lc 4 26b.	Helias nisi in Sarepta Sidoniæ ad mulierem viduam.	sent, but to Sarepta of Sidon, to a widow woman.	Elias ΔΕ ΑΣ ΤΡΙΑΛΛ ΑΡ ΑΝ ΜΗΑΟΙ Α ΒΙ 'Ν-Α ΒΑΙΝΕΡΙΣ Ι ΣΑΡΕΠΤΑ ΣΙΔΟΝΙΑ ΑΣΥΣ ΒΙ Α ΛΑΝ ΛΟΒΑΡ Ι Ν-ΙΣΡΑΕΛ ΛΕ ΛΙΝΝ ΑΝ ΦΑΙΡΟ ΕΛΙΣΑΕΥΣ ΑΣΥΣ ΝΙΟΡ ΣΛΑΝΑΘ ΔΟΙΜΝΕ ΔΥ ΑΔ ΝΑΑΜΑΝΑΝ ΣΙΡΙΑΝΑΔ.
Lc 4 27	Et multi leprosi erant in Israhel sub Heliseo propheta, et nemo eorum mundatus est nisi Neman Syrus.	And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.	ΑΣΥΣ ΒΙ Α ΡΑΙΘ ΣΑ ΤΣΙΝΑΣΟΙΣ ΛΑΝ Ο'ΦΕΙΡΣ ΝΥΑΙΡ ΔΙΡΙΞΕΑΘΑΡ ΑΝ ΕΑΙΝΤ ΣΙΝ. ΑΣΥΣ Ο'ΕΙΡΙΞΕΑΘΑΡ ΑΣΥΣ ΟΜΑΙΝΕΑΘΑΡ ΑΜΑΔ ΑΣ ΑΝ ΣΑΕΔΑΙΡ Ε; ΑΣΥΣ ΟΟ ΡΥΣΑΘΑΡ ΛΕΟ Ε ΣΟ Η-ΙΜΕΑΛΛ ΑΝ ΕΝΥΙΟ ΑΡ Α ΡΑΙΘ ΑΝ ΕΑΕΔΑΙΡ ΟΕΑΝΤΑ, ΕΝ Ε ΕΑΙΤΕΑΜ ΛΕ ΦΑΝΑΙΘ.
Lc 4 28	Et repleti sunt omnes in sinagoga ira hæc audientes.	And all they in the synagogue, hearing these things, were filled with anger.	ΑΣΥΣ ΒΙ Α ΡΑΙΘ ΣΑ ΤΣΙΝΑΣΟΙΣ ΛΑΝ Ο'ΦΕΙΡΣ ΝΥΑΙΡ ΔΙΡΙΞΕΑΘΑΡ ΑΝ ΕΑΙΝΤ ΣΙΝ. ΑΣΥΣ Ο'ΕΙΡΙΞΕΑΘΑΡ ΑΣΥΣ ΟΜΑΙΝΕΑΘΑΡ ΑΜΑΔ ΑΣ ΑΝ ΣΑΕΔΑΙΡ Ε; ΑΣΥΣ ΟΟ ΡΥΣΑΘΑΡ ΛΕΟ Ε ΣΟ Η-ΙΜΕΑΛΛ ΑΝ ΕΝΥΙΟ ΑΡ Α ΡΑΙΘ ΑΝ ΕΑΕΔΑΙΡ ΟΕΑΝΤΑ, ΕΝ Ε ΕΑΙΤΕΑΜ ΛΕ ΦΑΝΑΙΘ.
29.	Et surrexerunt et eiecerunt illum extra civitatem, et duxerunt illum usque ad supercilium montis supra quem civitas illorum erat ædificata, ut precipitarent eum.	And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong.	ΑΣΥΣ Ο'ΕΙΡΙΞΕΑΘΑΡ ΑΣΥΣ ΟΜΑΙΝΕΑΘΑΡ ΑΜΑΔ ΑΣ ΑΝ ΣΑΕΔΑΙΡ Ε; ΑΣΥΣ ΟΟ ΡΥΣΑΘΑΡ ΛΕΟ Ε ΣΟ Η-ΙΜΕΑΛΛ ΑΝ ΕΝΥΙΟ ΑΡ Α ΡΑΙΘ ΑΝ ΕΑΕΔΑΙΡ ΟΕΑΝΤΑ, ΕΝ Ε ΕΑΙΤΕΑΜ ΛΕ ΦΑΝΑΙΘ.
30.	Ipse autem transiens per medium eorum ibat.	But he passing through the midst of them, went his way.	ΑΔ ΟΟ ΣΙΛΥΑΙΣ ΣΕ ΤΡΕ Ν-Α ΛΑΡ ΑΣΥΣ Ο'ΙΜΕΤΙΣ ΣΕ ΥΑΕΤΑ.

LXXVIII. UBI DE HERODI CONVIVIO ET DE IOHANNIS INTERFECTIONE EXPONITUR.

Mt 14 1a	In illo tempore Herodes tetrarcha	At that time Herod the Tetrarch	ΣΑ Ν-ΑΜ ΣΑΝ ΟΟ ΣΑΙΣ ΗΕΡΟΘ, ΑΝ ΤΕΤΡΑΡΧ, ΕΟΙΝ, ΑΣΥΣ ΕΑΝΓΑΙΛ ΣΕ Ε
Mc 6 17b,c	misit ac tenuit Iohannem et vinxit eum in carcerem propter Herodiam uxorem Philippi fratris sui, quia duxerat eam.	had sent and apprehended John, and bound him prison for the sake of Herodias the wife of Philip his brother, because he had married her.	ΑΣΥΣ ΕΥΙΡ ΣΕ Ι ΟΥΡΙΟΣΥΝ Ε, ΜΑΡ ΣΕΑΛΛ ΑΡ ΗΕΡΟΔΙΑΣ, ΒΕΑΝ ΦΙΛΙΠ, Α ΟΥΡΙΕΑΙΡ, ΜΑΡ ΒΙ ΣΙ 'Ν-Α ΜΗΑΟΙ ΑΣΕ. ΚΥΑΘ ΙΟΗΑΝΝΕΣ ΗΕΡΟΘΕ: ΝΙ ΟΥΕΑΞΕΤΑΔ ΟΥΤ Ι ΣΙΝ Α ΒΕΙΤ ΑΣΑΤ.
18a.	Dicebat enim Iohannes Herodi: non licet tibi habere eam.	For John said to Herod: It is not lawful for thee to have her.	ΑΣΥΣ ΒΙ ΗΕΡΟΔΙΑΣ ΑΣ ΟΕΑΝΑΜ ΕΙΤΣΕ 'Ν-Α ΟΙΜΝΙΘ, Α Ο'ΙΑΡΡΑΙ Ε ΕΥΙΡ ΕΝ ΒΑΙΣ, ΑΣΥΣ ΝΙ ΡΑΙΘ ΑΣ ΕΙΡΙΞΕ ΛΕΙ.
Mt 14 4b	Herodias ¹ autem	Now Herodias	ΑΔ ΒΙ ΕΑΣΛΑ ΝΑ ΟΥΔΟΙΝΕ ΑΙΡ, ΟΙΡ ΟΟ ΕΥΙΞΕΑΘΑΡ ΣΥΡ Β'ΦΑΙΡΟ ΕΟΙΝ ΒΑΙΣΤΕ.
Mc 6 19	insidiabatur illi et volebat occidere eum, nec poterat.	laid snares for him: and was desirous to put him to death and could not.	ΜΑΡ ΑΝ ΣΑΕΑΘΝΑ ΟΟ ΕΑΡΛΑ ΣΟ ΡΑΙΘ ΗΕΡΟΘ ΒΑ ΜΙΑΝ ΛΕΙΣ Ε ΕΥΙΡ ΕΝ ΒΑΙΣ, ΑΔ ΒΙ ΕΑΣΛΑ ΑΙΡ, ΜΑΡ ΒΙ ΦΙΟΣ ΑΣΕ
Mt 14 5b	Timebat enim ² populum, quia sicut prophetam eum habebant.	For she feared ² the people: because they esteemed him as a prophet.	ΣΥΡ ΟΥΙΝΕ ΝΑΟΜΕΤΑ, ΦΙΟΡΑΟΝΤΑ Ε, ΑΣΥΣ ΒΙ ΣΕ 'ΣΑ ΟΙΜΕΑΘ, ΑΣΥΣ ΟΕΙΜΕΑΘ ΣΕ Α ΛΑΝ ΝΕΙΤΕ ΑΡ Α ΟΜΑΙΡΛΕ, ΑΣΥΣ ΕΥΣΑΘ ΣΕ ΚΥΛΥΣ ΟΟ ΣΟ ΤΟΙΤΕΑΝΑΔ.
Mt 14 5a	Similiter et Herodes ³ volens eum occidere	In like manner also Herod ³ having a mind to put him to death,	ΑΣΥΣ ΝΥΑΙΡ Α ΕΑΙΝΙΣ
Mc 6 20b,c	metuebat ⁴ sciens eum virum iustum et sanctum, et custodiebat eum et audito eo multa faciebat et libenter eum audiebat.	feared, ⁴ knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.	
Mc 6 21a	Et cum dies	And when a convenient	

¹ 'Herodes' – Sievers, and probably the manuscript has 'Herodes' here. However, the Vulgate, and the OHG are clear that it should be 'Herodias'.

² 'timebat enim' :: 'timebat' (Lc 18 2) – 'feared' :: 'sciebat enim' (Jn 13 11) – 'for he knew' :: 'timebat enim' – 'for she feared'

³ 'Similiter et Herodes' :: 'similiter et Levita' (Lk. 10:32) – 'in like manner also a Levite' :: 'Herodes' – 'Herod'
:: 'Similiter et Herodes' – 'in like manner also Herod'

⁴ 'metuebat' (Mc 6 20) – 'feared'

Mc 6 21b

oportunus accidisset,
Herodes natalis sui
cenam fecit
principibus et tribunis
et primis Galileæ.

Mc 6 22

Cumque introisset filia
ipsius Herodias
et saltasset
et placuisset Herodi
simulque recumbentibus,
rex ait puellæ:
pete a me quod vis,
et dabo tibi.

23.

Et iuravit illi:
quia quicquid petieris
dabo tibi,
licet dimidium
regni mei.

Mc 6 24

Quæ cum exisset,
dixit matri suæ:
quid petam?
At illa dixit:
caput Iohannis Baptistæ.

Mc 6 25

Cumque introisset
statim cum festinatione
ad regem petivit
dicens:
volo ut protinus
des mihi
in disco
caput Iohannis Baptistæ.

Mc 6 26

Et contristatus est rex,
propter iuramentum autem
et simul
recumbentes
noluit eam contristare.

Mt 14 10a

Misitque

Mc 6 27b

speculatorem

Mt 14 10b,c

et decollavit Iohannem
in carcere.

11a,b.

Et allatum est caput eius
in disco
et datum est puellæ,
et dedit matri suæ.

Mc 6 28c

Mt 14 12a,b

Et accedentes discipuli eius
tulerunt corpus eius
et sepelierunt illud

Mc 6 29c

in monumento,

day was come,
Herod made a supper
for his birthday,
for the princes, and tribunes,
and chief men of Galilee.

And when the daughter
of the same Herodias had come in,
and had danced,
and pleased Herod,
and them that were at table with him,
the king said to the damsel:
Ask of me what thou wilt,
and I will give it thee.

And he swore to her:
Whatsoever thou shalt ask
I will give thee,
though it be the half
of my kingdom.

Who when she was gone out,
said to her mother,
What shall I ask?
But her mother said:
The head of John the Baptist.

And when she was come in
immediately with haste
to the king, she asked,
saying:
I will that forthwith
thou give me
in a dish,
the head of John the Baptist.

And the king was struck sad.
Yet because of his oath,
and because of them
that were with him at table,
he would not displease her:

And he sent,
an executioner
and beheaded John
in the prison.
And his head was brought
in a dish:
and it was given to the damsel,
and she gave it her mother.

And his disciples came
and took the body,
and buried it
in a tomb

lá oireamhnaic cuise
óein héroo féasta
lae a beirthe
do príonsaib agus do daoiseadaiob
agus o'uaislib shaililí,

agus éainis
ingean héroodias istead
agus óein sí rinnce
agus do éaihn sí le héroo
asuf leir an scuibeactaim,
agus dubairt an rí leis an shailín:
Iarr orm aon ní is maic leat,
agus tabarfa doir é.
Agus do dearbuis sé oí:
pé ruo a iarrfair orm
tabarfa doir é,
óá mba leat
mo rígeacta é.

Agus cuairt sise amaic,
agus dubairt sí le n-a máchair:
Caó a o'iarrfaó?
agus dubairt an máchair:
Ceann eóin buiste.

Agus do ríic sí istead
i láchair
an rí cun iarraiothe,
agus dubairc sí:
If maic liom go dtabarfa
dom láitreac,
ar méis,
ceann eóin buiste.

Agus éainis buairt ar an rí;
mar sheall ar an n-dearbú
agus ar na daoime
a bí láitreac
níor maic leis bólas a cur uirthi;
Agus cur sé

an básaire uairt
agus bain sé an ceann o'eóin
sa príosún.
Agus do tusaó a ceann i láchair,
ar méis;
agus do tusaó do'n shailín é,
agus eus sí o'á máchair é.

Agus éainis a beisioibuil
agus do rusaodar leo a corp,
agus o'adlacadar é
sa n-uais é.

Mt 14 12c	et venientes nuntiaverunt Ihesu.	and came and told Jesus.	ΑΓΥΣ ΕΑΝΑΘΑΡ ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Lc 9 7	Audivit autem Herodes famam Ihesu et omnia quæ fiebant ab eo, et hesitabat, eo quod diceretur a quibusdam quod Iohannes surrexit a mortuis, a quibusdam vero quia Helias apparuit, ab aliis autem quod propheta unus de antiquis surrexit.	Now Herod, the tetrarch, heard of all things that were done by him. And he was in a doubt, because it was said by some that John was risen from the dead: but by other some, that Elias had appeared: and by others, that one of the old prophets was risen again.	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Lc 9 9	Et ait Herodes: Iohannem ego decollavi: quis autem est iste de quo audio ego talia? et quærebat videre eum.	And Herod said: John I have beheaded. But who is this of whom I hear such things? And he sought to see him.	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Mt 14 13	Quod cum audisset Ihesus, secessit inde in navicula in locum desertum seorsum. Et cum audissent turbæ, secutæ sunt eum pedestres de civitatibus.	When Jesus had heard of this ¹ , he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Mt 14 14	Et exiens vidit turbam multam, et misertus est eius et curavit languidos eorum.	And he coming forth saw a great multitude, and had compassion on them, and healed their sick.	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.

LXXX. UBI IHESUS IN DESERTO DE QUINQUE PANIBUS ·V· MILIA HOMINUM SATURAVIT.

Mt 14 15a	Vespere autem facto	And when it was evening,	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Lc 9 12b,c	accedentes duodecim dixerunt illi: dimitte turbas, ut euntes in castella villasque quæ circa sunt divertant et inveniant escas, quia hic in loco deserto sumus.	the twelve came and said to him: Send away the multitude, that, going into the towns and villages round about, they may get victuals; for we are here in a desert place.	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Mt 14 16	Ihesus autem dixit illis: non habent necesse ire: date illis vos manducare.	But Jesus said to them, They have no need to go: give them something to eat ² .	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.
Jn 6 7a	Respondit ei Philippus:	Philip answered him:	ΑΓΥΣ Ο'ΑΙΡΙΣ ΗΕΡΟΔΑΝ ΤΕΤΡΑΡΧΗ. ΝΑ ΒΙ ΑΙΣΕ 'Α ΘΕΑΝΑΗ, ΑΓΥΣ ΒΙ ΣΕ ΑΡ ΜΕΑΡΒΑΛΛ, ΜΑΡ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ, ΣΥΡ Β'Ε ΕΟΙΝ Α Θ'ΕΙΡΙΣ ΟΣ ΝΑ ΜΑΙΡΘ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ Β'Ε ΕΛΙΑΣ Α ΕΑΙΣΒΕΑΙΝ Ε ΦΕΙΝ; ΑΓΥΣ ΘΕΙΡΕΑΘ ΘΑΟΙΝΕ ΕΙΛΕ ΣΥΡ ΘΟΥΙΝΕ ΕΙΣΙΝ ΘΕ ΣΝΑ ΣΕΑΝ-ΦΑΙΡΘ Α Θ'ΕΙΡΙΣ.

Lc 9 9 PUL's typesetter put "n-ΔΙΡΙΣ", should it not be "n-ΔΙΡΙΣ"?

¹ 'Which when Jesus had heard' :: Latinism. Better as 'When Jesus had heard of this'

² 'give you them to eat' :: Latinism. Better: 'give them something to eat'

Jn 6 7b	ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat.	Two hundred pennyworth of bread is not sufficient for them that every one may take a little.	ní beað i luac òá céao pingin ve bulósgaib oireao asus eabarfao blúire beas òo'n ouine acu. asus oubairt sé leó: an 'mó bulós aráin asgaib? oubairt ouine òá òeissgiobuil leis, ainorias, orioeáir símóin peaoar: tá buacail anso asus tá cúis bulóga eórnan aise asus òá iasg; ac cao é an fáro le oul an méio sin ar oireao oaoime, murab amlaib a raigmís asus bia ceannaac òo'n tsluaš mór so go léir. asus oubairt sé: tusarib cúgam anso iao san.. asus o'oruib sé oóib na oaoime go léir òo cur 'n-a suíbe 'n-a scurbeactanaib ar an bféar glas. asus òo súreaoar 'n-a mbuibib, 'n-a sceaoib asus 'n-a scaosaoib.. ansan òo tós sé na cúis bulóga asus an òá iasg, asus o'féac sé suas cun neime asuf beannuib sé iao, asus òo bria, asus cus o'a òeissgiobuil asus eusoar-san òos na sluašuib iao; asus o'ieaoar go léir, asus bí a noócin acu. asus òo tógaò an fuigleac, òá ciseán beas lán o'arán brisce. asus isé méio oaoime a o'ic bia ann, cúis míle fear, gan bac òo mnáib asus òo mion-oaoime. asus láireac 'n-a oiaib san òo cuir íosa o'fíacuib ar a òeissgiobulaib oul ar bóro na lunge bige
Mc 6 38	Et dicit eis: quot panes habetis?	And he saith to them: How many loaves have you?	
Jn 6 8.	Dicit ei unus ex discipulis eius, Andreas, frater Simonis Petri:	One of his disciples, Andrew, the brother of Simon Peter, saith to him:	
9.	est puer unus hic, qui habet quinque panes ordiacios et duos pisces: sed hæc quid sunt inter tantos,	There is a boy here that hath five barley loaves and two fishes. But what are these among so many,	
Lc 9 13	nisi forte nos eamus et emamus in omnem hanc turbam escas.	unless perhaps, we should go and buy food for all this multitude.	
Mt 14 18	Qui ait eis: afferte illos mihi huc.	He said to them ¹ : Bring them hither to me.	
Mc 6 39	Et precepit illis ut accumbere facerent omnes secundum contubernia supra viride foenum, et discubuerunt in partes per centenos et per quingagenos.	And he commanded them that they should make them all sit down by companies upon the green grass, and they sat down in ranks, by hundreds and by fifties.	
Lc 9 16a,b,c..	Acceptis autem quinque panibus et duobus piscibus respexit in cælum et benedixit illis, et fregit et distribuit discipulis,	And taking the five loaves and the two fishes, he looked up to heaven and blessed them: and he broke and distributed to his disciples,	
Mt 14 19d	discipuli autem turbis.	and the disciples to the multitudes.	
20.	Et manducaverunt omnes et saturati sunt; tulerunt reliquias duodecim cophinos fragmentorum plenos.	And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.	
21.	Manducantium autem fuit numerus quinque milia virorum exceptis mulieribus et parvulis.	And the number of them that did eat, was five thousand men, besides women and children.	
Mt 14 22a	Et statim iussit discipulos ascendere in navicula	And forthwith Jesus obliged his disciples to go up into the boat,	

¹ 'Who said to them' :: Latinism. Better: 'He said to them'.

Mt 14 22b	et precedere eum trans fretum	and to go before him over the water,	agus dul roimis féin go tóí an t-aoibh éall de'n uisge,
Mc 6 45b	ad Bethsaidam,	to Bethsaida,	go bethsaidam,
Mt 14 22c	donec dimitteret turbas.	till he dismissed the people.	cun go gcuirfeadh sé na daoine cun siúbdail.
Jn 6 14	Illi ergo homines cum vidissent quod fecerat signum, dicebant: quia hic est vere propheta qui venturus est in mundum.	Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world.	Ansan, nuair a chonaic na daoine sin gur deim íosa an mírbúilt, dubhadar: San amhras isé an fear so an fáirí aca le teacht sa domhan.
15a,b,c.	Ihesus autem cum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, fugit,	And Jesus, when he knew that they would come to take him by force and make him king, fled,	agus nuair a bí fíios as íosa, ámhac, go rabhadar cun teacht agus breic air agus rí a déanam de, oimic sé.
Mt 14 23a	et dimissa turba ascendit in montem solus orare.	and having dismissed the multitude, he went into a mountain alone to pray.	agus cuir sé uair na daoine, agus oimic sé an chnoc suas i n-a dhonar cun úrnuicthe déanam.

LXXXI. UBI IHESUS SUPRA MARE PEDIBUS AMBULAVIT ET PETRUM MERGENTEM LIBERAVIT.

Mt 14 23b	Vespere autem facto solus erat ibi.	And when it was evening, he was there alone.	agus éinis an tráchnóna, agus bí sé ann i n-a dhonar.
24.	Navicula autem in medio mari iactabatur fluctibus; erat enim contrarius ventus.	But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.	ac bí an long beas i lár na faraise o'á cáible as na tonnait, mar bí an gaoth n-a coinnibh..
Mt 14 25a	Quarta autem vigilia noctis	And in the fourth watch of the night,	agus sa ceachtamhó faire de'n oróche
Mc 6 48a,c	videns eos laborantes venit ad eos ambulans supra mare et volebat preterire eos.	seeing them labouring he cometh to them walking upon the sea, and he would have passed by them.	agus conaic sé iad ar a noiceall as rámaítheacht, éinis sé cúcá agus é as siúbdal ar an bhfaraise, agus meas sé gabáil éorsa.
Mt 14 26	Et videntes eum supra mare ambulantes turbati sunt dicentes, quod fantasma est, et pre timore clamaverunt.	And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.	agus nuair a chonacadar é as siúbdal ar an bhfaraise, éinis sgantra oréa. samail isead é, ar siad; agus bíodas as sgreabais le sgantra.
27.	Statimque Ihesus locutus est eis dicens: habete fiduciam, ego sum, nolite timere.	And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.	agus do labair íosa leó láicreac: glacaid misneac, ar seisean: is mise acá ann. ná bíod eagla oraid.
Mt 14 28	Respondens autem Petrus dixit: domine, si tu es, iube me venire ad te super aquas.	And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.	agus o'freadair peadar: a tigearna, ar seisean: má's tusa acá ann, óruidh nóim-sa teacht as triall ort ar bárr an uisge.
29a.	At ipse ait: veni! Et descendens Petrus	And he said: Come. And Peter going down	agus dubairt seisean: tar cúgam. agus éinis peadar anuas

(120)

Mt 14 29b.

de navicula
ambulabat super aquam,
ut veniret ad Ihesum.

out of the boat
walked upon the water
to come to Jesus.

AS AN LUIM,
AGUS BÍ SÉ AG SIÚBAL AR BÁRR UISGE,
AG TEACHT CUN ÍOSA.

Mt 14 30

Videns vero ventum validum
timuit,
et cum
coepisset mergi,
clamavit dicens:
domine,
salvum me fac!

But seeing the wind strong,
he was afraid:
and when
he began to sink,
he cried out, saying:
Lord,
save me.

AC CONAIC SÉ AN ÉAOCH LÁFOIR
AGUS ÉÁINGE EAGAL AIR;
AGUS NUAIR
A ÉUSNUIG SÉ AR BÚL FÉ UISGE
DO LIÚIG SÉ:
A ÉIGÉARNNA, AR SEISEAN:
SAOR MÉ.

31.

Et continuo

And immediately

AGUS

32.

Ihesus extendens manum

Jesus stretching forth his hand

DO SHN ÍOSA A LÁM,

Jn 6 21.

apprehendit eum

took hold of him,

AGUS DO RUIG SÉ LÁICREAC AIR,

et ait illi:

and said to him:

AGUS DUBAIRT SÉ:

modice fidei,
quare dubitasti?

O thou of little faith,
why didst thou doubt?

Ó A FÍR SAN PUINN CREIOIM,
CAO CUISE BUIR MEARBÁLL A ÉEACHT ORC?

Et cum adscendissent
in naviculam,
cessavit ventus,
et statim fuit navis ad terram
quam ibant.

And when they were come up
into the boat,
the wind ceased,
and presently the ship was at the
land to which they were going.

AGUS NUAIR A ÉÁNAÐAR
AR AN LUIM
DO STAO AN ÉAOCH.
INTI SÁR UÍAS CHAZ SKEF ZI LANTE ZI
CHEMO SIE FUORUN.

Mt 14 33

Qui autem
in navicula erant,
venerunt
et adoraverunt eum dicentes:
vere filius dei es.

And they that were
in the boat
came
and adored him, saying:
Indeed thou art the Son of God.

AGUS ÉÁINGE NA ÐAOINE
A BÍ AR AN LUIM
AGUS Ð'ADORAÐAR É,
AGUS DUBRAÐAR,
IS CÚ MAC ÐÉ SO FÍOR.

**LXXXII. UBI TRANSFRETANTES VENERUNT IN TERRAM GENNESAR
ET TURBÆ SECUTE SUNT TRANS MARE; DE MANNA IN DESERTO.
DE MURMURATIONE IUDÆORUM EO QUOD DICIT IHESUS: EGO SUM PANIS VIVUS.**

Mt 14 34

Et cum transfretassent,
venerunt in terram
Genesar.

And **having crossed the water**¹,
they came into the country
of Genesar.

AGUS ÉUADAR TREASNA NA FARAIGE,
AGUS ÉÁNAÐAR ISTEAC I ÐCÍR
GENÉSAREC.

35.

Et cum cognovissent eum
viri loci illius,
miserunt in universam
regionem illam
et obtulerunt ei
omnes male habentes;

And when the men of that place
had knowledge of him,
they sent into all
that country,
and brought to him
all that were diseased;

AGUS NUAIR A Ð'AICTH
MUIM CIR NA H-ÁITE SIN É,
CUIREADAR TEACHTAIRÍ CRÍO
AN NOÚEÁIG,
AGUS ÉUSADAR AG TRIALL AIR
NA ÐAOINE SO LÉIR A BÍ AS A SLÁINTE;

36.

et rogabant eum,
ut vel
fimbriam vestimenti eius
tangerent,
et quicumque tetigerunt,
salvi facti sunt.

and they besought him
that they might touch
but the hem
of his garment.
And as many as touched,
were made whole.

AGUS Ð'IDARRADAR AIR
LEIGINT DÓIB
BAINC AMÁIN
LE FÁBRA A BRAIC;
AGUS AN MÉIO A ÐAIM,
DO SLÁNUIGÉAD IAD..

Jn 6 22a

Alter die
turba quæ stabat
trans mare
vidit quia navicula alia non erat
ibi nisi una,
et quia
non introisset
cum discipulis suis
Ihesus in navem,
sed soli discipuli eius

The next day,
the multitude that stood
on the other side of the sea
saw that there was no other ship
there but one:
and that Jesus
had not entered
into the ship
with his disciples,
but that his disciples were

AMÁIREAC A BÍ CÚGAIMN
DO CONAIC AN TSLUAÐ ÐAOINE
A BÍ 'N-A SEASAM
AR AN ÐCAOB EILE ÐE'N FARAIGE
NÁ RAIB DON LONG EILE ANN
AC AN T-DON LONG AMÁIN
AGUS NÁ ÐEAGADÓ ÍOSA I N DONFEACHT
LE N-A ÐEISGIOBUIL
SA LUIM SIN,
AGUS NÁR IMÉIG INTI

¹ 'having passed the water' – ambiguous phrase from the Latin :: better 'having crossed the water'

Jn 6 22b	abissent.	gone away alone.	ΔΕ Α ΘΕΙΣΓΙΟΒΟΥΛ ΑΜΗΑΙΝ.
Jn 6 23	Aliae vero supervenerunt naves a Tyberiade iuxta locum ubi manducaverant panem gratias agentes domino.	But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks.	ἘΛΙΝΙΣ, ΑΜΕΤΑΔ, ΛΟΙΜΓΕΑΣ ΕΙΛΕ Ο ΤΙΒΕΡΙΑΣ Ι Ν-ΑΙΕ ΝΑ Η-ΑΙΕ 'Η-ΑΡ Η-ΙΕΑΘ ΑΝ Τ-ΑΡΑΝ, ΝΥΑΙΡ Α ΞΑΙΘ ΑΝ ΤΙΓΕΑΡΝΑ ΒΥΡΘΕΑΔΑΣ;
24.	Cum ergo vidisset turba quia Ihesus non esset ibi neque discipuli eius, ascenderunt naviculas et venerunt Capharnaum quærentes Ihesum.	When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum, seeking for Jesus.	ΑΣΥΣ ΝΥΑΙΡ Α ΘΟΝΑΙΕ ΑΝ ΤΣΛΥΑΞ ΝΑ ΡΑΙΘ ΙΟΣΑ ΝΑ Α ΘΕΙΣΓΙΟΒΟΥΛ ΣΑ Ν-ΑΙΕ, ΕΥΑΘΑΡ ΑΡ ΒΟΡΟ ΝΑ ΛΟΓ ΑΣΥΣ ΕΑΝΑΘΑΦ ΣΟ ΑΦΑΡΝΑΥΜ ΑΣ ΛΟΓΣ ΙΟΣΑ.
25.	Et cum invenissent eum trans mare, dixerunt ei: rabbi, quando huc venisti?	And when they had found him on that other side of the sea, they said to him: Rabbi, when camest thou hither?	ΑΣΥΣ ΝΥΑΙΡ Α ΦΥΑΡΑΘΑΡ Ε ΛΑΣΤΑΛΛ ΘΕ'Η ΦΑΡΑΙΞΕ ΟΥΘΡΑΘΑΡ ΛΕΙΣ: Α ΜΑΙΓΙΣΤΙΡ, ΚΟΝΥΣ Α ΕΑΙΝΙΣ ΕΥΝ ΝΑ Η-ΑΙΕ ΣΕΟ?
Jn 6 26	Respondit eis Ihesus et dixit: amen amen dico vobis, quæritis me non quia vidistis signa, sed quia manducastis ex panibus et saturati estis.	Jesus answered them and said: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled.	ΟΥΦΡΕΑΣΑΙΡ ΙΟΣΑ ΙΑΘ ΑΣΥΣ ΟΥΘΑΙΡΤ ΣΕ: ΣΟ ΘΕΙΜΙΝ ΘΕΙΜΙΝ ΑΘΕΙΡΙΜ ΛΙΘ, ΕΛΕΑΟΙ Α'Μ ΛΟΓΣ-ΣΑ, ΑΣΥΣ ΝΙ ΜΑΡ ΞΕΑΛΛ ΑΡ ΝΑ ΜΙΡΘΟΥΙΤΙΒ Α ΘΟΝΑΚΑΘΑΙΡ Ε, ΑΚ ΜΑΡ ΞΕΑΛΛ ΑΡ ΝΑ ΒΥΛΟΞΑΙΘ Α Θ'ΙΕΑΘΑΙΡ ΑΣΥΣ ΟΟ ΣΑΣΑΙΜ ΣΙΘ.
27.	Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem filius hominis vobis dabit, hunc enim pater signavit deus.	Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed.	ΝΑ ΣΑΟΕΥΙΞΙΘ ΑΝ ΒΙΑ Α ΕΤΙΓΕΑΝΝ ΑΡ ΝΕΑΜΝΙΘ, ΑΚ ΣΑΟΕΥΙΞΙΘ ΑΝ ΒΙΑ ΜΑΡΕΑΝΑΚ Α ΕΥΣΑΝΝ ΘΕΑΕΑ ΣΙΟΡΥΘΕ, ΑΝ ΒΙΑ Α ΕΑΘΑΡΦΑΙΘ ΜΑΚ ΑΝ ΟΥΜΕ ΘΑΟΙΘ. ΟΙΡ ΙΣ ΑΙΣ ΣΙΝ Α ΕΥΙΡ ΘΙΑ, ΑΝ Τ-ΑΕΑΙΡ, ΣΕΑΛΑ..
Jn 6 28	Dixerunt ergo ad eum: quid faciemus, ut operemur opera dei?	They said therefore unto him: What shall we do, that we may work the works of God?	ΑΝΣΑΝ ΟΥΘΡΑΘΑΡ ΛΕΙΣ: ΚΑΘ ΤΑ ΛΕ ΘΕΑΝΑΜ ΑΣΑΙΝΝ ΙΟΝΥΣ ΣΟ ΝΘΕΑΝΦΑΙΜΙΣ ΟΒΑΙΡ ΘΕ?
29.	Respondit Ihesus et dixit eis: hoc est opus dei, ut credatis in eum quem misit ille.	Jesus answered and said to them: This is the work of God, that you believe in him whom he hath sent.	ΟΥΦΡΕΑΣΑΙΡ ΙΟΣΑ ΑΣΥΣ ΟΥΘΑΙΡΤ ΣΕ ΛΕΟ: ΣΙΘΙ ΟΒΑΙΡ ΘΕ, ΣΟ ΣΚΡΕΙΘΦΕΑΘ ΣΙΘ ΣΑΝ Τ-Ε Α ΕΥΙΡ ΘΙΑ ΥΑΙΘ.
30.	Dixerunt ergo ei: quod ergo tu facis signum, ut videamus et credamus tibi? quid operaris?	They said therefore to him: What sign therefore dost thou shew that we may see and may believe thee? What dost thou work?	ΑΣΥΣ ΟΥΘΡΑΘΑΡ ΛΕΙΣ: ΜΑ 'ΣΕΑΘ ΚΑΘ Ε ΑΝ ΚΟΜΑΡΕΑ ΑΤΑ ΑΣΑΤ-ΣΑ Θ'Α ΘΕΑΝΑΜ, ΙΟΝΥΣ ΣΟ ΘΡΕΙΦΙΜΙΣ Ε ΑΣΥΣ ΣΟ ΣΚΡΕΙΘΦΙΜΙΣ ΙΟΝΑΤ? ΚΑΘ 'ΤΑ ΑΣΑΤ Θ'Α ΟΙΘΡΙΥ?
31a.	Patres nostri manna manducaverunt	Our fathers did eat manna	Θ'ΙΕ ΑΡ Ν-ΑΙΕΘΕΑΕΑ ΜΑΝΝΑ

in deserto,
sicut scriptum est:
*panem de cælo dedit eis
manducare.*

Jn 6 32 Dixit ergo eis Ihesus:
amen amen dico vobis,
non Moyses dedit vobis
panem de cælo,
sed pater meus
dat vobis
panem de cælo verum.

33. *Panis enim dei est
qui descendit
de cælo
et dat vitam mundo.*

34. Dixerunt ergo ad eum:
domine,
semper da nobis
panem hunc.

Jn 6 35 Dixit autem eis Ihesus:
ego sum panis vitæ;
qui veniet ad me,
non esuriet,
et qui credit in me
non sitiet umquam.

36. *Sed dixi vobis,
quia et vidistis me
et non credidistis.*

37. Omne
quod dat mihi pater
ad me veniet,
et eum qui venit ad me
non eiciam foras.

38. *Quia descendi de cælo,
non ut faciam
voluntatem meam,
sed voluntatem
eius qui misit me.*

39. Hæc est autem voluntas
eius qui misit me patris,
ut omne quod dedit mihi,
non perdam ex eo,
sed resuscitem illum
novissimo die.

40. *Hæc est enim voluntas
patris mei qui misit me,
ut omnis qui videt filium
et credit in eum,
habeat vitam æternam,
et resuscitabo eum
in novissimo die.*

in the desert,
as it is written:
*He gave them bread from heaven
to eat.*

Then Jesus said to them:
Amen, amen, I say to you;
Moses gave you not
bread from heaven,
but my Father
giveth you
the true bread from heaven.
For the bread of God
is that which cometh down
from heaven
and giveth life to the world.
They said therefore unto him:
Lord,
give us always
this bread.

And Jesus said to them:
I am the bread of life.
He that cometh to me
shall not hunger:
and he that believeth in me
shall never thirst.
But I said unto you
that you also have seen me,
and you believe not.
All that
the Father giveth to me
shall come to me:
and him that cometh to me,
I will not cast out.
Because I came down from heaven,
not to do
my own will
but the will
of him that sent me.
Now this is the will
of the Father who sent me:
that of all that he hath given me,
I should lose nothing;
but should raise it up again
in the last day.
And this is the will
of my Father that sent me:
that every one who seeth the Son
and believeth in him
may have life everlasting.
And I will raise him up
in the last day.

sa b'fásac,
mar atá sgríobtha:
tús sé arán ó neamh uóib
le n-íe.

Ansán duðairt íofa leó:
s'o veimín veimín a'beirim lib,
ní h-é Maois a tús
arán ó neamh uaoib,
ac isé m' a'cair-se
a túsann uaoib
an t-arán fírinneac ó neamh.
Óir isé arán 'dé
an t-arán a túsann anuas
ó neamh

asuf a túsann beatha do'n domhan.
asus duðarad leis:
a tigearna,
tabair dúinn
an t-arán san i gcómnuiqe.

Ansán duðairt íosa leó:
mise arán na beatha;
an t-é a tíoctair cúsam-sa
ní beir ocras air;
asus an t-é a creitfir ionam-sa
ní beir tairt air coiróce.
Ac duðair lib
s'o b'feacaðair mé
asus ná creitveann sib.
Sác nít
o'á b'fuil tabartha dóm-sa as m' a'cair
tíoctair sé cúsam,
asus an t-é a tíoctair cúsam
ní cairfead amac é.
Óir ní cun mo toile féin
a véanam
a éanaas anuas ó neamh,
ac cun s'o n'éanfaínn
toil an t-é a cuir uair mé.
asus sibé toil
an a'car a cuir uair mise,
ná leifinn aon nít
o'ár tús sé dom a cailleamaint,
ac s'o n'éanfaínn é éosáil suas
an lá véanaac.
asus sibé toil
m' a'car, a cuir uair me,
sác dume a cionn an mac
asus a creitveann ann,
an beatha síoruíbe beir aise
asus véanfao-sa é éosáil suas
an lá véanaac.

Jn 6 41	Murmurabant ergo Iudæi de illo quia dixisset: ego sum panis qui de cælo descendi.	The Judeans therefore murmured at him, because he had said: I am the living bread which came down from heaven.	Ἀγὺς ὅτι να λῦσαις ἀς γλυαιρεάν 'n-α κοιννιὸ τοῖς σο πνουβαιρε σέ: ἰς mise ἀν τ-αράν θεό ἀ τάμης ἀνυας ὁ νεαμ̃, Ἀγὺς οὐβραῶν: ἡὰς ἐ seo ἰόσα μας ἰόσερ σο ὅφουλ διένη ἀγαμν ἀρ ἀ ἀέαιρ ἀγὺς ἀρ ἀ μάέαιρ ? Conus , ὅ'ά ὅρίξ sin, ἰς φέιριρ ὁό σο ἀ ράό , ὅο ἐάνας ἀνυας ὁ νεαμ̃??
42.	Et dicebant: nonne hic est Ihesus filius Ioseph, cuius nos novimus patrem et matrem? Quomodo ergo dicit hic: quia de cælo descendi?	And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he: I came down from heaven?	
Jn 6 43	Respondit ergo Ihesus et dixit eis: nolite murmurari in invicem.	Jesus therefore answered and said to them: Murmur not among yourselves.	Ἀνσαν ὁ'φρεαζαιρ ἰόσα ἰαο ἀγὺς οὐβαιρε σέ λεό: ἡὰ βίριὸ ἀς γλυαιρεάν εαῶραιὸ φέιν : ἡί φέαῶραιὸ δοιμνε τεαέτ έζζαμ-σα ζαν ἀν τ- ἀέαιρ ἀ έυιρ υαῖο μέ 'ζά έαρας έζζαμ , ἀγὺς θέαηφαῶ-σα ἐ έόζαίλ suas ἀν λά θέαναέ . τά σζρίοῦέα ins να φάριὸ : ἀγὺς βεῖο σιαῶ σο λέιρ ὅ'ά πτεαζας ἀς ὅια . ζαέ ουινε ἀ έλοῖς ὅ'n ἀέαιρ ἀγὺς ὁ' φοζλουμ , ταζανν σέ έζζανν-σα . ἡί h-έ σο ἔρεακαῖο δοιμνε ἀν τ- ἀέαιρ αέ ἀν τ- έ ατά ὁ ὅια , ὅο έοναῖς σέ sin ἀν τ- ἀέαιρ . ζο βεῖμιν βεῖμιν αῶεῖρῖν λιῶ , ἀν τ- έ ἀ ερεῖεανν ιοναμ-σα τά ἀν βεαέα σίοριῦε αῖςε . ἰς mise αράν να βεαέα . ὅ'ιέ ἔύρ η-αῖέρεαέα ἀν μanna σα ἔφάσαέ , ἀγὺς φuaρaῶν βάς . σιῶέ ἀν τ- αράν ἀ τάμης ἀνυας ὁ νεαμ̃ , ἰ πτερό μά ἰέανν δοιμνε ἐ ἡὰ φαζαῖο σέ βάς . ἰς mise ἀν τ- αράν θεό ἀ τάμης ἀνυας ὁ νεαμ̃ . ἡὰ ἰέανν αον ουινε ἀν τ- αράν σο , μαῖρφιὸ σέ ἀρ φεαῶ να σίοριῦεαέτα ; ἀγὺς ἀν τ- αράν ἀ έαῶαῤῥαῶ-σα υαῖμ ἰsé mo έυῖο φεόλα φέιν ἐ έυν βεαέα ἀν οῶμ̃αῖν . Ἀνσαν ὅτι να λύσαις ἀς αῖςνεας εαταῤῥα φέιν , ἀγὺς βεῖριῶῖς :
44.	Nemo potest venire ad me, nisi pater qui misit me traxerit eum, et ego resuscitabo eum novissimo die.	No man can come to me, except the Father, who hath sent me, draw him. And I will raise him up in the last day.	
45.	Est scriptum in prophetis: et erunt omnes docibiles dei.	It is written in the prophets: And they shall all be taught of God.	
46.	Omnis qui audivit a patre et didicit, venit ad me. Non quia patrem vidit quisquam, nisi is qui est a deo, hic vidit patrem.	Every one that hath heard of the Father and hath learned cometh forth to me. Not that any man hath seen the Father: but he who is of God, he hath seen the Father.	
Jn 6 47	Amen amen dico vobis: qui credit in me, habet vitam æternam.	Amen, amen, I say unto you: He that believeth in me hath everlasting life.	
48.	Ego sum panis vitæ.	I am the bread of life.	
49.	Patres vestri manducaverunt in deserto manna et mortui sunt:	Your fathers did eat manna in the desert: and are dead,	
50.	hic est panis de cælo descendens, ut si quis ex ipso manducaverit, non moriatur.	this is the bread which cometh down from heaven: that if any man eat of it, he may not die.	
51.	Ego sum panis vivus, qui de cælo descendi.	I am the living bread which came down from heaven.	
52.	Si quis manducaverit ex hoc pane, vivet in æternum, et panis quem ego dabo, caro mea est pro mundi vita.	If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world.	
Jn 6 53a	Litigabant ergo Iudæi dicentes ad invicem:	The Judeans therefore strove among themselves, saying:	

quomodo potest
hic
nobis carnem suam dare
ad manducandum?
54. Dixit ergo eis Ihesus:
amen amen dico vobis,
nisi manducaveritis
carnem filii hominis
et biberitis eius sanguinem,
non habebitis vitam in vobis.
55. Qui manducat
meam carnem
et bibet
meum sanguinem,
habet vitam æternam,
et ego resuscitabo eum
in novissimo die.
56. Caro enim mea
vere est cibus
et sanguis meus
vere est potus.
57. Qui manducat meam carnem
et bibit meum sanguinem,
in me manet
et ego in illo.
58. Sicut misit me
vivens pater et ego vivo propter
patrem,
et qui manducat me
et ipse
vivet propter me.
59. Hic est panis
qui de celo descendit:
non sicut manducaverunt
patres vestri manna,
et mortui sunt:
qui manducat hunc panem,
vivet
in æternum.
Jn 6 60
61. Hæc dixit
in sinagoga docens
62a. in Capharnaum.
Multi ergo
audientes
ex discipulis eius
dixerunt:
durus est hic sermo,
quis potest eum audire?
Sciens autem Ihesus
apud semetipsum
quia murmurarent de hoc

How can
this man
give us his flesh
to eat?
Then Jesus said to them:
Amen, amen, I say unto you:
except you eat
the flesh of the Son of man
and drink his blood,
you shall not have life in you.
He that eateth
my flesh
and drinketh
my blood
hath everlasting life:
and I will raise him up
in the last day.
For my flesh
is meat indeed:
and my blood
is drink indeed.
He that eateth my flesh
and drinketh my blood
abideth in me:
and I in him.
As the living Father
hath sent me and I live by the
Father:
so he that eateth me,
the same also
shall live by me.
This is the bread
that came down from heaven.
Not as your fathers
did eat manna
and are dead.
He that eateth this bread
shall live
for ever.
These things he said,
teaching in the synagogue,
in Capharnaum.
Many therefore
of his disciples,
hearing it,
said:
This saying is hard;
and who can hear it?
But Jesus,
knowing in himself
that his disciples

Conus is féoir
ó so
a cúro feóla féin a éabairt
le n-íre dúinn?
Agus dubairt íosa leó:
Go deimín deimín abeirim lib,
mura n-író sib
feóil mic an Duine
agus mura n-ólaib sib a cúro fola
ní beir beatha asaib ionaib.
An t-é a t'iceann
mo cúro feóla-sa
agus a t'ólann
mo cúro fola,
tá beatha síoruibe aise,
agus déanfao-sa é tósáil suas
an lá déanaic.
Óir is bia go fíor
mo cúro feóla,
agus is deoc go fíor
mo cúro fola.
An t-é a t'iceann mo cúro feóla
agus a t'ólann mo cúro fola,
cómnuigeaim sé ionam-sa
agus cómnugim-se ann.
Fé mar a cuir an t-ádaí acá beó
mise uair
agus go bfuilim-se beó ó'n ádaí,
mar an gcéadna
an t-é a t'iceann mise,
beir sé beó de m'ádaí-sa.
Síob an t-arán
a táinig anuas ó neamh.
Ní h-ionan agus mar a t'ic
búr n-áicreacá manna,
agus go bfuil sib maib.
An t-é a t'iceann an t-aran
so maibib sé ar feadh
na síoruibeacá.
Dubairt sé an áine sin
i gCapharnaum
agus é as teastas sa tsinagóg.
Agus a lán
o'á deisibuil,
nuair aicreadar an áine,
dubadar:
Is cruaidh an áine í sin,
agus cé féadfaid éisteadt léi?
Agus do cuig íosa
ann féin
go raib a deisibuil

Jn 6 62b.	discipuli eius, dixit eis: hoc vos scandalizat?	murmured at this, said to them: Doth this scandalize you?	ΔΣ ΣΛΥΔΙΡΕΑΝ ΜΑΡ ΞΕΑΛΛ ΑΡ ΑΝ ΝΙΨ ΣΙΝ, ΑΣΥΣ ΨΥΒΑΙΡΤ ΣΕ ΛΕΨ: ΑΝ ΨΕΥΣΑΝΝ ΑΝ ΜΕΨΟ ΣΙΝ ΣΣΑΝΝΑΛ ΨΔΟΙΨ?
63.	Si ergo videritis filium hominis ascendentem ubi erat prius?	If then you shall see the Son of man ascend up where he was before?	ΔΨ ΜΑ ΨΕΙΣΕΑΝΝ ΣΙΨ ΜΑΨ ΑΝ ΨΥΜΕ ΑΣ ΨΥΛ ΣΥΑΣ ΜΑΡ Α ΡΑΙΨ ΣΕ ΑΝ ΨΕΨΙΡ?
64.	Spiritus est qui vivificat, caro non prodest quicquam: verba quæ ego locutus sum vobis spiritus et vita sunt.	It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life.	ΙΣΕ ΑΥ ΣΠΙΟΡΑΨ Α ΨΕΙΜΕΑΝΝ ΒΕΨΨΔΨ. ΝΙ ΨΕΙΜΕΑΝΝ ΑΝ ΨΕΨΙΛ ΤΑΙΡΨΨΕ ΑΡ ΒΙΨ. ΝΑ ΨΟΨΑΙΤ ΑΤΑ ΡΑΙΨΨΕ ΑΣΑΜ ΛΙΨ, ΣΠΙΟΡΑΨ ΑΣΥΣ ΒΕΔΨΑ ΙΣΕΨ ΙΑΨ.
65a.	Sed sunt quidam ex vobis qui non credunt.	But there are some of you that believe not.	ΔΨ ΤΑ ΨΥΨ ΑΣΑΨ-ΣΕ ΝΑ ΨΡΕΨΒΕΑΝΝ.
66.	Et dicebat: propterea dixi vobis, quia nemo potest venire ad me, nisi fuerit ei datum a patre meo.	And he said: Therefore did I say to you that no man can come to me, unless it be given him by my Father.	ΑΣΥΣ ΨΥΒΑΙΡΤ ΣΕ: ΥΙΜΕ ΣΙΝ ΙΣΕΨ Α ΨΥΨΒΑΡΤ ΛΙΨ ΝΑ ΨΕΑΨΨΑΨ ΔΟΙΜΝΕ ΤΕΔΨΤ ΨΨΣΑΜ ΜΥΡΑ ΜΒΕΑΨ ΤΑΨΔΑΡΨΑ ΑΣ Μ'ΑΨΑΙΡ ΨΨ ΤΕΔΨΤ.
Jn 6 67	Ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant.	After this, many of his disciples went back and walked no more with him.	ΑΝΣΑΝ ΨΟ ΨΑΡΡΑΙΝΣ Α ΛΑΝ Ψ'Α ΨΕΙΣΨΙΟΒΥΛ ΣΙΑΡ, ΑΣΥΣ ΝΙΨΡ ΣΙΨΒΛΑΨΑΡ ΛΕΙΣ Α ΨΥΛΛΕ.
68.	Dixit ergo Ihesus ad duodecim: numquid et vos vultis abire?	Then Jesus said to the twelve: Will you also go away?	ΨΥΨΒΑΙΡΤ ΙΨΑ Ψ'Α ΨΡΙΨ ΣΙΝ ΛΕΙΣ ΑΝ ΨΑΡΕΑΣ: ΑΝ ΜΑΙΨ ΛΙΨ-ΣΕ, ΛΕΙΣ, ΙΜΨΕΔΨΤ?
69.	Respondit ergo Simon Petrus: domine, ad quem ibimus? verba vitæ æternæ habes,	And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life,	ΑΣΥΣ Ψ'ΨΡΕΑΣΑΙΡ ΣΙΜΨΝ ΨΕΑΨΑΡ Ε: Α ΨΙΨΕΑΡΝΑ, ΨΕ ΨΥΨΕ ΨΟ ΡΑΨΑΙΜΙΨ?
70.	et nos credimus, et cognovimus quia tu es Christus filius dei.	and we have believed and have known that thou art the Christ, the Son of God.	ΙΣ ΑΣΑΤ-ΣΑ ΑΤΑΨΨ ΨΡΕΙΨΤΡΕ ΝΑ ΒΕΔΨΑ ΣΙΨΡΥΨΕ. ΑΣΥΣ ΨΡΕΨΙΜΙΨ-ΝΕ ΑΣΥΣ ΤΑ ΨΙΨ ΑΣΑΙΜΝ ΣΥΡ ΤΥ ΨΡΙΨΤ ΜΑΨ ΨΕ.
71.	Respondit eis Ihesus: nonne ego vos duodecim elegi? et ex vobis unus diabolus est.	Jesus answered them: Have not I chosen you twelve? And one of you is a devil.	Ψ'ΨΡΕΑΣΑΙΡ ΙΨΑ ΙΑΨ: ΝΑΡ ΨΕΙΜΕΑΡ-ΣΑ ΑΝ ΨΑΡΕΑΣ ΑΣΑΨΨ ΨΟ ΨΟΨΑΨ?
72.	Dicebat autem Iudam Simonis Scariothis; hic enim erat traditurus eum, cum esset unus de duodecim.	Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.	ΑΣΥΣ ΤΑ ΨΥΜΕ ΑΣΑΨΨ 'Ν-Α ΨΙΑΨΔΛ. ΑΣΥΣ ΙΣ ΑΡ ΙΨΨΑΣ, ΜΑΨ ΣΙΜΨΝ, ΙΣΑΡΙΨΤ, Α ΒΙ ΣΕ ΑΣ ΨΑΙΝΤ. ΨΙΡ ΙΣΕ ΣΙΝ Α ΒΙ ΨΥΝ Ε ΨΙΨΙΛ, ΑΣΥΣ ΣΥΡ ΨΥΜΕ ΨΕ'Ν ΨΑΡΕΑΣ Ε.

**LXXXIII. UBI QUIDAM PHARISÆUS ROGAVIT IHESUM AD PRANDIUM
ET COGITABAT, QUARE NON FUERIT BAPTIZATUS.**

Lc 11 37b,c	Rogavit autem illum quidam Phariseus ut pranderet apud se. Et ingressus recubuit.	A certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat.	D'IARR DUINE de sna FAIRISÍNÍĜ AIR b'ul aġus bia ċaiċeam̄ i n'foċair. aġus ċuair̄ sé isteac̄ aġus šuair̄ sé ċun bíð.
38.	Phariseus autem coepit intra se reputans dicere, quare non baptizatus esset ante prandium.	And the Pharisee began to say, thinking within himself, why he was not washed before dinner.	aġus do ċrom an FAIRISÍNEAC̄ ar m̄ac̄tnam̄ i n-a aġne aġus ar a ráð leis féin: Cað n'a ċaob ná níġeann se é féin roim bia ċaiċeam̄?
Lc 11 39	Et ait dominus ad illum: nunc vos Pharisei quod de foris est calicis et catini mundatis, quod autem intus est vestrum, plenum est rapina et iniquitate.	And the Lord said to him: Now you, Pharisees, make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity.	aġus buðairc an ċiġearna leis: Anois, a FAIRISÍNEAC̄A, ġlanann síð-se an caob̄ amuġ de'n ċupán aġus de'n méis; aġus bíonn an caob̄ istiḡ víð féin lán de ġaob̄aib̄eac̄t aġus de m̄alluiġċeac̄t.
40.	Stulti! nonne qui fecit quod de foris est, etiam id quod de intus est fecit?	Ye fools, did not he that made that which is without make also that which is within?	A doime ġan ċiall, nác̄ é an t-é a ðeim an caob̄ amuġ do ðeim an caob̄ istiḡ?
41.	Verumtamen quod superest, date elimosinam, et ecce omnia munda sunt vobis.	But yet that which remaineth, give alms: and behold, all things are clean unto you.	Aċ ċeana, ð'á ðfuil aġaib̄ tuġaib̄ ðéirc uair̄, aġus féac̄, tá ġac̄ níð ġlan ðaob̄ib̄.
Mc 7 1b,c	Pharisei et quidam de scribis venientes ab Hierosolimis,	¹ There were ¹ Pharisees and some of the scribes, coming from Jerusalem,	aġus ċáinḡ FAIRISÍNÍĜ aġus rainc̄ ðes na ġrúðneóirib̄ ó Ierúsalem,
2.	et cum vidissent quosdam ex discipulis communibus manibus, id est non lotis manibus, manducare panes, vituperaverunt	and when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault,	aġus nuair a ċonac̄aðar cuir̄ ð'á ðeisġuib̄ aġ iċe aráin aġus a lám̄a coic̄cian, 'sé sin ġan níġe, ċasaðar leó é.
Mt 15 1d	dicentes:	saying:	aġus buðraðar:
2.	quare discipuli tui transgrediuntur traditionem seniorum? non enim lavant manus suas, cum panem manducant.	Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.	Cað ċuġe ġo mbrisio do ðeisġuib̄-se nósa na sean? Óir ní níġio siað a lám̄a nuair a ċaiċio siað bia.
Mt 15 3a,b	Ipsē autem respondens ait illis: quare et vos transgredimini mandatum dei propter	But he answering, said to them: Why do you also transgress the commandment of God for	aġus ð'freasġair sé iað, aġus buðairc: Cað ċuġe ġo mbriseann síð-se ðlíḡ ðé ar son

¹ The decapitation of the verse in latin by 'et conveniunt ad eum' has no serious effect on the grammar in Latin, but in English, a passive introduction, such as 'There were' is needed.

Mt 15 3c 4.	traditionem vestram? nam deus dixit: <i>honora patrem et matrem, et qui maledixerit patri vel matri, morte moriatur.</i>	your tradition? For God said: <i>Honour thy father and mother: And: He that shall curse father or mother, let him die the death.</i>	búr sean-nós? Óir deir Dia: <i>Ṫaḃḃair do c' aḃair aḃus do o' máḃair onóir; aḃus, An c-é déanfaib' easḃaine ar a aḃair nó ar a máḃair curḃar cun báis é.</i>
Mt 15 5	Vos autem dicitis: quicumque dixerit patri vel matri: munus quodcumque est ex me tibi proderit, 6. <i>et non honorificabit patrem suum aut matrem, et irritum fecistis mandatum dei propter traditionem vestram.</i>	But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee, and he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.	Deir sib-se, ámḃac, pé uime aḃeir le n-a aḃair nó le n-a máḃair, ḡac Ṫaḃaḃas o'á oṫuḡaim-se uaim, beib' a ḃairḃe aḡac-sa; aḡus ní onórfaib' sé a aḃair ná a máḃair; aḡus tá aicne o'é curḃa aḡaib' ar neamnío ar son búr sean-nós.
Mc 7 3	Pharisei enim et omnes Iudei nisi crebro lavent manus non manducant, tenentes traditionem seniorum, 4. <i>et a foro nisi baptizentur non comedunt, et alia multa quæ tradita sunt illis servare, baptismata calicum et urceorum, et æramentorum et lectorum,</i>	For the Pharisees and all the Judeans eat not without often washing their hands, holding the tradition of the elders, and when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots and of brazen vessels and of beds, and many other things you do like to these; you have made void the commandment of God for your tradition.	Óir ní icib' na fairsínig ná na Iúdaig bia ḡan a lámá do nighe ḡo minic, aḡ comeaib' nóis na sinsear. aḡus ar ḃeac ó'n marḡaib' oóib' ní icib' bia ḡan iab' féim do nighe, aḡus tá a lán eile sean-nós atá orḃa a coimeaib', ar a ḃfaib' na cupáin do nighe, aḡus na crúscáí, aḡus na h-árḃaí práis, aḡus na leapaḃa, aḡus mórán neic'e eile o'e'n csoib' san, aḡus tá aicne o'é curḃa aḡaib' ar neamnío ar son búr sean-nós.
8c. Mt 15 6b	et alia his similia faciunt multa; irritum fecistis mandatum dei propter traditionem vestram.	Hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips: but their heart is far from me; and in vain do they worship me, teaching doctrines and commandments of men, for leaving the commandment of God,	A ḃluanaib'ḃe, is maiḃ a ḃarḡair Isáias i nbúr oṫaob' nuair aḃuḃairḃ sé: onóraib' na o'aoine seo mé le n-a mbéal, ac is faḃa uaim atá a ḡcroib'; aḡus is onóir ḡan bunús a ḃuḡaib' siaḃ oom, aḡ múineab' ṫeaḡaisḡ aḡus aicḃeant'a o'aoine; óir ṫréḡeann sib' órú o'é,
Mt 15 7	Hypocritæ! bene prophetavit de vobis Esaias dicens:		
8.	populus hic labiis me honorat, cor autem eorum longe est a me;		
9.	sine causa autem colunt me docentes doctrinas mandata hominum,		
Mc 7 8a	relinquentes enim mandatum dei		

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Mc 7 8b tenetis
traditionem hominum.

Mt 15 10 Et convocatis
ad se turbis
dixit eis:
audite et intellegite.

11. Non quod
intrat in os,
coinquinat hominem,
sed quod
procedit ex ore,
hoc coinquinat hominem.

Mt 15 12 Tunc accedentes
discipuli eius
dixerunt ei:
scis quia Pharisei
audito verbo
scandalizati sunt?

13. At ille respondens ait:
omnis plantatio
quam non plantavit
pater meus cælestis
eradicabitur.

14. Sinite illos:
cæci sunt,
duces cecorum.
Cecus autem
si ceco ducatum prestet,
ambo in foveam cadunt.

you hold
the tradition of men.

And having called together
the multitudes unto him,
he said to them:
Hear ye and understand.
Not that which
goeth into the mouth
defileth a man:
but what
cometh out of the mouth,
this defileth a man.

Then came
his disciples,
and said to him:
Dost thou know that the Pharisees,
when they heard this word,
were scandalized?
But he answering, said:
Every plant
which my heavenly Father
hath not planted,
shall be rooted up.
Let them alone:
they are blind,
and leaders of the blind.
And if the blind
lead the blind,
both fall into the pit.

agus coimeádóann sib
nós daoime.

agus do ghlaoir sé
cuige an pobul,
agus dubairt sé leis:
cloisib agus tuigib:.
ní h-é an rúo
a éirgeann isteach sa béal,
a sáiligeann an duine,
ac an rúo
a éasann amac as an mbéal,
siné a sáiligeann an duine..

Ansan do éainis
a veisgiobuil cuige,
agus dubairt leis.
An eol tuic go bfuil sgannal
glacaithe as na fairisínis
ó airigeadar an focal san?
Ac d'freaigair seisean:
Sach curadóireacht
nár cuir
m'adair neamhda-sa,
scractar as a préacaité é.
Sgaoilir leó san;
giollaí balla
as ballaib iseaó iaó;
agus má veineann ball
giollaacht ar ball,
tuicfir saib aradon sa rís..

LXXXIII. DE APOSTOLIS, QUARE NON LOTIS MANIBUS MANDUCARENT.

Mc 7 17a Et cum introisset
in domum
a turba,
¹interrogabat eum Petrus:
edissere nobis parabolam istam.

Mt 15 15 At ille dixit:
adhuc et vos
sine intellectu estis?

16. Non intellegitis?
omne quod
in os intrat
in ventrem vadit
et in secessum
emittitur;

17. quæ autem
procedunt de ore,
de corde exeunt,
et ea coinquant hominem.

Mt 15 19a,b De corde enim
exeunt
cogitationes malæ
homicidia
adulteria
fornicationes
furta
falsa testimonia
avaritia
nequitia
dolus

Mc 7 22b

And when he was come
into the house
from the multitude,
¹Peter asked him:
Expound to us this parable.

But he said:
Are you also yet
without understanding?
Do you not understand?
Whatsoever
entereth into the mouth,
goeth into the belly,
and is cast out
into the privy;
but the things
which proceed out of the mouth,
come forth from the heart,
and those things defile a man.

For from the heart
come forth
evil thoughts,
murders,
adulteries,
fornications,
thefts,
false testimonies,
covetousness,
wickedness,
deceit,

agus nuair a cuair sé
isteach i rúis
ó'n sluas
d'fiafraig peadar agus dubairt:
mínis dúinn an tsoluio úo.
agus dubairt seisean:
agus an bfuil sib-se féin
san tuisint fós?
ná tuigeann sib,
sach níó
a éirgeann isteach sa béal,
go t'éirgeann sé síos sa bols,
agus go n-iméigeann sé
sa bfiailteach?
Ac na neite
a éasann as an mbéal,
is ó'n scroite a éasair saib;
agus isiaó a sáiligeann an duine..

Óir is amac as an scroite
a éasair
droc-smúinte,
dúnmardaó,
adulteranas,
scriapachas,
sadbairéacht,
leadbair éicis,
saint,
éascóir,
feall,

¹ 'interrogabat eum Petrus' :: The first two words are from Mc. and the third is from Mt. :: the word order is different in English. Also, in the original Vulgate verse, 'interrogabant eum discipuli' the verb was plural, here it has to be modified to singular. – 'Peter asked him'. The latter problem does not stand in the Irish.

Mc 7 22c	inpudicitia oculus malus blasphemia superbia stultitia.	lasciviousness, an evil eye, blasphemy, pride, foolishness.	μί-ζεανμναίγεατ, ὄρο-σύιλ, διαμάσλα, υαῶαρ, μί-τιάλλ.
Mt 15 20	Hæ sunt quæ coinquant hominem, non lotis autem manibus manducare non coinquant hominem.	These are the things that defile a man. But to eat with unwashed hands doth not defile a man.	Σινιαῶ Δ σαίλιζεανν ἀν ὀυινε; Ἀγυς ní bia Δ ὀ'ίε ζαν λάμμα ὁο níζε Δ σαίλιζεανν ἀν ὀυινε.

LXXXV. DE MULIERE SYROPHONISSA QUÆ PRO FILIA SUA PETEBAT.

Mc 7 24a	Et inde surgens abiit in	And rising from thence he went into	Ἀγυς ὀ'ειριζέ sé Δς σαν, Ἀγυς cυαῖῶ sé ζο
Mt 15 21b	partes Tyri et Sidonis.	the coast of Tyre and Sidon.	κρίο-αῖῶ τυίρε Ἀγυς Σί-όοιν.
Mt 15 22a	Et ecce	And behold	Ἀγυς φέα-ε,
Mc 7 26	mulier cananea gentilis Syrophenissa genere	a woman of Canaan a Gentile, a Syrophenician born,	ἐάινις βεαν ὁ Ἰ-ἀνααν, Ἀγυς βεαν ζρέα-ζα-ε ἀβ εαῶ ί, Σίροφονεα-ε ὁο ρεῖρ ἱνέιλ,
Mt 15 22c,d	clamavit dicens: miserere mei domine fili David, filia mea male a dæmonio vexatur.	crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.	Ἀγυς ὁο ζλαοῖῶ sí: Δ ἱζγεαρνα, Δ ῖνι-κ ὀ-άῖῶῖῶ, φῶῖρ ὀρμ! ἀρ σισί; τά μ'ινγεαν ὀ'ά cιapaῶ ζο cρυαῖῶ Ἀς ὀεαῖμῶν.
Mt 15 23	Ihesus autem ¹ non respondit ei verbum, et accedentes discipuli eius rogabant eum dicentes: dimitte eam, quia clamat post nos.	Jesus though ¹ answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us.	Ἀγυς níῶρ cυς sé Δον φρεαζρα υῖρ-εῖ. Ἀγυς ἐάινις Δ ὀεῖςζῖοβυῖλ cυγε, Ἀγυς ὀ'ιαρραῶ-αῖρ αῖρ ί λειζι-ε cυν σιύῖαῖλ. λειζ cυν σιύῖαῖλ ί, ἀρ σιαῶ; τά sí Ἀς ζλαοῦ-α-ε ἱ η-άρ νοῖαῖῶ..
24.	Ipse autem respondens ait: non sum missus nisi ad oves quæ perierant domus Israhel.	And he answering, said: I was not sent but to the sheep, that are lost of the house of Israel.	Ἀνσαν ὀυῖῶαῖρ-ε sé léi: Níῶρ cυρεαῶ μέ ἀ-ε cυν na ζcaο-α-ε Δ cαῖλλεαῶ ὁ τεαζλα-ε Ἰσραῖλ.
Mt 15 25	At illa venit et adoravit eum dicens: domine, adiuva me!	But she came and adored him, saying: Lord, help me.	ἀ-ε ὁο ἐάινις σισί Ἀγυς ὁο śléa-ε-ε sí ὀ-ό, Ἀγυς, φῶῖρ ὀρμ, Δ ἱζγεαρνα, ἀρ σισί.
Mc 7 27a	Qui dixit: sine prius saturari filios.	But he ² said to her: suffer first the children to be filled:	Ἀγυς ὀυῖῶαῖρ-ε sé léi: φ-αν ζο mbeῖῶ Δ σάῖε Ἀς ἀν ζcλαῖμῶ.
Mt 15 26b	Non est enim bonum sumere panem filiorum et mittere canibus.	It is not good to take the bread of the children, and to cast it to the dogs.	Ní maῖε ἀν ρυῶ bia na leaῖῶ Δ ἐαῖῶαῖρ-ε ὀος na coileáῖῶῖῶ.
27.	At illa dixit: etiam, domine, nam et catelli edunt de micis quæ cadunt de mensa domini ³ suorum.	But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their master ³ .	ἀ-ε, Δ ἱζγεαρνα, ἀρ σισί, ἱ-ῖῶ na coileáῖῶ ἀν brúscar Δ cυῖceanῶ ὁ ὀ-όῖῶ Δ ὀ-εῖγεαρνα ³ .
28b,c.	⁴ Et tunc ait illi: o mulier, magna est fides tua, fiat tibi sicut vis. Et sanata est filia illius ex illa hora.	⁴ Then he said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.	⁴ Ἀνσαν ὀυῖῶαῖρ-ε sé léi: Δ βεαν, ἱς μῶρ é ὁο cρεῖῖεαῖῶ. ὀεῖντεαῖρ ὀυῖε μαῖρ ἱς μῖαν lea-ε. Ἀγυς ὁο ślánuῖgeaῶ Δ η-ινγεαν ὀ'η uair sin..

¹ 'Ihesus autem' :: not part of the Vulgate verse:: dictionary translation gives :: 'Jesus though'

² 'Who said' :: see above.

³ Douay has 'masters' correctly following the Latin, 'dominorum' but the Latin has 'mensa' for 'table', which is clearly SINGULAR. Therefore it is not grammatically logical for 'dominorum' to be plural as given. Ephraem Syrus, reading Tatian, sees 'domini', and notes the singular, pointedly. The allegorical reference to one master is tantamount to a confession by a Gentile of the Unity of God, and this qualifies to Jesus as a confession of faith, hence she is now seen as one of the 'Children'

⁴ 'Et tunc ait illi:' :: not part of the Vulgate verse:: dictionary translation gives :: 'Then he said to her:'

LXXXVI. UBI IHESUS SURDUM ET MUTUM SANAT.

Mc 7 31	Et iterum exiens de finibus Tyri venit per Sidonem ad mare Galileæ inter medios fines Decapoleos.	And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst the of the coasts of Decapolis.	ΑΓΙΟΣ ΚΥΑΙΡΟ ΣΕ ΑΜΑΚ ΑΙΡΙΣ Δ' ΚΡΙCΙΘ ΤΥΙΡΕ, ΑΓΙΟΣ ΕΛΙΝΙΣ ΣΕ ΤΡΕ ΣΙΔΟΝ ΣΟ ΜΥΙΡ ΣΑΙΛΙΛΙ, ΤΡΕ ΛΑΡ ΚΡΙCΕ ΔΕCΑΠΟΛΙC.
32.	Et adducunt ei surdum et mutum et deprecabantur eum ut inponat illi manum.	And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him.	ΑΓΙΟΣ ΕΥΣΑΘΑΡ ΚΥΙΣΕ ΟΥΙΝΕ Δ ΒΙ ΒΟΘΑΡ ΒΑΛΘ, ΑΓΙΟΣ ΒΙΟΘΑΡ ΑΣ ΤΑCΑΝC ΑΙΡ Δ ΛΑΜ Δ ΚΥΡ ΑΙΡ.
33.	Et adprehendens eum de turba seorsum misit digitos suos in auriculas et exspuens tetigit linguam eius.	And taking him from the multitude apart, he put his fingers into his ears: and spitting, he touched his tongue.	ΑΓΙΟΣ ΕΘΣ ΣΕ ΛΕΙC Ι ΛΕΙC-ΤΑΟΙΘ Ε Ο'Ν ΣΛΥΑΞ, ΑΓΙΟΣ ΚΥΙΡ ΣΕ Δ ΜΕΙΡΕΑΝΑ ΙCΤΕΑC 'N-Δ ΚΛΥΑCΑΙΘ, ΑΓΙΟΣ ΚΥΙΡ ΣΕ ΣΕΙΛΕ ΑΜΑC ΑΓΙΟΣ ΚΥΙΡ ΣΕ ΑΝ ΣΕΙΛΕ ΑΡ ΕΑΝΞΑΙΝ ΑΝ ΟΥΙΝΕ..
34.	Et suspiciens in celum ingemuit et ait illi: effeta, quod est adaperire.	And looking up to heaven, he groaned and said to him: Ephpheta, which is, Be thou opened.	ΑΓΙΟΣ Ο'ΦΕΑC ΣΕ CΥΑC ΚΥΝ ΝΑ Θ'ΦΛΑCΑC ΑΓΙΟΣ ΘΕΙΝ ΣΕ ΟCΝΑ, ΑΓΙΟΣ ΟΥΘΑΙΡC ΕΡ'ΡΕCΑ, 'ΣΕ ΣΙΝ, ΟCΣΑΙΛ.
35.	Et statim apertæ sunt aures eius et solutum est vinculum linguæ eius, et loquebatur recte.	And immediately his ears were opened and the string of his tongue was loosed and he spoke right.	ΑΓΙΟΣ, ΛΑΙCΤΕΑC, ΘΟ Η-ΟCΣΑΛΑΘ Δ ΚΛΥΑCΑ Θ'Ο, ΑΓΙΟΣ ΘΟ ΒΟCΑΘ ΑΝ CΕΑΝΞΑΙ Θ'Α ΕΑΝΞΑΙΝ, ΑΓΙΟΣ ΘΟ ΛΑΘΑΙΡ ΣΕ CΡΥΙΝΝ.
Mc 7 36	Et precepit illis ne cui dicerent; quanto autem eis precipiebat tanto magis plus prædicabant	And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it	ΑΓΙΟΣ Θ'ΟΡΟΥΙC ΣΕ Θ'ΟΙΘ ΞΑΝ Ε Θ'ΙΝCΙΝC Θ'ΑΟΙΝΝΕ. ΑC Θ'Α ΜΕΙΘ Δ Θ'ΟΡΟΥΙC ΣΕ Θ'ΟΙΘ Ε ΙCΕΑΘ ΙC Μ'Ο Δ Θ'ΙΝCΕΑΘΑΡ Ε,
37.	et eo amplius ammirabantur dicentes: bene omnia fecit, et surdos fecit audire et mutos loqui.	and so much the more did they wonder, saying: He hath done all things well. He hath made both the deaf to hear and the dumb to speak.	ΑΓΙΟΣ ΙCΕΑΘ ΙC Μ'Ο Δ Θ'ΕΙΝΕΑΘΑΡ ΙΟΝΞΝΑ Θ'Ε, ΑΓΙΟΣ Δ Θ'ΕΙΡΘΙC: Θ'ΕΙΝΕΑΝΝ ΣΕ ΞΑC ΝΙΘ ΣΟ ΜΑΙC: CΥΞΑΝΝ ΣΕ ΕΙCΤΕΑCΤ Θ'Ο'Ν ΒΟΘΑΡ ΑΓΙΟΣ CΑΙΝC Θ'Ο'Ν ΒΑΛΘ.

LXXXVII. UBI IHESUS SUPER PUTEUM IACOB MULIERI SAMARITANÆ LOCUTUS EST.

Jn 4 4	Oportebat autem eum transire per Samariam.	And he was of necessity to pass through Samaria.	ΑΓΙΟΣ ΝΙΟΡ Θ'ΡΟΛΑΙΡ Θ'Ο ΞΑΘΑΙΛ ΤΡΕ ΣΑΜΑΡΙΑ.
5.	Venit in civitatem Samariæ quæ dicitur Sychar, iuxta predium Ioseph filio suo.	He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph.	ΕΛΙΝΙC ΣΕ ΙCΤΕΑC ΣΟ CΑCΑΙΡ Ι ΣΑΜΑΡΙΑ, ΞΥΡ Θ'ΑΙΜΙΝ ΘΙ ΣΙCΑΡ, ΛΑΙΜ ΛΕΙC ΑΝ Θ'ΦΕΑΡΑΝΝ Δ ΚΥC ΙΑCΘΒ Θ'Α ΜΑC ΙΟCΕΦ.
6.	Erat ibi fons Iacob. Ihesus ergo fatigatus ex itinere sedebat sic super fontem; hora erat quasi sexta.	Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.	ΑΝΣΑΝ ΙCΕΑΘ ΒΙ ΤΟΒΑΡ ΙΑCΘΒ. ΒΙ ΙΟCΑ CΥΙΡCΕΑC Ο'Ν ΜΒΟCΑΡ ΑΓΙΟΣ ΘΟ ΣΥΙΘ ΣΕ ΜΑΡ ΣΙΝ ΟC CΙΟΝΝ ΑΥ ΤΟΒΑΙΡ; CΙΜΠΑΙ ΑΝ ΣΕΜΑΘ Η-ΥΑΙΡ ΑΘ ΕΑΘ Ε.
Jn 4 7	Venit mulier de Samaria haurire aquam. Dicit ei Ihesus: da mihi bibere.	There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.	ΑΓΙΟΣ ΕΛΙΝΙC ΒΕΑΝ Ο ΣΑΜΑΡΙΑ Δ Θ'ΙΑΡΡΑΙΘ ΟΙCΞΕ. ΘΟΥΒΑΙΡC ΙΟΦΑ ΛΕΙ: ΤΑΘΑΙΡ Θ'ΟΜ Θ'ΕΟC..

Jn 4 8.	Discipuli enim eius abierant in civitatem, ut cibos emerent.	For his disciples were gone into the city to buy meats.	Óir bí a òeisgiobuil imèigete istead sa chàdair as ceannac bíò.
9.	Dicit ergo ei mulier illa Samaritana: quomodo tu Iudeus cum sis bibere a me pocis quæ sum mulier Samaritana? non enim coutuntur Iudei Samaritanis.	Then that Samaritan woman saith to him: How dost thou, being a Judean; ask of me to drink, who am a Samaritan woman? For the Judeans do not communicate with the Samaritans.	agus dubhairt an bean leis: Conus is féidir uuit-se, agus sur lúdad tu, veoc a ò'iarraio orm-sa, agus sur bean samaritanac mé? ní òeimro lúdaig agus samaritanag cóimarsanact eataréa féin.
Jn 4 10	Respondit Ihesus et dixit ei: si scires donum dei et quis est qui dicit tibi: da mihi bibere, tu forsitan petisses ab eo, et dedisset tibi aquam vivam.	Jesus answered and said to her: If thou didst know the gift of God and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.	Ó'freaasair íosa agus dubhairt sé léi: Dá mb'eól uuit tabarças Dé, agus cé h-é a veir leat, tabair dom veoc, is dóig sur cusa a ò'iarraio veoc air-sean, agus tabarfao sé uuit uisge beó.
11,	Dicit ei mulier: domine, neque in quo haurias habes et puteus altus est: unde ergo habes aquam vivam?	The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep. From whence then hast thou living water?	Dubhairt an bean leis: A uasail, ní'l níò asat cùn an uisge éogaint aníos, agus cá an tabar doiminn; cá bfuil an t-uisge beó le fáasail asat?
12.	Numquid tu maior es patre nostro Iacob qui dedit nobis puteum, et ipse ex eo bibit et filii eius et pecora eius?	Art thou greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his cattle?	An amlaio is mó tu 'ná ár n-aedair lácób a eus dúinn an tabar so, agus sur ol se féin as, agus a clann, agus a áirnéis?
Jn 4 13	Respondit Ihesus et dixit ei: omnis qui bibet ex aqua hac sitiet iterum, qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum,	Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him shall not thirst for ever,	Ó'freaasair íosa agus dubhairt sé léi: An t-é a ò'ólfaio an t-uisge seo beio cart airis air; ac an t-é a ò'ólfaio an t-uisge a tabarfao-sa òó, ní beio cart go deó airis air, ac an t-uisge a tabarfao òó beanfaio
14.	fons aquæ salientis in vitam æternam.	a fountain of water, springing up into life everlasting.	cobair uisge óé isci ann, as fiaraio cùn beada síoruiòe.
Jn 4 15a	Dicit ad eum mulier: domine, da mihi hanc aquam, ut non sitiam neque veniam	The woman said to him: Sir, give me this water, that I may not thirst, nor come	Dubhairt an bean leis: A cigearna, tabair doim-sa an t-uisge sin, i tcreó ná beio cart orm agus ná beao as teact

16. huc haurire.
Dicit ei Ihesus:
vade,
voca virum tuum
et veni.
17. Respondit mulier
et dixit:
non habeo virum.
Dicit ei Ihesus:
bene dixisti,
quia non habeo virum;
18. quinque enim viros habuisti,
et nunc quem habes
non est tuus vir:
hoc vere dixisti.
19. Dicit ei mulier:
domine,
video quia propheta es tu.
20. Patres nostri
in monte hoc adoraverunt,
et vos dicitis
quia in Hierusolymis
est locus ubi adorare oportet.
21. Dicit ei Ihesus:
mulier,
crede mihi,
quia veniet hora,
quando neque
in monte hoc
neque in Hierosolymis
adorabitis
patrem.
22. Vos adoratis
quod nescitis,
nos adoramus
quod scimus,
quia salus ex Iudeis est.
23. Sed venit hora
et nunc est,
quando
veri adoratores
adorabunt patrem
in spiritu et veritate,
nam et pater
tales quærit qui adorent eum.
24. Spiritus est deus,
et eos qui adorant eum,
in spiritu
et veritate
oportet adorare.
- Jn 4 25 Dicit ei mulier:
scio
quia Messias venit,
qui dicitur Christus;
cum ergo venerit ille,
nobis adnuntiabit omnia.
26. Dicit ei Ihesus:
ego sum
qui loquor tecum.
- Jn 4 27a Et continuo

- hither to draw.
Jesus saith to her:
Go,
call thy husband,
and come.
- The woman answered
and said:
I have no husband.
Jesus said to her:
Thou hast said well:
I have no husband;
for thou hast had five husbands:
and he whom thou now hast
is not thy husband.
This, thou hast said truly.
- The woman saith to him:
Sir,
I perceive that thou art a prophet.
Our fathers adored
on this mountain:
and you say
that at Jerusalem
is the place where men must adore.
- Jesus saith to her:
Woman,
believe me
that the hour cometh,
when you shall neither on
this mountain,
nor in Jerusalem,
adore
the Father.
- You adore
that which you know not:
we adore
that which we know.
For salvation is of the Judeans.
- But the hour cometh
and now is,
when
the true adorers
shall adore the Father
in spirit and in truth.
For the Father also
seeketh such to adore him.
- God is a spirit:
and they that adore him
must adore him
in spirit
and in truth.
- The woman saith to him:
I know
that the Messias cometh,
who is called Christ:
therefore, when he is come,
he will tell us all things.
- Jesus saith to her:
I am he,
who is speaking with thee.
- And immediately

- anso a d'iarradhb uisge.
Dubairt íosa léi:
Imch
agus glaoibh ar c'fear,
agus fill ansó.
- D'fhreagair an bean
agus dubairt sí:
ní'l aon fear agam.
Dubairt íosa léi:
Dubraíis go maí é,
ní'l aon fear agam;
Óir do bí cúigeat fear agat,
agus an t-é atá anois agat
ní h-é c'fear-sa é.
- D'innis an fírinne sa méib sin.
Dubairt an bean leis:
A uasail,
cím gur fáib tu.
Is ar an gcnoc so a d'eim
ar sinsear-ne dia d'adbraibh,
agus dar lib-se
is i n-Ierúsalem atá an áic
'n-ar ceart dia d'adbraibh.
- Dubairt íosa léi:
A bean,
creib-se uaim-se
go bfuil an t-am ag teacht
nuair nác ar
an gcnoc so
ná i n-Ierúsalem
a d'éanfaib sib an t-Adair
a d'adbraibh.
- Adraib sib-se
an níb nác eóil doibh.
Adraimib-ne
an níb is eóil dúinn,
óir is ó sna líubais atá an slánú.
- Ac cib an uair,
agus is anois é,
'n-a n'éanfaib
na h-adraibóirí fírinneaca
an t-Adair a d'adbraibh
i spioraib agus i b'fírinne.
- Óir sin iad an sórt is mian
leis an Athair á adhraibh.
- Spioraib iseab dia,
agus an muintir a d'adraibh é,
is i spioraib
agus i b'fírinne is ceart doib é
d'adbraibh.
- Dubairt an bean leis:
Tá fios agam
go bfuil an Messias ag teacht,
an t-é ar a dtugtar Críost;
agus nuair a ticfaib sé sin
neófaib sé gac aon rub dúinn.
- Dubairt íosa léi:
Is mise é,
atá ag caint leat.
- Agus le n-a linn sin

Jn 4 27b	venerunt discipuli eius, et mirabantur quare cum muliere loquebatur. Nemo tamen dixit: quid quæris aut quid loqueris cum ea?	his disciples came. And they wondered that he talked with the woman. Yet no man said: What seekest thou? Or: Why talkest thou with her?	ἐάντις ἃ οἰσιόβουλ ἀγὺς βί ἰονηνα ὀρεῖα ἐ βεῖτ ἀς καίτε λεις ἀν ἡνᾶοι. ἡνὶ οὐβᾶιρε ἀοῖννε, ἀμῆτᾶς, καὶ τὰ υαίρε? νά, καὶ ἡ-ἃ ἐδοῦ οὐτε βεῖτ ἀς καίτε λεί?
28.	Reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus:	The woman therefore left her waterpot and went her way into the city and saith to the men there:	ἀγὺς ὁ-ῥᾶς ἀν ὅεαν ἀν τ-ἀρεῖτᾶς ἡ-ἃ οἰαῖρῶ, ἀγὺς ὁ-ῖμῆς σὶ ἰστεᾶς σα ᾗτᾶιρε ἀγὺς οὐβᾶιρε σὶ λεις ἡν ὁδοῖνε: τᾶςαῖρῶ σο ὅρεῖτῖρῶ σὶὸ φεᾶρ ἃ ὁ-ῖννῖς ὁ-ῖμ-σα
29.	venite et videte hominem qui dixit mihi omnia quaecumque feci, numquid ipse est Christus?	Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?	ῥᾶς ἡῖὸ ὁ-ῥᾶρ ὅεῖνεας; ἀν φεῖρῖρ ῥῖρ β-ῖ ἀν ὀρίοστ ἐ? ἀγὺς ὁο ῥῖλῖσεᾶρ ἀμας ἀς ἀν ῥῥᾶτᾶιρε ἀγὺς ἐᾶῖνεᾶρ ἀς τῖαῖλ ἀιρ.
30.	Exierunt de civitate et veniebant ad eum.	They went therefore out of the city and came unto him.	ἀς σα ἡ-ἂμ ῥῥᾶῖνεᾶ ὁ-ῖαῖρᾶρ ἃ ὁῖσιόβουλ ἀιρ, ἀγὺς οὐβᾶρᾶρ: ἃ ἡᾶῖςῖρ, ἰς ῤῶ. ἀγὺς οὐβᾶιρε σέ λεῖ: τὰ ῥῥᾶ-σα ἡ ἡ-ῖτῇ βῖα ἡᾶς εῖλ ὁδοῖ-σε.
Jn 4 31	Interea rogabant eum discipuli dicentes: Rabbi, manduca.	In the mean time, the disciples prayed him, saying: Rabbi, eat.	ἀγὺς οὐβᾶιρε ἡν ὁῖσιόβουλ εᾶτᾶρεῖτᾶ φέῖν: ἀν φεῖρῖρ ῥῖρ ἐῤς ἀοῖννε ῤῶ ἡ ἡ-ῖτῇ ἐῤῖσε? ὁῤβᾶιρε ἰῶσα λεῖ: ἰς ἰς βῖα ὁ-ῖμ-σα σο ἡῖᾶῖφᾶῖν τῶλ ἀν τ-ῖ ἃ ἐῤῖρ υαῖρῶ μέ, ἀγὺς σο ῥῥῖρῖν ἃ ῥῖὸ ἐῤ ὀῖν. ἡᾶ φῖλτ, ὁᾶρ ἡῖ-σε, ἀν φῶῥῖᾶρ ἀς τεᾶῖτ ἰ ῥῥᾶνν ἐεῖρε ἡῖ? φῖᾶς μέ ῥᾶ ῤῶ ἡῖ: τῶςαῖρῶ βῖρ ῥῖλε ἀγὺς φῖᾶῖρῶ ἀρ ἡᾶ ὀρίῶῖρῶ, ὀῖνῖς ἡᾶρ ᾶτᾶῖρ ῥῖᾶ ῥῖᾶ ᾗᾶῖ φῖᾶ ὀῖν ἀν φῶῥῖᾶιρ.
32.	Ille autem dixit eis: ego cibum habeo manducare quem vos non scitis.	But he said to them: I have meat to eat which you know not.	ἀγὺς ἀν τ-ῖ ἃ ὁᾶῖνεᾶν ἀν φῶῥῖᾶρ ῥῖῖᾶῖνν σέ ἃ ἐῤᾶῥᾶῖᾶ, ἀγὺς ὀῖννῖῥῖᾶνν σέ τῶῤῶ, ὀῖν ἡν βῖᾶῖ ῥῖῖῖῖῖῖ; ἰῖνῖς ῥῖ ὅφᾶῥᾶ ὀῖρ ἐῤᾶῖῖῖ ἀγὺς βῖᾶῖᾶῖῖῖ
33.	Dicebant ergo discipuli ad invicem: numquid aliquis attulit ei manducare?	The disciples therefore said one to another: Hath any man brought him to eat?	
34.	Dicit eis Ihesus: meus cibus est ut faciam voluntatem eius qui misit me, ut perficiam opus eius.	Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work.	
35.	Nonne vos dicitis, quod adhuc quattuor menses sunt et messis venit? Ecce dico vobis: levate oculos vestros et videte regiones quia albæ sunt iam ad messem.	Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest.	
36a.	Et qui metit mercedem accipit et congregat fructum in vitam æternam, ut et qui seminat simul gaudeat	And he that reapeth receiveth wages and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth	

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Jn 4 36b.

37.

et qui metit.

In hoc enim est verbum verum:
quia alius est qui seminat
et alius est
qui metit.

38.

Ego misi vos metere
quod
vos non laborastis:
alii laboraverunt,
et vos
in labores eorum introistis.

Jn 4 39

Ex civitate autem illa
multi crediderunt in eum
Samaritanorum
propter verbum mulieris
testimonium perhibentis:
quia dixit mihi omnia
quæcumque feci.

40.

Cum venissent ergo
ad illum Samaritani,
rogaverunt eum
ut ibi maneret;
et mansit ibi duos dies.

41.

Et multo plures
crediderunt
propter sermonem eius

42.

et mulieri dicebant:
quia iam non propter
tuam loquelam credimus;
ipsi enim audivimus,
et scimus
quia vere hic est
salvator mundi.

may rejoice together.

For in this is the saying true:
That it is one man that soweth,
and it is another
that reapeth.

I have sent you to reap
that in which
you did not labour.
Others have laboured:
and you have entered
into their labours.

Now of that city
many of the Samaritans
believed in him,
for the word of the woman
giving testimony:
He told me all things
whatsoever I have done.
So when the Samaritans
were come to him,
they desired
that he would tarry there.
And he abode there two days.

And many more
believed in him,
because of his own word.
And they said to the woman:
We now believe,
not for thy saying:
for we ourselves have heard him
and know
that this is indeed
the Saviour of the world.

ÁÉAS I N-ΔΟΝΦΕΑÇ.

ÓIR IS FÍOR SA NÍÓ SEO AN RAÓ,
SO SCUIREANN RUINE AN SÍOL
AGUS SO MBÁINEANN RUINE EILE
AN FÓGMAIR.

CUIREAS-SA SÍÓ-SE UAIM AS BAINC
AN FÓGMAIR
NÁR ÒEINEADHÁIR A ŠAOČRÚ;
RUOIME EILE A ÒEIN AN ŠAOČRÚ,
AGUS CUAÐADHÁIR-SE
ISTEAC 'N-A ŠAOČAR.

AGUS DO ČREIO
MÓRÁN DE ŠAMARICÁNAIŠ
NA CAČARAC SAN ANN,
MAR ŠEALL AN ČAINT NA MNÁ
AS TAÐAIRC NA FIAÐNAISE:
D'INNIS SÉ ÒOM
ŠAC NÍÓ D'ÁR ÒEINEAS.
AGUS ČÁINIŠ NA ŠAMARICÁNAIŠ
AS TRIALL AIR,
AGUS D'ÍARRADAR AIR
FANMÁINT SA N-ÁIC.
AGUS D'FAN SÉ ANN ÓÁ LÁ.
AGUS DO ČREIO
MÓRÁN NÍBA MÓ ÓÍÓB ANN
MAR ŠEALL AN A ČAINT FÉIN.
AGUS DEIRIÓIS LEIS AN MNAOI:
NÍ MAR ŠEALL AN DO ČAINT-SE
A ČREIOMIO ANOIS;
MAR TÁ ÉISTICE AŠAINN FÉIN LEIS
AGUS TÁ FÍOS AŠAINN
ŠUR B'É SEO SO FÍOR
SLÁNUIŠČEÓIR AN RUOMAIN.

LXXXVIII. UBI HIEROSOLYMIS INFIRMUM CURAVIT QUI XXXVIII ANNIS IACUIT IN INFIRMITATE ET MULTA CUM IUDÆIS EIUS OCCASIONE DISPUTAVIT.

Jn 5 1

Post hæc
erat dies festus Iudeorum,
et ascendit Ihesus Hierusolymis.
Est Hierosolimis probatica
piscina,
quæ cognominatur hebraice
Bethsaida,
quinque porticus habens.

3.

In his iacebat multitudo magna
languentium
cecorum
claudorum
aridorum
expectantium
aquæ motum.

4a.

Angelus autem domini
secundum tempus descendebat

After these things
was a festival day of the Judeans:
and Jesus went up to Jerusalem.
Now there is at Jerusalem a pond,
called Probatica,
which in Hebrew is named
Bethsaida,
having five porches.

In these lay a great multitude of
sick,
of blind,
of lame,
of withered:
waiting for
the moving of the water.
And an angel of the Lord
descended at certain times

ČAR ÉIS NA NEIČE SIN
DO ČÁRLA LÁ FÉILE AS NA LÚDAIŠ,
AGUS ČUAIÓ ÍOSA SUAS SO IERÚSALEM.
TÁ AS IERÚSALEM LOČ
AR A RUČUČAR PROBACICA,
AGUS BETHSAIDA
A RUČRAR AIR SA TEANŠAIN EABRA,
AGUS ČÚIŠ CINN DE ŠŠÁČANAIÓ I N'ÁICE.
AGUS BÍÓB IONČA SAN CRUINNIÚ MÓR
DE RUOIMIO LAŠA,
DE RUALLAIÓ,
DE RUACAČAIÓ,
DE RUOIME CRAPAIČE,
AGUS IAO AS FEIČEAM LE
CORUIŠE AN UISGE.
ÓIR DO ČAŠAÓ AINGEAL AN RUŠEARNNA
ANUAS AR UAIIRIO ÁIRIČE,

Jn 5 4b.	in piscinam et movebat aquam. Qui ergo primus descendisset post motum aquæ, sanus fiebat a quocumque languore tenebatur.	into the pond and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under.	sa loç, aʒus ʋo coruiʒtí an t-uisʒe. aʒus an t-é ba éuisʒe bíoʋ isciʒ sa loç tar éis çoruʒe an uisʒe, ʋo leiʒisti é ó pé ʒearán a bíoʋ air.
Jn 5 5	Erat autem quidam homo ibi triginta octo annos habens in infirmitate sua.	And there was a certain man there that had been eight and thirty years under his infirmity.	Aç bí aon ʋuine amáin ann aʒus bí oçt mbliana ʋéaʒ ar fiçto caíte aʒe ann aʒus a ʒearán air.
6.	Hunc cum vidisset Ihesus iacentem et cognovisset quia iam multum tempus habet, dicit ei: vis sanus fieri?	When Jesus had seen him lying ¹ , and knew that he had been now a long time, he saith to him: Wilt thou be made whole?	nuaí a çonaic íosa an ʋuine sin 'n-a luiʒe, aʒus a fíos aʒe ʒo raib an aimsir fáda caíte aʒe ann, ʋuðairt sé leis: ar máit leat ʒo slanófaí çu?
7.	Respondit ei languidus: domine, hominem non habeo, ut cum turbata fuerit aqua mittat me in piscinam; dum venio enim ego, alius ante me descendit.	The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.	aʒus ʋuðairt an ʋuine breóice: á çíʒearna, ní'l ʋuine aʒam çun mé çur sa loç nuaí a coruiʒtear an t-uisʒe, aʒus an fáib a bím aʒ teacç bíonn ʋuine eile isciʒ rómmam.
Jn 5 8	Dicit ei Ihesus: surge, tolle grabatum tuum et ambula.	Jesus saith to him: Arise, take up thy bed and walk.	ʋuðairt íosa leis: eiriʒ, aʒus çós suas ʋo leabair aʒus siubluiʒ.
9.	Et statim sanus factus est homo, et sustulit grabatum suum et ambulabat. Erat autem sabbatum in illo die.	And immediately the man was made whole: and he took up his bed and walked. And it was the Sabbath that day.	aʒus ʋo leiʒiseað an ʋuine sin láitreacç, aʒur çós sé a leabair aʒus ʋo siubluiʒ sé. aʒus bí an tsabbóir ann an lá san.
Jn 5 10	Dicebant Iudei illi qui sanus fuerat: sabbatum est, non licet tibi tollere grabatum tuum.	The Judeans therefore said to him that was healed: It is the Sabbath. It is not lawful for thee to take up thy bed.	aʒus ʋuðairt na lúraiʒ leis an ʋuine a leiʒiseað: çá an tsabbóir ann; ní ceauisçte ʋuit beic aʒ iompar ʋo leabçta.
11.	Respondit eis: qui me fecit sanum, ille mihi dixit: tolle grabatum tuum et ambula.	He answered them: He that made me whole, he said to me: Take up thy bed and walk.	ʋ'freaʒair sé iaʋ: an t-é ʋo leiʒis mé ʋuðairt sé liom: çós suas ʋo leabair aʒus siubluiʒ.
12.	Interrogaverunt ergo eum: quis est ille homo qui dicit tibi: tolle grabatum tuum et ambula?	They asked him therefore: Who is that man who said to thee: Take up thy bed and walk?	aʒus ʋ'fiafraiʒeabtar ʋe: cé h-é an ʋuine sin aʋuðairt leat: çós suas ʋo leabair aʒus siubluiʒ?

¹ 'Him when Jesus had seen lying' – Latinism :: better: 'When Jesus had seen him lying'

Is autem
qui sanus fuerat effectus,
nesciebat quis esset,
Ihesus enim declinavit
a turba constituta
in loco.

Jn 5 14

Postea
invenit eum Ihesus in templo
et dixit illi:
ecce
sanus factus es,
iam noli peccare,
ne deterius tibi aliquid
contingat.

15.

Abiit ille homo
et nuntiavit Iudeis
quia Ihesus esset
qui fecit eum sanum.

Jn 5 16

Propterea
persequerantur Iudei Ihesum,
quia hæc faciebat
in sabbato.

17.

Ihesus autem respondit eis:
pater meus usque modo operatur,
et ego operor.

18.

Propterea ergo magis quærebant
eum Iudei interficere,
quia non solum
solvebat sabbatum,
sed etiam patrem suum
dicebat deum,
æqualem se faciens deo.

Jn 5 19.

Respondit itaque Ihesus
et dixit eis:
amen amen dico vobis:
non potest filius
a se facere quicquam,
nisi quod viderit
patrem facientem;
quæcumque enim ille fecerit,
hæc et filius
similiter faciet.

But he
who was healed
knew not who it was:
for Jesus went aside
from the multitude standing
in the place.

Afterwards,
Jesus findeth him in the temple
and saith to him:
Behold
thou art made whole:
sin no more,
lest some worse thing
happen to thee.

The man went his way
and told the Judeans
that it was Jesus
who had made him whole.

Therefore
did the Judeans persecute Jesus,
because he did these things
on the Sabbath.

But Jesus answered them:
My Father worketh until now;
and I work.

Hereupon therefore the Judeans
sought the more to kill him,
because he did not only
break the Sabbath
but also said
God was his Father,
making himself equal to God.

Then Jesus answered
and said to them:
Amen, amen, I say unto you,
the Son cannot
do any thing of himself,
but what he seeth
the Father doing:
for what things soever he doth,
these the Son also doth
in like manner.

Ac ní raib
fios as an t-é
do leigisead cé 'r b'é.
Óir do cuairt íosa i leic taoib
ó sna daoie a bí cruinnighe
sa n-áit.

Do fuair
íosa 'n-a tairt san é sa teampul
agus tairt sé leis:
féad,
tair leigiste;
ná vein peacad feasda
sar a mbainfead
ruo éigin niosa measa tair.
O'imch as uine
agus o'mnis sé do sna lúdaig
sur b'é íosa
do leigis é.

O'á brí sin
bí na lúdaig as cur ar íosa
mar sheall ar na neice sin
a tóanam sa tsabbóir.
Agus o'freasair íosa iad:
Oibrigheann m'adair go tó anois,
agus oibrigim-se.

Mar sheall air sin ba ró-mian leis
na lúdaig é cur cun báis,
toisg nár b'é amain go raib sé
as brisead na rabbóir,
ac 'n-a tannca san go raib sé
'sá ráit sur b'é oia a adair,
'sá cur féin ar don tair le oia.

Ac o'freasair íosa
agus tairt se leó:
Go veim veim adveim lib,
ní féoir do'n mac
don nío a tóanam
ac an nío a cíonn sé
as an adair 'á tóanam;
óir pé neice a veineann seisean
veineann an mac, leis,
iad ar an gcuma scéadna.

Jn 5 20.	Pater enim diligit filium et omnia demonstrat ei quæ ipse facit; et maiora his demonstrabit ei opera, ut vos miremini:	For the Father loveth the Son and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.	ÓIR IS IONMÚIN LEIS AN AÉAIR AN MÁC, AŽUS NOÉTANN SE ÓÓ ŽAC NÍŮ Ů'Á NŮEINEANN SE FÉIN; AŽUS NOÉCFAIŮ SÉ ŮÓ OIBREÁČA IS MÓ 'NÁ IAB SO, I ŮCREÓ ŽO MBEIŮ IONGNA ORAIŮ-SE.
21.	sicut enim pater suscitat mortuos et vivificat, sic et filius quos vult vivificat.	For as the Father raiseth up the dead and giveth life: so the Son also giveth life to whom he will.	ÓIR, FÉ MAR A ÉOŽANN AN T-AÉAIR NA MAIRŮ AŽUS ŮEINEANN SÉ BEÓ IAB, AR AN ŽCUMA ŽCÉAŮNA ŮEINEANN AN MÁC BEÓ AN MÚINCIR IS TOIC LEIS.
22.	Neque enim pater iudicat quemquam, sed iudicium omne dedit filio,	For neither does the Father judge any man: but hath given all judgment to the Son.	ÓIR NÍ BEIREANN AN T-AÉAIR BREIÉ AR AOINNE, AC ČÁ ŽAC BREIÉ ČABARČA AŽE ŮO'N MÁC.
23.	ut omnes honorificent filium sicut honorificant patrem: qui non honorificat filium, non honorificat patrem qui misit illum.	That all men may honour the Son, as they honour the Father. He who honoureth not the Son honoureth not the Father who hath sent him.	I ŮCREÓ ŽO ŮČABARFAŮ ŽAC AOINNE ONÓIR ŮO'N MÁC, FÉ MAR A ČUŽAIŮ SIAŮ ONÓIR ŮO'N AÉAIR; AN T-É NÁ ČUŽANN ONÓIR ŮO'N MÁC NÍ ČUŽANN SÉ ONÓIR ŮO'N AÉAIR A ČUIR UAIŮ AN MÁC.
Jn 5 24	Amen amen dico vobis, quia qui verbum meum audit et credit ei qui misit me, habet vitam æternam et in iudicium non venit, sed transiet a morte in vitam.	Amen, amen, I say unto you that he who heareth my word and believeth him that sent me hath life everlasting: and cometh not into judgment, but is passed from death to life.	ŽO ŮEIMIN ŮEIMIN AŮEIRIM LIŮ, AN T-É A Ů'ÉISČEANN LE M'BRIÁČAR-SA AŽUS A CREIŮEANN AN T-É A ČUIR UAIŮ MÉ ČÁ BEÁČA ŠÍORUIŮE AŽE, AŽUS NÍ ČAŽANN SÉ ISČEAC SA ŮREIÉ, AC ČÉŽEANN SÉ Ó BAS ŽO BEÁČA.
25.	Amen amen dico vobis, quia venit hora et nunc est, quando mortui audient vocem filii dei, et qui audierint, vivent.	Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.	ŽO ŮEIMIN ŮEIMIN AŮEIRIM LIŮ ŽO ŮČIS AN UAIR, AŽUS IS ANOIS É, I N-A N-AIREÓČAIŮ NA MAIRŮ ŽUČ MÍČ ŮÉ, AŽUS AN MÚINCIR A Ů'AIREÓČAIŮ BEIŮ SIAŮ BEÓ.
26.	Sicut enim pater habet vitam in semetipso, sic dedit et filio vitam habere in semetipso,	For as the Father hath life in himself, so he hath given to the Son also to have life in himself.	ÓIR, FÉ MAR ACÁ BEÁČA AŽ AN AÉAIR ANN FÉIN, AR AN ŽCUMA ŽCÉAŮNA ŮO ČUŽ SÉ ŮO'N MÁC BEÁČA ŮEIÉ AŽE ANN FÉIN.

Jn 5 27.

et potestatem dedit ei
et iudicium facere,
quia filius hominis est.

And he hath given him power
to do judgment,
because he is the Son of man.

agus eus sé cómaect
bó cun breite do déanaí,
mar isé mac an Duine é.

Jn 5 28

Nolite mirari hoc,
quia venit hora
in qua omnes
qui in monumentis sunt audient
vocem eius,

Wonder not at this:
for the hour cometh
wherein all
that are in the graves shall hear
his voice,

ná béimrō iongná óe seo,
mar tá an uair as ceact
'n-a n-áireócaib
a bfuil ins na h-uaignaib
a suí.

29.

et procedent
qui bona fecerunt
in resurrectionem vitae,
qui vero mala egerunt
in resurrectionem iudicii.

and they that have done good things
shall come forth
unto the resurrection of life:
but they that have done evil, unto
the resurrection of judgment.

agus clocfaio
luíct beaí-ghnóim amaí
go h-áiseiríge na beaí
agus luíct droc-ghnóim
go h-áiseiríge na breite.

Jn 5 30a

Non possum ego a me ipso
facere quicquam:
sicut audio iudico,
et iudicium meum iustum est.

I cannot of myself
do any thing.
As I hear, so I judge.
And my judgment is just.

ní féadaim-se
aon níó do déanaí uaim féin.
mar a cloisim iseab eusaim breic;
agus bíonn mo breic ceart,

31.

Si ergo¹
testimonium perhibeo de me,
testimonium meum non est verum.

If therefore¹
I bear witness of myself,
my witness is not true.

má, o'á bríí sin,
eusaim-se fiaónaise am éabó féin
ní'l m'fiaónaise fíor.

32.

Alius est
qui testimonium perhibet de me,
et scio
quia verum est
testimonium
quod perhibet de me.

There is another
that beareth witness of me:
and I know
that the witness
which he witnesseth of me
is true.

tá neac eile
a eusann fiaónaise am' éabó,
agus is eól dom
gur fíor
an fiaónaise
a eusann sé am' éabó.

Jn 5 33

Vos misistis ad Iohannem,
et testimonium perhibuit
veritati.

You sent to John:
and he gave testimony
to the truth.

cuireabair-se as triall ar eóin,
agus eus sé fiaónaise
ar an bfirmne.

34.

Ego autem non ab homine
testimonium accipio,
sed hæc dico,
ut vos salvi sitis.

But I receive not testimony
from man:
but I say these things,
that you may be saved.

ac ní ílacaim-se fiaónaise
ó duine;
ac beirim na neice seo i dcreó
go saorfaí sib-se.

35.

Ille erat lucerna
ardens et lucens,
vos autem voluistis
exultare ad horam
in luce eius.

He was a burning
and a shining light:
and you were willing
for a time to rejoice
in his light.

lócran ar lasab
agus as caicneam ab eabó é síú,
agus níor misde lib-se
ar feab camail ácas a o'fáíail
'n-a solus..

Jn 5 36a

Ego autem
habeo testimonium

But I have
a greater testimony than

ac tá aiam-sa fiaónaise

¹ Vulgate has 'ego' = 'myself' yet Sievers sees 'ergo' = 'therefore'.

Jn 5 36b	maius Iohanne, opera enim quæ dedit mihi pater ut perficiam ea, ipsa opera quæ ego facio testimonium perhibent de me, quia pater me misit.	that of John: for the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me, that the Father hath sent me.	is mó 'ná Eóin, óir, na h-oibreada gur eús m'ácair dom iad le b'eanam, na h-oibreada san féin a b'einim, eusaib siad fiaðnaise am' éaoib. gur b'é an t-ácair a cuir uaid mé. agus an t-ácair féin a cuir mé uaid do eús sé fiaðnaise am' éaoib. agus níor éoiseaðair-se riám a gúc, ná ní feacaðair a b'ealb. agus ní'l a briaðar azaib as fanmanc ionaid, óir an t-é a cuir seisean uaid ní eusan sið-se creireadmaintc do. cuarðaiscear na scriptúirí, óir is doig lib gur ionta atá beada síoruibe le fazáil; agus isiad san a eusan fiaðnaise am' éaoib-sa. agus ní t-áil lib teact eúgam i tcreó go mbeaib an beada azaib. ní gáðaim glóire ó b'aoime. ac tá aicne aзам oraib-se, ná fuil gáá b' é azaib iscis ionaid. do éánað-sa i n-ainim m'ácar, agus ní glacann sið mé: má eagan uime eile i n-a ainim féin glacfaib sið é. Conus ab féoir go screipeaib sið-se agus gur ó n-a céile a glacann sið glóire,
37.	Et qui misit me pater, ipse testimonium perhibuit de me, et neque vocem eius umquam audistis neque speciem eius vidistis.	And the Father himself who hath sent me hath given testimony of me: neither have you heard his voice at any time, nor seen his shape.	
38.	Et verbum eius non habetis in vobis manens, quia quem misit ille, huic vos non creditis.	And you have not his word abiding in you: for whom he hath sent, him you believe not.	
Jn 5 39	Scrutamini scripturas, quia vos putatis in ipsis vitam æternam habere, et illæ sunt quæ testimonium perhibent de me,	Search the scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me,	
40.	et non vultis venire ad me ut vitam habeatis.	and you will not come to me that you may have life.	
41.	Claritatem ab hominibus non accipio.	I receive not glory from men.	
42	Sed cognovi vos, quia dilectionem dei non habetis in vobis.	But I know you, that you have not the love of God in you.	
43	Ego veni in nomine patris mei et non accipitis me: si alius venerit in nomine suo, illum accipietis.	I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.	
44a.	Quomodo potestis vos credere, qui gloriam ab invicem accipitis	How can you believe, who receive glory one from another:	

(140)

Jn 5 44b.

et gloriam
quæ a solo est deo
non quæritis?

and the glory
which is from God alone,
you do not seek?

ΔΣΥΣ ΞΑΝ ΔΟΝ ΛΟΓΣ ΔΞΑΙΒ
ΑΡ ΑΝ ΝΓΛΟΙΡΕ Α ΕΔΞΑΝΝ
Ο ΎΙΑ ΑΜΑΙΝ?

45.

Nolite putare
quia ego accusaturus sim vos
apud patrem:
est qui accusat vos
Moyses,

Think not
that I will accuse you
to the Father.
There is one that accuseth you,
Moses,

ΝΑ ΜΕΔΣΑΙΒ
ΞΟ ΒΨΥΛΙΜ-ΣΕ ΞΥΝ ΣΙΒ Α ΞΕΑΡΑΝ
ΛΕΙΣ ΑΝ ΑΞΑΙΡ;
ΤΑ ΨΥΙΝΕ Α ΨΕΙΝΕΑΝΝ ΞΕΑΡΑΝ ΟΡΑΙΒ,
ΕΑΨΘΗ, ΜΑΟΙΣ,

46. Si enim crederetis Moysi,
47. crederetis forsitan et mihi,
de me autem ille scripsit.

For if you did believe Moses,
you would perhaps believe me also:
for he wrote of me.

ΑΝ Τ-Ε ΞΟ ΒΨΥΛ ΒΥΡ ΜΑΙΝΞΙΝ ΑΣ.
ΟΙΡ ΤΑ ΞΣΚΡΕΙΒΕΑΨ ΣΙΒ ΜΑΟΙΣ
Β'ΨΕΨΟΙΡ ΞΟ ΞΣΚΡΕΙΨΕΑΨ ΣΙΒ ΜΙΣΕ;
ΟΙΡ ΙΣ ΟΡΜ-ΣΑ ΨΟ ΞΣΓΡΙΨ ΣΕ ΣΙΝ.

Si autem
illius litteris non creditis,
quomodo
meis verbis credetis?

But if
you do not believe his writings,
how
will you believe my words?

ΑΞ ΜΥΡΑ
ΞΣΚΡΕΙΒΕΑΝΝ ΣΙΒ Α ΞΣΓΡΙΨΙΝΝ ΣΙΝ,
ΟΝΥΣ
Α ΞΡΕΨΨΡΙΨ ΣΙΒ ΜΟ ΒΡΕΙΞΕΡΕ-ΣΕ?

**LXXXVIII. UBI IHESUS DE ·VII· PANES. ET PAUCOS PISCES ·III· MILIA HOMINUM SATURAVIT.
ET PRÆCEPIT APOSTOLIS CAVERE A FERMENTO PHARISÆORUM.**

Mt 16 4d

Et relictis illis

And he left them.

ΔΣΥΣ Ψ'ΨΑΣ ΣΕ ΑΝΣΑΝ ΙΑΨ.

Mc 8 1a

in illis diebus,
iterum cum multa turba esset,

In those days again,
when there was great multitude

ΙΝΣ ΝΑ ΛΑΞΙΨ ΣΙΝ ΑΙΡΙΣ,

Mt 15 32b,c

convocatis discipulis suis
dixit:
misereor
turbæ,
quia ecce triduo iam
perseverant mecum
et non habent quod manducent,
et dimittere eos
ieiunos nolo,
ne deficiant in via.

he called together his disciples,
and said¹:
I have compassion
on the multitudes,
because they continue with me
now three days,
and have not what to eat,
and I will not send them away
fasting,
lest they faint in the way.

ΨΟ ΞΛΑΟΙΨ ΣΕ ΞΥΞΕ Α ΨΕΙΞΙΟΒΥΛ
ΔΣΥΣ ΨΥΒΑΙΡΤ ΣΕ:
ΤΑ ΤΡΥΔΞ ΔΞΑΜ
ΨΟ'Ν ΤΣΛΥΔΞ,
ΟΙΡ ΤΑΙΨ ΣΙΑΨ ΤΑΡ ΕΙΣ ΨΑΝΗΜΑΙΝΤ
ΤΡΙ ΛΑ ΑΜ' ΨΟΞΑΙΡ
ΔΣΥΣ ΝΙ'Λ ΔΟΝ ΝΙΨ ΛΕ Ν-ΙΞΕ ΔΥ;
ΔΣΥΣ ΝΙ ΜΑΙΡ ΛΙΟΜ ΙΑΨ ΨΟ ΞΥΡ ΥΑΙΜ
'Ν-Α ΨΕΡΟΞΞΑΨ,

33.

Et dicunt ei discipuli:
unde ergo nobis
in deserto panes tantos,
ut saturemus turbam tantam?

And the disciples say unto him:
Whence then should we have so
many loaves in the desert,
as to fill so great a multitude?

ΛΕ Η-ΕΔΞΛΑ ΞΟ ΨΥΙΤΨΙΟΙΣ ΑΡ ΑΝ ΣΛΙΞ.
ΔΣΥΣ ΨΥΒΑΙΡΤ Α ΨΕΙΞΙΟΒΥΛ ΛΕΙΣ:
ΑΞ ΤΑ ΨΨΑΙΞΜΙΨ-ΝΕ,
Ι ΨΨΑΣΑΞ, ΟΙΡΕΑΨ ΑΡΑΙΝ
ΔΣΥΣ ΞΑΣΟΞΑΙΨ Α ΛΕΙΞΕΨ ΨΕ ΣΛΥΔΞ?

Mt 15 34

Et ait illis Ihesus:
quot panes habetis?
At illi dixerunt:
septem,
et paucos pisciculos.

And Jesus said to them:
How many loaves have you?
But they said:
Seven,
and a few little fishes.

ΔΣΥΣ ΨΥΒΑΙΡΤ ΙΨΑ ΛΕΟ:
ΑΝ 'ΜΟ ΒΥΛΟΞ ΔΞΑΙΒ?
ΔΣΥΣ ΨΥΒΡΑΨΑΡ-ΣΑΝ,
ΣΕΑΞΤ ΜΒΥΛΟΞΑ,
ΔΣΥΣ ΡΑΙΝΤ Ψ' ΙΑΣΞΑΙΒ ΒΕΑΞΑ.

35.

Et præcepit turbæ,
ut discumberent super terram,

And he commanded the multitude
to sit down upon the ground,

ΔΣΥΣ Ψ'ΟΡΨΥΙΞ ΣΕ ΨΟ'Ν ΤΣΛΥΔΞ

36a.

et accipiens septem panes

and taking the seven loaves

ΣΥΨΕ ΑΡ ΑΝ ΨΤΑΛΑΜ.,
ΔΣΥΣ ΞΟΞ ΣΕ ΝΑ ΣΕΑΞΤ ΜΒΥΛΟΞΑ

¹ The Latin punctuation in the preceding lines of this paragraph makes no sense in the English translation. I have altered the translation to correct this, but whether it has the original meaning is open to question.

Mt 15 36b.	et pisces et gratias agens fregit et dedit discipulis suis, et discipuli dederunt populo.	and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.	ΔΣΥΣ ΝΑ Η-ΙΑΣΣΑ, ΔΣΥΣ ΞΔΙΒ ΣΕ ΒΥΡΘΕΔΑΣ, ΔΣΥΣ ΤΟ ΘΡΙΣ ΣΕ ΙΑΤ, ΔΣΥΣ ΕΥΣ ΣΕ ΤΟΣ ΝΑ ΤΕΙΣΤΙΟΒΥΛ ΙΑΤ, ΔΣΥΣ ΕΥΣΔΟΥΑΡ-ΣΑΝ ΤΟ'Ν ΤΣΛΥΑΣ ΙΑΤ.
Mt 15 37	Et comederunt omnes et saturati sunt, et quod superfuit de fragmentis tulerunt septem sportas plenas.	And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.	ΔΣΥΣ Τ'ΙΤΕΔΟΥΑΡ ΣΟ ΛΕΙΡ, ΔΣΥΣ ΒΙ Δ ΤΟΟΙΕΤΗ ΑCΥ; ΔΣΥΣ ΑΝ ΒΙΑ ΒΡΙΣΤΕ ΤΟ ΦΑΣΑΘ, ΤΟ ΕΟΣΔΟΥΑΡ Ε Ι ΣΕΔΕΤΤ ΖCΙCΕΔΗΝΑΙΒ ΛΑΝΑ.
38.	Erant autem qui manducaverunt ·III·M· hominum extra parvulos et mulieres.	And they that did eat, were four thousand men, beside children and women.	ΔΣΥΣ ΙΣΕ ΜΕΤΟ ΤΔΟΙΝΕ Δ ΕΔΙΕ ΒΙΑ ΑΝΝ ΝΑ ΕΙΕΤΕ ΜΙΛΕ ΤΟΥΝΕ, ΛΑCΜΥΞ ΤΕ ΜΙΟΝΤΔΟΙΜΙΘ ΔΣΥΣ ΤΕ ΜΗΝΑΙΒ.
Mc 8 9c 10.	Et dimisit eos et statim ascendens navem cum discipulis suis venit in partes Dalmanutha.	And he sent them away. And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.	ΔΣΥΣ ΕΥΙΡ ΣΕ ΕΥΝ CΙΥΘΑΙΛ ΙΑΤ. ΔΣΥΣ ΕΥΑΙΤΘ ΣΕ ΛΑΙΕΤΕΔΕΔ ΑΡ ΒΟΡΟ ΝΑ ΛΥΝΓΕ Ι Ν-ΔΟΝΦΕΔΕΤΤ ΛΕ Ν-Δ ΤΕΙCΤΙΟΒΥΛ ΔΣΥΣ ΕΛΙΝΓ ΣΕ Ι ΤΕΤΙΛΙΕΑΙΒ ΤΔΛΜΑΝΥΤΑ.
Mt 16 5	Et cum venissent discipuli eius trans fretum, obliti sunt panes accipere,	And when his disciples were come over the water, they had forgotten to take bread,	ΔΣΥC ΝΥΔΙΡ Δ ΕΛΙΝΓ Δ ΤΕΙCΤΙΟΒΥΛ ΤΕΑCΘΝΑ ΝΑ ΦΑΡΑΙCΕ, ΤΕΔΡΗΔΟΥΑΡ ΑΡΑΝ Δ ΕΔΒΑΙΡΤ ΛΕΟ,
Mc 8 14b	et nisi unum panem non habebant in navi.	and they had but one loaf with them in the ship.	ΔΣΥC ΝΙ ΡΑΙΒ CΑ ΛΥΝΓ ΑCΥ ΑΕ ΔΟΝ ΒΥΛΟΞ ΑΜΑΙΝ.
15a.	Et praecepbat eis dicens:	And he charged them saying:	ΔΣΥC ΕΥC ΣΕ ΦΟΛΑΡΑΜ ΤΟΙΘ ΔΣΥC ΤΟΥΒΑΙΡΤ:
Mt 16 6b,c	intuemini et cavete a fermento Phariseorum et Saduceorum	Take heed and beware of the leaven of the Pharisees and Sadducees	ΦΕΔΕΑΙΤΘ ΔΣΥC ΣΕΔΕΝΑΙΤΘ ΖΙΟCΤ ΝΑ ΤΦΑΙΡΙCΙΝΕΔΕ ΔΣΥC ΝΑ CΑΤΟΥCΙΝΕΔΕ.
Mc 8 15a Mt 16 7a	et a fermento Herodis. At illi cogitabant inter se dicentes:	and of the leaven of Herod. But they thought within themselves, saying:	ΔΣΥC ΖΙΟCΤ ΗΕΡΟΤΘ. ΔΣΥC ΤΕΙΝΕΔΟΥΑΡ-CΑΝ ΜΑΕΤΤΝΑΜ 'Ν-Δ Ν-ΑΙCΓΕ,
Mc 8 16b Mt 16 8	quia panes non habemus. Sciens autem Ihesus dixit: quid cogitatis inter vos, modicæ fidei, quia panes non habetis?	Because we have no bread. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?	ΉΑ ΡΑΤΘ: ΝΙ'Λ ΑΡΑΝ ΑCΔΑΙΝΝ. ΔΣΥC ΒΙ Δ ΦΙΟC CΑΝ ΑC ΙΟCΑ, ΔΣΥC ΤΟΥΒΑΙΡΤ ΣΕ: Δ ΤΔΟΙΝΕ CΑΝ ΠΥΙΝΝ CΤΕΙΤΟΙΜ, CΑΤΘ Ε ΑΝ ΜΑΕΤΤΝΑΜ CΟ ΟΡΑΙΤΘ
9a.	Nondum intellegitis neque recordamini?	Do you not yet understand, neither do you remember?	ΤΟΙCZ CΑΝ ΑΡΑΝ Δ ΤΕΙΕ ΑCΔΑΙΒ? ΝΑ ΦΥΛ ΤΥCΖΙΝC ΑCΔΑΙΒ ΦΟC, ΝΟ ΝΑΕ CΥΜΙΝ ΛΙΘ?
Mc 8 17c	adhuc cæcatum habetis	have you still your	ΑΝ ΤΦΥΛ ΤΥΡ ΖCΤΟΙΘΕ

Mt 16 15b	quem me esse dicitis?	But whom do you say that I am?	Δὲ ὅς τῶν λέγεις ὅτι ἐγώ εἰμι?
16.	Respondens Simon Petrus dixit: tu es Christus filius dei vivi.	Simon Peter answered and said: Thou art Christ, the Son of the living God.	ἀποκριθεὶς ὁ σίμων πετρος εἶπεν· ὅτι σύ ἐσὶς ὁ χριστὸς ὁ υἱὸς τοῦ ζῶντος θεοῦ.
17.	Respondens autem Ihesus dixit: beatus es Simon Bar - Iona, quia caro et sanguis non revelavit tibi, sed pater meus qui in cælis est.	And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.	ἀποκριθεὶς ἰησοῦς εἶπεν αὐτῷ· μακάριός εἰ σὺ σίμων υἱὸς ἰωνᾶ, ὅτι οὐκ ἄνθρωπος ἀλλὰ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς·
Mt 16 18	Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam, et portæ inferi non prævalebunt adversus eam.	And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.	καὶ ἐγὼ λέγω σοι· ὅτι σὺ εἶ πετρος· καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω τὴν ἐκκλησίαν μου, καὶ τὰ πύλαι ᾗεναι οὐ δύνασιν ἀντιστηῖν αὐτῇ.
19.	Et tibi dabo claves regni cælorum, et quodcumque ligaveris super terram, erit ligatum et in cælis, et quodcumque solveris super terram, erit solutum et in cælis.	And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.	καὶ ἐγὼ δώσω σοι τὰς κλεῖδας τοῦ βασιλείου τοῦ οὐρανοῦ· ὃ ἐὰν δέξῃς ἐπὶ τῆς γῆς ἀρρῶν καὶ ἐπὶ τοῦ οὐρανοῦ ἀρρηθῇ, καὶ ὃ ἐὰν δέξῃς ἐπὶ τῆς γῆς λύσῃ, καὶ ἐπὶ τοῦ οὐρανοῦ λύσῃ.
20.	Tunc præcepit discipulis suis ut nemini dicerent quia ipse esset Ihesus Christus.	Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.	τότε ἐνετειλὴν ἔδωκε τοῖς μαθηταῖς ὅτι μὴ εἰπὴν ὅτι ἐγώ εἰμι ὁ χριστὸς.
Mt 16 21a	Exinde coepit Ihesus ostendere discipulis suis, quia oportet eum ire Hierusolimam et multa pati a senioribus	From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the elders	ἀπὸ τότε ἤρξατο ἰησοῦς ἀποδείκναι τοῖς μαθηταῖς ὅτι δεῖ αὐτὸν εἰσελθεῖν εἰς ἱερουσαλὴμ καὶ πολλὰ παθεῖν ἀπὸ τῶν ἡγετῶν

Mt 16 21b

et scribis
et principibus sacerdotum
et occidi
et tertia die
resurgere.

and scribes
and chief priests,
and be put to death,
and the third day
rise again.

ΑΣΥΣ ΟΣ ΝΑ ΣΓΡΪΒΗΟΪΡΪΒ
ΑΣΥΣ Ο ΥΑΪΤΑΡΑΝΑΪΒ ΝΑ ΣΑΣΑΡΤ,
ΑΣΥΣ Α ΪΥΡ ΪΥΝ ΒΑΪΣ,
ΑΣΥΣ Α ΔΪΣΕΪΡΪΞΕ
ΑΝ ΤΡΪΜΑΘ ΛΑ.

22. Et assumens eum Petrus
23. coepit increpare illum
dicens:

absit a te,
domine,
non erit tibi hoc!

And Peter taking him,
began to rebuke him,
saying:
Lord,
be it far from thee,
this shall not be unto thee.

ΑΣΥΣ ΒΟ ΕΪΟΣ ΠΕΑΒΑΡ Ε,
ΑΣΥΣ ΪΥΡΟΜ ΣΕ ΑΡ ΑΪΓΝΕΑΣ ΛΕΪΣ,
ΑΣΥΣ ΒΟΥΒΑΪΡΤ ΣΕ:

Qui conversus
dixit Petro:
vade post me,
satana:
scandalum es mihi,
quia non sapis ea
quæ dei sunt,
sed ea quæ hominum.

Who turning,
said to Peter:
Go behind me,
Satan,
thou art a scandal unto me:
because thou savourest not
the things that are of God,
but the things that are of men.

ΑΒΪΦΑΘ ΥΑΪΤ-ΣΕ ΣΪΝ,
Α ΪΪΞΕΑΡΝΑ.
ΝΪ ΪΪΟΪΦΑΪΘ ΣΑΝ ΟΥΤ-ΣΑ.
ΑΣΥΣ ΟΪΟΜΠΥΪΞ ΣΕΪΣΕΑΝ
ΑΣΥΣ ΒΟΥΒΑΪΡΤ ΣΕ ΛΕ ΠΕΑΒΑΡ:
ΙΜΪΞΪΣ ΛΑΣΤΙΑΡ ΒΪΟΜ
Α ΪΪΑΤΑΪΝ;
CUIREANN TU SEIRBΪCEAN ORM;
MAR ΝΪ Η-ΙΑΘ ΝΑ ΝΕΪΤΕ Α ΒΑΪΝΕΑΝΝ
ΛΕ ΪΔΙΑ Α ΪΔΑΪΝΕΑΝΝ ΛΕΑΤ-ΣΑ
ΑΪ ΝΑ ΝΕΪΤΕ Α ΒΑΪΝΕΑΝΝ ΛΕ ΒΑΟΙΝΕ.

Mt 16 24a

Mc 8 34b

Tunc

convocata turba
cum discipulis suis
dixit eis:

Then
calling the multitude
together with his disciples,
he said to them:

Ansán

ΞΛΑΟΪΘ ΣΕ ΪΥΓΕ ΝΑ ΒΑΟΙΝΕ
ΑΣΥΣ Α ΒΕΪΣΓΪΟΒΥΪΛ Ι Ν-ΑΟΝΪΕΑΪΤ,
ΑΣΥΣ ΒΟΥΒΑΪΡΤ ΣΕ ΛΕΟ:

Mt 16 24c

si quis vult post me
venire,
abneget semetipsum
et tollat crucem suam
et sequatur me.

If any man will come
after me,
let him deny himself,
and take up his cross,
and follow me.

ΜΑΪΣ ΑΪΛ ΛΕ Η-ΑΟΙΝΝΕ ΤΕΑΪΤ
ΑΜΪ ΒΪΑΪΘ-ΣΕ,
ΣΕΑΝΑΘ ΣΕ Ε ΪΪΪΝ,
ΑΣΥΣ ΤΪΣΑΘ ΣΕ Α ΪΥΟΣ,
ΑΣΥΣ ΛΕΑΝΑΘ ΣΕ ΜΕ..

25. Qui enim voluerit
animam suam salvam facere,
perdet eam,
qui autem perdiderit
animam suam propter me,
inveniet eam.

For he that will
save his life,
shall lose it:
and he that shall
lose his life for my sake,
shall find it.

ΜΑΡ, ΑΝ Τ-Ε ΪΥΡ ΜΙΑΝ ΛΕΪΣ
Α ΑΝΑΜ ΒΟ ΣΑΪΒΑΪΛ,
CΑΪΛΪΡΘ ΣΕ Ε;
ΑΪ ΑΝ Τ-Ε Α ΪCΑΪΛΪΡΘ
Α ΑΝΑΜ ΑΡ ΜΟ ΪΟΝ-ΣΑ,
ΞΕΪΘΒΑΪΘ ΣΕ Ε.

26. Quid enim prodest homini,
si mundum universum lucretur,
animæ vero suæ
detrimentum patiatur,
aut quam dabit commutationem
homo pro anima sua?

For what doth it profit a man,
if he gain the whole world
and suffer the loss
of his own soul?
Or what exchange
shall a man give for his soul?

ΜΑΡ, CΑΘ Ε ΑΝ ΤΑΪΡΒΕ ΒΟ ΒΪΟΙΝΕ
ΑΝ ΒΟΜΑΝ ΪΟ ΛΕΪΡ Α ΒΥΑΪΤΑΪΝΤ,
ΜΑ ΒΕΪΝΕΑΝΝ ΣΕ
Α ΑΝΑΜ ΪΪΪΝ Α ΪCΑΪΛΛΕΑΪΜΑΪΝΤ?
ΝΪ CΑΘ Ϊ ΑΝ ΜΑΛΑΪΡΤ
Α ΒΕΑΝΪΦΑΪΘ ΒΪΟΙΝΕ ΑΡ Α ΑΝΑΜ ΪΪΪΝ?

Mt 16 27a

Filius enim hominis
venturus est
in gloria patris sui
cum angelis suis,
et tunc reddet
unicuique
secundum

For the Son of man
shall come
in the glory of his Father
with his angels:
and then will he render
to every man
according to

ΟΪΡ ΤΑ ΜΑC ΑΝ ΒΪΟΙΝΕ
ΪΥΝ ΤΕΑΪΤ
Ι ΝΪΛΪΟΪΡΕ Α ΑΪCΑΡ
ΜΑΡ ΔΟΝ ΛΕ Ν-Α ΑΪΝΪΕΑΛΑΪΒ;
ΑΣΥΣ ΑΝΣΑΝ ΤΑΒΑΡΪΦΑΪΘ ΣΕ
ΒΟ ΪΑΪC ΒΪΟΙΝΕ
ΒΟ ΡΕΪΡ

et ecce
vox de nube
dicens:
hic est filius meus dilectus
in quo mihi bene complacuit:
ipsum audite.

6. Et
audientes discipuli
cecidērunt in faciem suam
et timuerunt valde.

7. Et accessit Ihesus

8. et tetigit eos
dixitque eis:
surgite
et nolite timere.
Levantes autem oculos suos
neminem viderunt
nisi solum Ihesum.

Mt 17 9 Et descendentibus illis
de monte
præcepit Ihesus dicens:
nemini dixeritis visionem,
donec filius hominis
a mortuis resurgat.

10. Et interrogaverunt eum discipuli
dicens:
quid ergo
scribæ dicunt
quia Heliam oporteat
primum venire?

11. At ille respondens
ait illis:
Helias quidem venturus est
et restituet omnia.

Mt 17 12 Dico autem vobis,
quia Helias iam venit
et non cognoverunt eum,
sed fecerunt in eo
quæcumque voluerunt:
sic et filius hominis
passurus est ab eis.

13a. Tunc intellexerunt discipuli

And lo
a voice out of the cloud,
saying:
This is my beloved Son,
in whom I am well pleased:
hear ye him.

And
the disciples hearing
fell upon their face,
and were very much afraid.

And Jesus came
and touched them:
and said to them:
Arise,
and fear not.

And they lifting up their eyes,
saw no one,
but only Jesus.

And as they came down
from the mountain,
Jesus charged them, saying:
Tell the vision to no man,
till the Son of man be risen
from the dead.

And his disciples asked him,
saying:
Why then
do the scribes say
that Elias must
come first?

But he answering,
said to them:
Elias indeed shall come,
and restore all things.

But I say to you, t
hat Elias is already come,
and they knew him not,
But have done unto him
whatsoever they had a mind.
So also the Son of man
shall suffer from them.

Then the disciples understood,

AGUS FÉAC,
SUIC AS AN SGAMALL,
AGUS DUBAIRT:
SIODÉ MO MÍAC DÍLIS
AR A BÍFUIL MO SGREANN:
ÉISTIBÍ LEIS.

AGUS NUAIR
AIRIḠ NA DEISGIBUIL AN SUIC,
DO CUICEADAR AR A N-AGÁIB,
AGUS EAGLA MÓR ORÉA.
AGUS ÉÁINIS ÍOSA
AGUS CUIR SÉ A LÁM ORÉA,
AGUS DUBAIRT SÉ LEÓ:
EIRÍGBÍ,
AGUS NÁ BÍOB EAGAL ORAIB..
AGUS D'FÉACADAR SUAS,
AGUS NÍ FEACADAR AOINNE
AC ÍOSA FÉIN.

AGUS AS CEACCT ANUAS
ÓN SGNOCT DÓIB
DUBAIRT ÍOSA LEÓ:
NÁ H-INNSIB D'AOINNE AN RA'DARC
GO N-EIRIBÍ MAC AN DUINE
ÓS NA MAIBÍ.

AGUS D'FIAFRAIB NA DEISGIBUIL
DÉ:
AGUS CAO CUIGE
GO NDEIR NA SGRIÓNEÓIRÍ
NÁC FOLÁIR
ELIAS DO CEACCT AR DÓIB?
AGUS DUBAIRT SÉ LEÓ
'SÁ B'FREASRA:
CIOCFAIB ELIAS,
AGUS CEARTÓCAIB SÉ SAC NÍB.

AC DEIRIM-SE LIB
GO D'ÁINIS ELIAS ÉANA,
AGUS NÍOR AICNIGEDAR É,
AC D'IMIREADAR
A DÓIB AIR.
AGUS SIN MAR ACÁ LE FULANḠ
AS MAC AN DUINE UACÁ.
ANSAN DO CUIḠ NA DEISGIBUIL

(148)

Mt 17 14e
Lc 9 38c
Mt 17 14f
Lc 9 39a
Mc 9 17b

filio meo,
quia unicus est mihi,
et lunaticus est,
et spiritus adprehendit eum,
allidet
et spumat
et stridet dentibus
et arescit

Mt 17 14g

et male patitur,
nam sæpe cadet in ignem
et crebro in aquam

Lc 9 39b

et subito
clamat
et dissipat eum
et vix
discedit
dilanians
eum.

40a.

Et rogavi discipulos tuos,
ut eicerent illum,
et non potuerunt curare eum.

Mt 17 15b

Lc 9 41a,b

Respondens autem Ihesus
dixit:
o generatio infidelis et perversa,
usque quo ero apud vos
et patiar vos?

Mc 9 18c

Lc 9 42a

Mc 9 19b,c

Afferte illum ad me.
Et cum accederet
et vidisset illum,
statim
spiritus conturbavit puerum,
et elisus
in terram
volutabatur spumans.

20.

Et interrogavit patrem eius:
quantum temporis est
ex quo hoc ei accidit?

At ille ait:
ab infantia.

21b.

Sed si quid
potes,
adiuva nos
misertus nostri.

Mc 9 22

Ihesus autem ait illi:
si potes credere,
omniaabilia
credenti.

23a.

Et exclamans
pater pueri

my son,
because he is my only one
and he is a lunatic,
and a spirit seizeth him,
and dasheth him:
and he foameth
and gnasheth with the teeth
and pineth away
and suffereth much:
for he falleth often into the fire,
and often into the water
and he suddenly
crieth out,
and he throweth him down
and bruising
him,
he hardly departeth
from him.

And I desired thy disciples
to cast him out,
and they could not cure him.

And Jesus, answering:
said:
O faithless and perverse generation,
how long shall I be with you
and suffer you?
Bring him unto me.

And as he was coming
he had seen him,
immediately
the spirit troubled him
and being thrown down
upon the ground,
he rolled about foaming.
And he asked his father:
How long time is it
since this hath happened unto him?
But he said:
From his infancy.
But if thou canst
do any thing,
help us,
having compassion on us.

And Jesus saith to him:
If thou canst believe,
all things are possible
to him that believeth.
And the father of the boy
crying out,

mo m'ac;
mar ní'l a'gam ac é;
mar tá sé 'n-a'geilt,
a'gus beireann an deamán air,
a'gus 'gá cáiteann é,
a'gus cu'bar leis,
a'gus a' fíacala a'gus bóscán,
a'gus é 'o'á shaoí amac.
a'gus tá móráin pionóis air;
a'gus cuireann sé sa teine go minic,
a'gus sa n-uisge go minic.
a'gus cuireann sé sgreado
as go h-obann,
a'gus bíonn sé 'gá lea'gao
a'gus 'gá scraca'ó as a' céile,
a'gus cu'bar leis,
a'gus is ar éigin a'gus arann se leis ac
'gá scraca'ó.
a'gus 'o'íarras ar 'o' deis'ioibul
é cur amac,
a'gus níor féad'ad'ar é le'geas.
a'gus 'o'frea'gair íosa
a'gus bu'baire:
Ó, a' shlo'ct' clao'n gan cre'beam',
an f'ad'a a' beir' me ead'raib'
a'gus cun suas lib'?
cu'gair' cu'gam-sa é.
a'gus nuair a' bí sé a'gus tea'ct
cóm' luac' a'gus
cóna'ic sé é
'o'ib'rig' an deamán ann,
a'gus cuir' sé ar
an b'calam'
'gá iom'lo'sg féin a'gus cu'bar leis.
a'gus 'o'fíaf'raig' sé de'n a'c'air:
Ca'ó é an f'air' aimsire
atá ó é'arla so 'b'ó?
a'gus bu'baire seisean:
Ó bí sé 'n-a' lea'nó;
ac' má tá sé ar 'o' cúmas
i n-aon c'or,
dein trócaire orainn
a'gus fóir orainn.
a'gus bu'baire íosa leis:
má's féir'oir leac cre'beam'aint,
tá ga'g' n'ó ar cúmas
an t-é a' cre'beann.
a'gus, lá'ireac',
'o' sgreado a'c'air an buac'alla,

Mc 9 23b.	cum lacrimis aiebat: credo, domine: adiuva incredulitatem meam!	with tears said: I do believe, Lord. Help my unbelief.	ΔΣΥΣ ΝΑ ΎΕΟΡΑ ΛΕΙΣ: ΚΡΕΙΘΙΜ, Δ ΤΙΣΘΑΡΝΑ: ΦΟΙΡ Μ'ΕΑΣΒΑ ΚΡΕΙΘΙΜ.
Mc 9 24	Et cum videret Ihesus concurrentem turbam, comminatus est spiritui immundo dicens illi: surde et mute spiritus, ego tibi præcipio, exi ab eo et amplius ne introeas in eum!	And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him and enter not any more into him.	ΔΣΥΣ ΝΥΔΙΡ Δ ΕΘΝΑΙΚ ΙΟΣΑ ΑΝ ΤΣΛΥΑΞ ΑΣ ΚΡΥΙΝΝΙÚ ΥΟ ΣΜΑΕΤΥΙΞ ΣΕ ΑΝ ΑΝΝΣΠΡΙΘ ΤΡΥΔΙΛΙΞΤΕ, ΔΣΥΣ ΎΟΥΒΑΙΡΤ: Δ ΑΝΝΣΠΡΙΘ ΎΟΎΔΑΡ, ΎΔΙΎ, ΟΡΎΟΥΙΞΙΜ ΎΥΙΤ ΙΜΤΕΔΑΕΤ ΑΜΑΕ ΑΣ ΣΑΝ, ΔΣΥΣ ΞΑΝ ΤΕΔΑΕΤ ΙΣΤΕΔΑΕ ΑΝΝ ΑΙΡΙΣ.
25.	Et exclamans et discerpens eum exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent, quia mortuus est.	And crying out and greatly tearing him, he went out of him. And he became as dead, so that many said: He is dead.	ΔΣΥΣ ΥΟ ΞΓΡΕΔΎ ΣΕ, ΔΣΥΣ Ύ'ΟΙΒΡΙΞ ΣΕ Ε ΞΟ Η-ΑΝΑ-ΎΙΑΝ, ΔΣΥΣ Ύ'ΙΜΕΞ ΣΕ ΑΜΑΕ ΑΣ; ΔΣΥΣ ΒΙ ΣΕ ΜΑΡ Δ ΎΕΔΎ ΣΕ ΜΑΡΎ, Ι ΎΤΡΕΟ ΞΟ ΝΟΥΒΑΙΡΤ Δ ΛΑΝ: ΤΑ ΣΕ ΜΑΡΎ.
Mc 9 26	Ihesus autem tenens manum eius elevavit eum, et surrexit	But Jesus taking him by the hand, lifted him up. And he arose	ΔΕ ΤΟ ΡΥΞ ΙΟΣΑ ΑΡ ΛΑΙΜ ΑΙΡ, ΔΣΥΣ ΥΟ ΕΎΞ ΣΕ ΣΥΑΣ Ε; ΔΣΥΣ Ύ'ΕΙΡΙΞ ΣΕ.
Mt 17 17	et curatus est puer ex illa hora.	and the child was cured from that hour.	ΔΣΥΣ ΒΙ ΑΝ ΜΑΚ ΛΕΙΞΙΣΤΕ ΑΣ ΣΑΝ ΑΜΑΕ.
Lc 9 43	Et reddidit illum patri eius.	And he restored him to his father.	ΔΣΥΣ ΕΥΞ ΣΕ Ύ'Α ΑΕΔΑΙΡ Ε..
Mt 17 18	Tunc accesserunt discipuli eius ad Ihesum secreto et dixerunt: quare nos non potuimus eicere illum?	Then came his disciples to Jesus secretly, and said: Why could not we cast him out?	ΑΝΣΑΝ ΕΛΙΝΙΞ Δ ΎΕΙΣΓΙΟΒΥΙΛ ΑΣ ΤΡΙΑΛΛ ΑΡ ΙΟΣΑ, Δ ΞΑΝ ΦΙΟΣ, ΔΣΥΣ ΎΟΥΒΡΑΎΔΑΡ, ΚΑΎ 'Η-Α ΕΔΟΎ ΝΑΡ ΦΕΔΎΔΑΜΑΙΡΝΕ Ε ΕΥΡ ΑΜΑΕ?
19.	Dicit illis Ihesus: propter incredulitatem vestram amen quippe dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti huic: transi hinc, et transibit, et nihil impossibile erit vobis.	Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove: and nothing shall be impossible to you.	ΔΣΥΣ ΎΟΥΒΑΙΡΤ ΙΟΣΑ ΛΕΟ: ΜΑΡ ΞΕΑΛΛ ΑΡ ΎΥΡ Ν-ΕΑΣΒΑ ΚΡΕΙΘΙΜ. ΞΟ ΎΕΙΜΙΝ ΑΎΕΙΡΙΜ ΛΙΎ, ΜΑ ΒΙΟΝΝ ΦΙÚ ΟΙΡΕΔΎ ΞΡΑΙΝΝΕ ΎΕ ΣΙΟΛ ΜΥΣΤΑΙΡΙΎ ΎΕ ΕΚΡΕΎΕΑΜ ΑΞΑΙΎ, ΎΕΔΑΡΦΑΙΎ ΣΙΎ ΛΕΙΣ ΑΝ ΞΚΝΟΚ ΣΟ, ΑΙΣΤΙΡΙΞ ΑΣ ΣΟ ΑΝΣΥΎ ΑΝΟΝΝ, ΔΣΥΣ ΑΙΣΤΙΡΕΟΎΕΑΙΎ ΣΕ; ΔΣΥΣ ΝΙ ΎΕΙΎ ΔΟΝ ΡΥΎ ΝΑ ΎΕΙΎ ΑΡ ΎΥΡ ΞΚΥΜΑΣ Δ ΎΕΑΝΑΜ..

Hoc autem genus demoniorum
non eicitur
nisi per orationem
et ieiunium.

But this kind
is not cast out
but by prayer
and fasting.

Δὲ νὶ CURTAR AMAĆ
AN SÓRTO SO
Δὲ LE H-ÚRNUIĜTE AĜUS
LE CROSĜAΘ.

XCIII. UBI IHESUS DE PASSIONE SUA DISCIPULIS PATEFECIT ET CAPHARNAUM PRO SE ET PETRO DIDRAGMA EXACTORIBUS REDDIT.

Mt 17 21

Conversantibus
autem eis
in Galilea
dixit illis Ihesus:
filius hominis tradendus est
in manus hominum,
22. et occident eum,
et tertia die resurgit.
Et contristati sunt
vehementer.

And when
they abode together
in Galilee,
Jesus said to them:
The Son of man shall be betrayed
into the hands of men:
And they shall kill him,
and the third day he shall rise again.
And they were troubled
exceedingly.

AĜUS NUAIR
A BÍOΘAR 'N-A ĜCÓMNUÍΘE
I NĜAILILÍ,
DUΘAIRC ÍOSA LEÓ:
CÁ MAC AN DUINE LE CATHAIRC
I LÁMÁIΘ DÁOIME;
AĜUS CUIRĜO SIAΘ CUN BÁIS É,
AĜUS AISEIREÓCÁIΘ SÉ AN CRÍMÁΘ LÁ.
AĜUS ÉÁINIS BUAIRC
ANA MÓR ORĖA.

Mt 17 23

Et cum
venissent Capharnaum,
accesserunt qui
didragma accipiebant
ad Petrum
et dixerunt:
magister vester non solvit
didragma.
24. Ait: etiam.
Et cum intrasset
domum,
prævenit eum Ihesus
dicens:
quid tibi videtur, Simon?
reges terræ
a quibus accipiunt tributum
vel census,
a filiis suis
an ab alienis?

And when
they were come to Capharnaum,
they that received
the didrachmas,
came to Peter,
and said to him:
Doth not your master pay
the didrachma?
He said: Yes.
And when he was come into
the house,
Jesus anticipated him,
saying:
What is thy opinion, Simon?
The kings of the earth,
of whom do they receive tribute
or custom,
of their own children,
or of strangers?

AĜUS NUAIR
A ÉÁNAΘAR ĜO CAPHARNAUM
ÉÁINIS LUĆC
NA NOIOACMA DO ĜLACAΘ
AĜ TRIALL AR PEAΘAR,
AĜUS DUΘARAR LEIS:
NÁ DÍOLANN BÚR MÁĜISTEIR-SE
AN DIOACMA?
DUΘAIRC SEISEAN: DÍOLANN.
AĜUS NUAIR A CUAΘAR ISTEAC
SA CIĜ
DO LABAIR ÍOSA LEIS AR DÚÍS
AĜUS DUΘAIRC:
CÁΘ A CÍTEAR DUIC-SE, A ŠÍMÓIN?
RĜĆE NA TALMAN,
CÉ UACĖA ĜO NĜLACAÍΘ SIAΘ CÍOS
NÓ CÁIN?
AN Ó N-A ĜCLAINN FÉIN,
NÓ Ó DÁOINIΘ IASACĖA?

Mt 17 25

Et ille dixit:
ab alienis.
Dixit illi Ihesus:
ergo liberi sunt filii.
26. Ut autem
non scandalizemus eos,
vade ad mare
et mitte hamum,
et eum piscem
qui primus ascenderit
tolle,
et aperto
ore eius
invenies staterem:
illum sumens
da eis
pro me et te.

And he said:
Of strangers.
Jesus said to him:
Then the children are free.
But that
we may not scandalize them,
go to the sea,
and cast in a hook:
and that fish which
shall first come up,
take:
and when thou hast opened
it's mouth,
thou shalt find a stater:
take that,
and give it to them
for me and thee.

AĜUS DUΘAIRC SEISEAN:
Ó DÁOINIΘ IASACĖA.
DUΘAIRC ÍOSA LEIS:
D'Á BRĜĜ SIN CÁ AN CLANN SAOR.
Δὲ I DCREÓ
NÁ CATHARFAIMÍS ŠĜANNAL DÓIΘ,
IMĖĜ CUN NA FARAIĜE
AĜUS CAIC DUΘÁN;
AĜUS AN CÉAΘ IASĜ
A CIOCFÁIΘ ANÍOS,
CÓĜ É;
AĜUS OSĜAIL
A BÉAL,
AĜUS ĜEOΘAIR STACÉRI ANN;
CÓĜ É SIN
AĜUS CATHAIR DÓIΘ SIN É
ASAM-SA AĜUS ASAT FÉIN.

XCIII. UBI IHESUS INTERROGATUS A DISCIPULIS SUIS: QUIS MAIOR ERIT IN REGNO CÆLORUM? INSTRUIT EOS HIS EXEMPLIS, UT HUMILIANT SE SICUT PARVULUS.

Mt 18 1a

Mc 9 32b

In illa hora,
cum domi esset, interrogabat
eos: quid in via

At that hour,
when they were in the house, he
asked them: What did you

AN UAIR SIN,
NUAIR A BÍOΘAR SA CIĜ D'FIAFRAĜ SÉ
DÍOΘ: CÁΘ A BÍ

Mc 9 32c 33.	tractabatis? At illi tacebant, siquidem inter se in via disputaverant, quis esset illorum maior.	treat of in the way? But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.	AR SIUBAL AŞAIB FAN BÓÉAIR? AŞUS NÍOR LABRAVAR; ÓIR BÍODAR AŞ BÍOSPÓIREAČT, FAN BÓÉAIR, FÉAČAINT CÉ 'CU BÍOB BA MÓ.
Mt 18 1b,c	Et accesserunt discipuli ad Ihesum dicentes: quis putas maior est in regno cælorum?	And the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven?	AŞUS ÉAINŞ NA VEISGIÓBUIL CUN ÍOSA AŞUS DUBRAVAR: DÉ H-É, VAR LEAČ, AN DUINE IS MÓ I RÍGEAČT NA BFLAČAS?
2.	Et advocans Ihesus parvulum statuit eum in medio eorum	And Jesus, calling unto him a little child, set him in the midst of them.	AŞUS DO ŞLAÓB ÍOSA CUIŞE LEANB BEAŞ, AŞUS CUIR SÉ 'N-A ŞEASAŞ 'N-A LÁR É.
3.	et dixit: amen dico vobis, nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum celorum.	And said: amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.	AŞUS DUBAIRC SÉ: ŞO VEIMIN AVEIRIM LIB, MURA N-IOMPUIGIB SIB AŞUS BEIC AR NÓS NA LEANB, NÍ RAŞAIB SIB ISCEAČ I RÍGEAČT NA BFLAČAS..
Mt 18 4	Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno cælorum.	Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.	AN T-É D'Á BRÍŞ SIN, D'ISLEÓČAIR É FÉIM AR NÓS AN LEINB BİŞ SIN, SINÉ IS MÓ I RÍGEAČT NA BFLAČAS.
Mc 9 34b	Si quis vult primus esse, erit omnium novissimus et minister.	If any man desire to be first, he shall be the last of all and be minister of all.	MA'S MIAN LE H-AOIMNE BEIC I N'FEAR ČOSAIŞ, ISÉ AR VEIRE AR FAO, AŞUS 'N-A ŞEIBBÍŞEAČ AŞ CÁČ..
Mt 18 5	Et qui susceperit unum parvulum in nomine meo, me suscipit.	And he that shall receive one such little child in my name, receiveth me.	AŞUS AN T-É A ŞLACANN AON LEANB BEAŞ AMÁIM DE'N ČSÓRB SAN AM' ANIM-SE, ŞLACANN SÉ MISE.
6.	Qui autem scandalizaverit unum de pussillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris.	But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.	AC AN T-É ČABARFAIB ŞGANNAL DO DUINE DE'N MUINTIR BEAŞ SO A ČREIBEANN IONAM-SA, B'FEARRA BÓ ŞO ŞCURFAÍ BRÓ MULINN AR A MUINEÁL AŞUS É ČAIČEAŞ ISCEAČ I NDOIMNEAČT NA FARAIŞE..

XCV. NON DEBERE PROHIBERE EOS QUI FACIUNT SIGNA IN NOMINE IHESU.

Lc 9 49a	Respondens autem Iohannes dixit: magister, vidimus quendam in nomine tuo eicientem	And John, answering, said: Master, we saw a certain man casting out devils in	AŞUS D'FREAŞAIR EÓIM AŞUS DUBAIRC: A MÁIŞISTIR, ČONACAMAIR DUINE AŞUS É AŞ CUR DEAMÁN AMAC
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Lc 9 49b

demonia,
et prohibuimus eum,
qui non sequitur nobiscum.

Mc 9 38
39.

Ihesus autem ait:
nolite prohibere eum,
nemo est enim
qui faciat virtutem
in nomine meo
et possit cito
male loqui de me.
**Qui enim
non est adversus vos,
pro vobis est.**

Mt 18 7

Væ mundo
a scandalis!
Necesse est enim
ut veniant scandala,
verumtamen
væ homini per quem
scandalum venit!

Mt 18 8

Si autem manus
tua vel pes tuus
scandalizat te,
abscide eum
et proice abs te:
bonum tibi est
ad vitam ingredi
debilem vel claudum,
quam duas manus
vel duos pedes habentem
mitti in ignem æternum.

Mt 18 9
Mc 9 47
48.

Et si oculus tuus
scandalizat te,
erue eum
et proice abs te:
bonum tibi est
luscum
in vitam regnare,
quam duos oculos habentem
mitti in gehennam ignis,
**ubi vermis eorum non moritur
et ignis non extinguitur.**
Omnis enim
igne salietur
et omnis victima
sale salietur.

thy name:
and we forbade him,
because he followeth not with us.

But Jesus said:
Do not forbid him.
For there is no man
that doth a miracle
in my name
and can soon
speak ill of me.
**For he that
is not against you
is for you.**

Woe to the world
because of scandals.
For it must needs be
that scandals come:
but nevertheless
woe to that man by whom
the scandal cometh.

And if thy hand,
or thy foot,
scandalize thee,
cut it off,
and cast it from thee.
It is better for thee
to go into life
maimed or lame,
than having two hands
or two feet,
to be cast into everlasting fire.

And if thy eye
scandalize thee,
pluck it out,
and cast it from thee.
It is better for thee
having one eye
to enter into life,
than having two eyes
to be cast into hell fire,
**where their worm dieth not,
and the fire is not extinguished.**
For every one
shall be salted with fire:
and every victim
shall be salted with salt.

Δὸ' ἀνὴμ-σε,
ἀγὺς χοῖςζεαμαῖρ ἐ,
χοῖςς νὰ ζαῖδανν σέ ἰμνε.
Ἀγὺς οὐβδαῖρε ἴοσα:
νὰ χοῖςζο ἐ;
μαρ νί'λ ἀον οὐνε
Δ ὅεαηφαὸ μίρβουλτ
ἀμ' ἀνὴμ-σε
ἀγὺς Δ ὅ'φέαοφαὸ
οὐρό-φοκαλ Δ ράὸ οὐρ ζο λυαέ.
**Ὀῖρ, ἀν τ-ἐ
νὰ φυλ ἰ νῆὺρ ζconmḃ
τὰ σέ λῖḃ.**

Is maῖrς οὐ'η οὐῶμαν
μαρ ζεαλλ ἀρ να σζανναλαῖḃ.
Ní foláir
na sζannail οὐ εεαέτ:
ἀέ σα η-ἀμ ζσεάονη
is maῖrς ἀν τ-ἐ ζο οταζανν
ἀν σζανναλ ο'ά οῖρῖμ.

Μά ὀεμεανν οὐ λάμ
νό οὐ εος
σζανναλ οὐιτ,
ζεαρρ ἀηυας οῖοτ ἰ,
ἀγὺς καῖε υαῖτ ἰ;
is fearra οὐιτ
οὐλ ιστεαέ 'sa βεαέα
ἀρ λεαέ-λάμ νό ἀρ λεαέ-εοῖς
'νά ὀά λάμ
νό ὀά εοῖς Δ βεῖε ἀζατ
ἀγὺς τυ εὐρ ἰ οεμε σῖορῖḃε.

Ἀγὺς μά ὀεμεανν οὐ σῖλ
σζανναλ οὐιτ,
στραε ἀμαέ ἰ
ἀγὺς καῖε υαῖτ ἰ;
is fearra οὐιτ
οὐλ ιστεαέ 'sa βεαέα
ἀρ λεαέ-σῖλ
'νά οὐλ ἰ η-ἴφρεανν να τεμε
ἀγὺς οὐ ὀά σῖλ ἀζατ.
**Ἀν ἄιτ νὰ η-έαζανν ἀν πιαστ ἀτυ,
ἀγὺς νὰ μῦέταρ ἀν τεμε.**
Ὀῖρ σάιλφαρ
ζαέ η-ἀον λε τεμε,
ἀγὺς σάιλφαρ
ζαέ ἰὸβιρτ λε σαλανν..

**XCVI. NON DEBERE CONTEMNERE UNUM DE PUSILLIS, ADIUNGENS SIMILITUDINEM
DE OVE PERDITA ET DE DRAGMA.**

Mt 18 10	Videte ne condemnatis unum ex his pussillis; dico enim vobis, quia angeli eorum in cælis semper vident faciem patris mei qui in cælis est.	See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.	ТУЗАІЎ АІРЕ ЅАН НЕАМЅІЎІМ А ЎЭАНАМ Ў'АОІМЕ ЎЕ'Н МУНЦІР ЎЕАЅ САН, МАР ВЕІРІМ ЛІЎ ЅО ЬФІЛ РАЎАРС ЎО ЅІОР АЅА Н-АІНЅЕАЛАІЎ СІН ІНС НА ПЛАЭАІС, АР ЅНЎІС М'АЭАР-СА, АТА ІНС НА ПЛАЭАІС.
11.	Venit enim filius hominis salvare quod perierat.	For the Son of man is come to save that which was lost.	ЎІР ЎО ЭАІНЅ МАС АН ЎІМЕ ЭІН ЅО САЎАЛФАЎ СЭ АН НІЎ А БІ САІЛЛЕ.
Lc 15 3	Et ait ad illos istam parabolam dicens:	And he spoke to them this parable, saying:	АЅУС ЎО ЛАЎАІР СЕІСЕАН ЛЕЎ АН ЭСОЛУІЎ СЕО: САЎ ІС ЎЎЅ ЛІЎ?
Mt 18 12a,b	quid vobis videtur? si fuerint alicui centum oves et erraverit una ex eis, nonne relinquit nonaginta novem in montibus	What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains,	МА ЎІОІНН СЭАЎ САОРА АЅ ЎІМЕ, АЅУС ЅО РАЅАІЎ САОРА АСУ АМУ, НА ПАЅФАІЎ СЭ НА НАОІ ЅСІНН ЎЕАЅ АЅУС ЭЕІЭРЕ ПІСІЎ АР НА СНОСАІЎ, НО СА ЬПАСАЭ
Lc 15 4b	vel in deserto	or in the desert	АЅУС НА Н-ІМЭОЎАІЎ СЭ АЅ ЛОРЅ АН ЭІНН А ЭУАІЎ АМУ?
Mt 18 12c	et vadit quærere eam quæ erravit?	and goeth to seek that which is gone astray?	АЅУС МА РАІНЅЕАІНН ЎО І Ў'ПАСАІЛ, ТОЅАІНН СЭ АР А ЅУАІЛЛІЎ І,
13a.	Et si contigerit ut inveniatur eam,	And if it so be that he find it,	АЅУС АЭАС АІР, АЅУС МУАІР А ЭАЅАІНН СЭ АЎАІЛЕ ЅЛАЎАІНН СЭ ЭІЅЕ А ЭАІРЎЕ АЅУС А СЎМАРСАІН АЅУС ВЕІР СЭ ЛЕЎ: ЎЕІНІЎ ЅАІРЎЕАЭАС ІОІМ, МАР ЎО ПУАРАС МО ЭАОРА ЎО САІЛЛЕАЎ.
Lc 15 5b	inponit in umeros suos gaudens,	lay it upon his shoulders, rejoicing,	ВЕІРІМ ЛІЎ, ЅО ВЕІМІН, ЅІР МО АН Т-АЭАС АТА АІР МАР ЅЕАІЛ ІІРЭІ СІН 'НА МАР ЅЕАІЛ АР НА НАОІ ЅСІНН ЎЕАЅ АЅУС ЭЕІЭРЕ ПІСІЎ НАР ЭУАІЎ АМУ АЅУС НА ПІЛ ЅАЎ ЛЕ Н-АІЭРІЅЕ АСУ.
6.	et veniens domum convocat amicos et vicinos dicens illis: congratulamini mihi, quia inveni ovem meam quæ perierat.	and coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?	МАР АН ЅСЭАЎНА, НІ СОІЛ ЛЕ НЎІР Н-АЭАІР
Mt 18 13b,c	Amen dico vobis, quia gaudebit super eam magis quam super nonaginta novem quæ non erraverunt et	Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray and	
Lc 15 7d	non indigent penitentia.	need not penance.	
Mt 18 14a	Sic non est voluntas ante patrem vestrum	Even so it is not the will of your Father,	

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Mt 18 14b

qui in cælis est,
ut pereat unus
de pussillis istis.

who is in heaven,
that one of these little ones
should perish.

ΑΤΑ ins na فلائس
σο ζκαλλφί ουνε
οε'n μύντιρ βεας san.

Lc 15 8

Aut quæ mulier
habens dragmas ·X·,
si perdiderit dragmam unam,
nonne
accendit lucernam
et evertit domum
et quærit diligenter
donec inveniatur?

Or what woman
having ten groats,
if she lose one groat,
doth not
light a candle
and sweep the house
and seek diligently
until she find it?

νό cé h-í an bean
σο mbeað' οεις nοραάμα αικι
αζυς σο ζκαλλφεαδ' sí οραάμα ο'οβ,
νά οέανφαδ'
coinneal οο lasaδ'
αζυς an ciς' οο sζuabaδ',
αζυς an οραάμα οο lοrς' σο ζέαρ
σο οτι' σο οφαζαδ' sí é?

9.

Et cum invenerit,
convocat amicas
et vicinas
dicens:
congratulamini mihi,
quia inveni dragmam
quam perdideram.

And when she hath found it,
call together her friends
and neighbours,
saying:
Rejoice with me,
because I have found the groat
which I had lost.

αζυς nuair a ζειθεανν sí é,
ζλαοθ'ann sí cúici a cáir'oe
αζυς a cómarsain
αζυς οειρ sí leó:
οεινι'ο ζáir'oeaας liom,
mar' οο fuaras an οραάμα
a cáilleas.

Lc 15 10

Lc 15 7b

Ita dico vobis:
gaudium erit
in cælo
coram angelis dei
super uno peccatore
pænitentiam agentem
quam super
nonaginta novem
iustos
qui non indigent pænitentia.

So I say to you,
there shall be joy
in heaven
before the angels of God
upon one sinner
doing penance,
more than upon
ninety-nine
just
who need not penance.

οειrim-se liδ-se
ζur b' sín mar' a οει'ο ζáir'oeaας
ins na فلائس
i lá'air' aing'eal' οé
mar' ζeall' ar' aon' p'eaca'c' amáin
a οéanφa'ο' αic'riςe
seaaς
naoi' ουne' οéas' αζυς' c'eic're' p'ic'io
οe' οaοim'ο' córa
ná fuil' ζá'ο' le' h-αic'riςe' acu.

XCVII. DE FILIO QUI SUBSTANTIAM PATRIS DEVORAVIT.

Lc 15 11

Ait autem:
homo quidam
habuit duos filios.
Et dixit adolescentior ex illis
patri:
pater,
da mihi portionem substantiæ
quæ me contingit.
Et divisit
illis substantiam.

And he said:
A certain man
had two sons.
And the younger of them said
to his father:
Father,
give me the portion of substance
that falleth to me.
And he divided
unto them his substance.

αζυς ουβα'irt' sé:
b'í fear' ann
αζυς b'í be'irt' m'ac' a'is'e;
αζυς ουβα'irt' an' mac' ab' ó'is'e' acu
le' n'á'air',
a' á'air',
τα'ο'air' ο'óm'-sa' an' mé'io' α'c'á
αζ' ουl' οom' οe' ο'c'uir',
αζυς οο' raim' sé
an' c'uir' ea'c'ar'c'a.

13a,b.

Et non post multos dies
congregatis omnibus
adolescentior filius
peregre profectus est
in regionem longinquam
et ibi dissipavit
substantiam suam

And not many days after,
the younger son,
gathering all together,
went abroad
into a far country:
and there wasted
his substance,

αζυς' τ'ar' éis' beas'án' lae'c'anta
οο' b'ailiς' an' mac' ab' ó'is'e'
c'uiςe' a' c'uir' σο' léir',
αζυς' ο'm'c'is' sé
σο' ο'ú'c'áiς' ias'a'c'c'a' a'δ'f'a'ο' ó' b'ail'e,
αζυς' οο' sζaip' sé
a' c'uir'

Lc 15 13c.	vivendo luxuriose.	living riotously.	le baois agus le rabairne.
Lc 15 14	Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse coepit egere.	And after he had spent all, there came a mighty famine in that country: and he began to be in want.	Asus nuair a b'í sac aon ruo caite aise éainis gorta ana-óian sa cír sin, agus eusnuis sé ar beic i n-uireasba.
15.	Et abiit et adhæsit uni civium regionis illius, et misit illum in villam suam, ut pasceret porcos.	And he went and bound himself ¹ to one of the citizens of that country. And he sent him into his farm to feed swine.	Agus o'micis sé agus do réitcis sé le uime de muinir na círe sin. Agus do cuir seisean é amac cun a coo' tailim as coitú muc.
16.	Et cupiebat implere ventrem suum de siliquis quas porci manducabant, et nemo illi dabat.	And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.	Agus ba maic leis a bolg a líonab de sna féicleógaib a o'iceab na muca, agus ní eadafab doimne oó iab.
Lc 15 17	In se autem reversus dixit: quanti mercenarii patris mei abundant panibus, ego autem hic fame pereor!	And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger!	Agus do macctaim sé i n'aighe agus buairc sé: Cao a bfuil de luic tuarasdaíl a cuilleam i oic m'atar agus a noóein aráin acu, agus mise anso as fágaíl óáis o'n gorta!
18.	Surgam et ibo ad patrem meum et dicam illi: pater, peccavi in cælum et coram te,	I will arise and will go to my father and say to him: Father, I have sinned against heaven and before thee,	Eireócaó agus ragaó as triall ar m'atar agus déarfab leis, a atair, cá peacaó déanta asam i n-aighe neimhe agus ab' láctair-se;
19.	et iam non sum dignus vocari filius tuus: fac me sicut unum de mercennariis tuis.	I am not worthy to be called thy son: make me as one of thy hired servants.	Ní fiú mé feasba so noearfaí gur mac buic mé. leis dom beic mar uime deo' luic tuarasdaíl a cuilleam.
Lc 15 20	Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est et occurrens cecidit supra collum eius et osculatus est illum.	And rising up, he came to his father. And when he was yet a great way off, his father saw him and was moved with compassion and running to him fell upon his neck and kissed him.	Agus o'eiris sé agus éainis sé fé déin a atar. Agus an faio a b'í sé fós abfab uair, do conaic an c-atair é, agus éainis ana-éruas aise oó, agus do ric sé cuise agus caic sé é féin ar a brágaio agus do póg sé é.
21a.	Dixitque ei filius: pater, peccavi in cælum et coram te, iam non sum	And the son said to him: Father: I have sinned against heaven and before thee I am not now	Agus buairc an mac leis: a atair, cá peacaó déanta asam i n-aighe neimhe agus ab' láctair-se; ní fiú mé

¹ 'cleaved' :: Archaic – better 'bound himself'

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Lc 15 21b.

dignus
vocari filius tuus.

worthy
to be called thy son.

FEASDA
GO NÓÉARFAÍ SUR MAC DUIR MÉ.

Lc 15 22

Dixit autem pater
ad servos suos:
cito proferte
stolam primam
et induite illum
et date anulum in manum eius
et calciamenta in pedes,

And the father said
to his servants:
Bring forth quickly
the **best**¹ robe
and put it on him:
and put a ring on his hand
and shoes on his feet,

AGUS DUBAIRT AN T-ACAIR
LE N-Δ SEIRBÍSEACAIΘ,
BROSCUIΘR AGUS CUGAIR AMAC
AN CULAIÉ ÉADAIΣ IS FEARR
AGUS CUIRΘ UME Í,
AGUS CUIRΘ FÁINNE AR Δ LÁIM,
AGUS BRÓGA AR Δ CÖSAIΘ,

23.

et adducite
vitulum saginatum
et occidite,
et manducemus
et epulemur,

and bring hither
the fatted calf,
and kill it:
and let us eat
and make merry,

AGUS CUGAIR LIΘ
AN SAMAIN RAMAR
AGUS MARBUIGR É,
AGUS IEMÍS
AGUS BÍMÍS SÓGAC;

24.

quia hic filius meus mortuus erat
et revixit,
perierat
et inventus est.
Et coeperunt æpulari.

because this my son was dead
and is come to life again,
was lost
and is found.
And they began to be merry.

ÓIR BÍ AN MAC SO LIOM MARΘ,
AGUS CÁ SÉ BEÓ AIRÍS;
DO CAILLEAD É,
AGUS DO FUADAR É.
AGUS CROMADAR AR BEIC GO SÓGAC.

Lc 15 25

Erat autem
filius eius senior in agro,
et cum veniret
et appropinquaret domui,
audivit simphoniam
et chorum.

Now
his elder son was in the field
and when he came
and drew nigh to the house,
he heard music
and dancing.

AC BÍ
AN MAC BA SINE AIGE AMUIΣ SA PÁIRC,
AGUS BÍ SÉ AS TEACCT
CUN AN TGHE,
AGUS D'AIRES SÉ AN CEÓL
AGUS AN RINCE,

26.

Et vocavit
unum de servis
et interrogavit
quæ hæc essent.

And he called
one of the servants,
and asked
what these things meant.

AGUS GLAOIR SÉ
AR DUINE DE SHA SEIRBÍSIG,
AGUS D'FIAFRAIS SÉ
DE CAO É SEO Δ BÍ AR SIUDAL.

27.

Isque dixit illi:
frater tuus venit,
et occidit pater tuus
vitulum saginatum,
quia salvum illum recepit.

And he said to him:
Thy brother is come
and thy father hath killed
the fatted calf,
because he hath received him safe.

AGUS DUBAIRT SEISEAN,
CÁINIS DO DRIÁIR,
AGUS DO MAIRΘ T'ACAIR
AN SAMAIN RAMAN
TOIS É TEACCT SLÁN CUIGE.

28.

Indignatus est autem
et nolebat introire.
Pater ergo illius egressus
coepit rogare illum.

And he was angry
and would not go in.
His father therefore coming out
began to entreat him.

AGUS CÁINIS FEARS AIR,
AGUS NÍ RAĞAΘ SÉ ISTAC.
ANSAN CÁINIS AN T-ACAIR AMAC
AGUS CROM SÉ AR CACANT AIR..

Lc 15 29

At ille respondens
dixit patri suo:
ecce
tot annis
servio tibi
et numquam
mandatum tuum præterii,
et numquam
dedisti mihi hedum,
ut cum amicis meis epularer;
sed postquam filius tuus hic

And he answering,
said to his father:
Behold,
for so many years
do I serve thee
and I have never
transgressed thy commandment:
and yet thou hast never
given me a kid
to make merry with my friends;
but as soon as this thy son is come,

AGUS DUBAIRT SEISEAN
LE N'ACAIR 'GÁ FREAGRAΘ:
FEAC,
CÁIM-SE AS OBAIL DUIR
NA BLIANCA SO GO LÉIR,
AGUS NÍOR DULCUIGEAS RIAM
DO RUΘ Δ DÉANAM ORC,
AGUS NÍOR CUGAIS RIAM
DOM OIREAD AGUS MIONÁN
CUN SÚBACAS Δ DEANAM LE M'CÁIROIB;
AC AN MAC SO DUIR, Cóm LUAC AGUS
CÁINIS SÉ,

30a.

¹ 'primam' correctly translates as 'first' but 'best' is also correct, and more meaningful.

Lc 15 30b.	qui devoravit substantiam suam cum meretricibus venit, occidisti illi vitulum saginatum.	who hath devoured his substance with harlots, thou hast killed for him the fatted calf.	ТАР ЁЅ А ЪОДА УО ЪАЇЕАМ ЛЕ СЪІАРАЪАЇЇ, МАРЇУЇЅ АН ЗАМАІН РАМАР УО. УОЪАІРЪ СЕІЕАН ЛЕІЅ АМЪЕАЪ: А МІС, ТАОІ-СЕ АМ' ЫОЪАІР І ЗСОМНУЇЕ, АЗУЅ ІЅ ЛЕАЪ А ЪЫІЛ АЗАМ; АЪ БА ЪОІР СЇЪАЪАЅ АЗУЅ ЗАІРЪЕАЪАЅ А ЪЕАНАМ, ОІР ЪІ УО ЪРІЪАІР АНСО МАРЇ, АЗУЅ ТА СЕ БЕО АІРІЅ; ЪІ СЕ САІЛТЕ, АЗУЅ УО ҫУАРАЇ Ё.
Lc 15 31	At ipse dixit illi: fili, tu semper mecum es, et omnia mea tua sunt:	But he said to him: Son, thou art always with me; and all I have is thine:	
32.	æpulari autem et gaudere te oportebat, quia frater tuus hic mortuus erat et revixit, perierat et inventus est.	but it was fit that we should make merry and be glad: for this thy brother was dead and is come to life again; he was lost, and is found.	

XCVIII. DE REMITTENDO FRATRIBUS EX CORDE.

Lc 17 3a	Attendite vobis! Si peccaverit in te frater tuus,	Take heed to yourselves. If thy brother sin against thee,	УЗАЇЇ АІРЕ ЪАОІЇ ҫЕІН. МА ЪЕІМЕАНН УО ЪРІЪАІР БЕАРЪ АЇ' ЪОМНІЇ, ІМЪЇЅ АЗУЅ СОМАІРЛІЅ Ё ІОІР ЪУ ҫЕІН АЗУЅ Ё ҫЕІН АМАІН. МА ЁІЅТЕАНН СЕ ЛЕАЪ, АЗУЅ МА ЪІОМН САЪЇ АІР, МАІЪ УО Ё, АЗУЅ ТА УО ЪРАЪАІР ЪУАІРЪЕ АЗАЪ. МУРА Н-ЕІЅЪІЇ СЕ ЛЕАЪ, ТАЪАІР ЛЕАЪ УОІМЕ НО БЕІРЪ ЕІЛЕ, І УЪРЕО ЗО СЕАЅОЪАІЇ ЗАЪ ҫОСАЛ І МБЕАЛ БЕІРЪЕ НО ТРІР ҫІННІЕ. АЗУЅ МУРА Н-ЕІЅЪІЇ СЕ ЛЕО САН, ІМНІЅ УО'Н ЕАЅЛАІЅ Ё; АЗУЅ МУРА Н-ЕІЅЪІЇ СЕ ЛЕІЅ АН ЕАЅЛАІЅ, БІОЇ СЕ 'Н-А ҫАЅАНАЪ НО 'Н-А ҫУБЛІОЪАНАЪ АЗАЪ. ЗО ЪЕІМІН АЇЕІРІМ ЛІЇ, ҫЕ НЕІЪЕ А ЪЕАНЗАЛОЪАІЇ СІЇ АР ТАЛАМ, БЕІРЪ СІАЇ СЕАНЗАІЛТЕ АР НЕАМ; АЗУЅ ҫЕ НЕІЪЕ А ЗСАОІЫРЇ СІЇ АР ТАЛАМ, БЕІРЪ СІАЇ ЗСАОІЛТЕ АР НЕАМ. АЗУЅ ЪЕІРІМ ЛІЇ 'Н-А ЪЕАННЪА САН,
Mt 18 15c	vade et corripe eum inter te et ipsum solum. Si te audierit	go, and rebuke him between thee and him alone. If he shall hear thee	
Lc 17 3c	et pænitentiam egerit, dimitte illi, et	and he do penance, forgive him, and	
Mt 18 15d	lucratus eris fratrem tuum.	thou shalt gain thy brother.	
Mt 18 16	Si autem non te audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum testium vel trium stet omne verbum.	And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand.	
17.	Quod si non audierit eos, dic æclesiæ; si autem et æclesiam non audierit, sit tibi sicut ethnicus et publicanus.	And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.	
Mt 18 18	Amen dico vobis,	Amen I say to you,	
19a.	quæcumque alligaveritis super terram, erunt ligata et in cælo, et quæcumque solveritis super terram, erunt soluta et in cælo. Iterum dico vobis,	whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you,	

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Mt 18 19b.

quia si duo ex vobis
consenserit super terram
de omni re
quaecumque petierint,
fiet
illis
a patre meo
qui in cælis est.

that if two of you
shall consent upon earth,
concerning anything
whatsoever they shall ask,
it shall be done
to them
by my Father
who is in heaven.

Má b'íonn beirt aḡaiḃ
ar don aigne ar talam
i 'ḡtaoḃ don ruḃa ar biḡ
a beirḃ acu 'ḡá iarrairḃ,
ḡo b'faḡair siḃa an ruḃ san
a 'ḡéanamḃ 'ḡoirḃ
ó m' aḡair-se
aḡá ins na flaḡais.

20.

Ubi enim sunt duo vel tres
congregati in nomine meo,
ibi sum in medio eorum.

For where there are two or three
gathered together in my name,
there am I in the midst of them.

Óir, an áic 'n-a b'fuil beirt nó triúr
crunniḡḡe am' ainm-se,
aḡim-se ansan 'n-a measḡ.

Mt 18 21

Tunc accedens Petrus
ad eum dixit:
domine,
quoties peccavit in me
frater meus
et dimittam ei?
usque septies?

Then came Peter
unto him and said:
Lord,
how often shall my brother
offend against me,
and I forgive him?
till seven times?

Ansán 'ḡo áinigḡ pḡadar
cuḡe aḡus 'ḡubairḡ,
a ḡiḡearna,

22.

Dicit illi Ihesus:
non dicam tibi
usque septies,
sed usque septuagies

Jesus saith to him:
I say not to thee,
till seven times;
but till seventy
times seven¹.

an 'mó uair a 'ḡéanfairḃ mo b'ráḡair
beairḡ am' coinnib
aḡus ḡo maiḡfaḡo 'ḡó?
Cóm faḡa le seacḡ n-uairḡ, an eaḡ?
'ḡubairḡ íosa leis:
ní 'ḡeirim leac
cóm faḡa le seacḡ n-uairḡ,
aḡ cóm faḡa le seacḡ n-uairḡ
fó seacḡ n'beicḡ.

XCVIII. SIMILITUDO DE REGE QUI POSUIT RATIONEM CUM SERVIS SUIS.

Mt 18 23

Ideo
assimilatum est
regnum cælorum
homini regi
qui voluit rationem ponere
cum servis suis.

Therefore
is the kingdom of heaven
likened
to a king,
who would take an account
of his servants.

'ḡá b'riḡ sin,
is cosmáil
ríḡeacḡ na b'flaḡas
le fear a bí 'n-a rí,
aḡus ḡur mian leis cúntas a ḡocarú
le n-a seirb'iseaḡaiḃ.

24.

Et cum coepisset
rationem ponere,
oblatus est ei unus
qui debebat decem milia talenta.

And when he had begun
to take the account,
one as brought to him,
that owed him ten thousand talents.

Aḡus nuair a ḡosnuḡ sé
ar an ḡcúntas 'ḡo ḡocarú
'ḡo tuḡaḡ cuḡe 'ḡuine
ḡo raiḃ 'ḡeicḡ míle talant aḡe air.

Mt 18 25

Cum autem non haberet
unde redderet,
iussit eum dominus
venundari
et uxorem eius
et filios
et omnia quæ habebat
et reddi.

And as he had not
wherewith to pay it,
his lord commanded
that he should be sold,
and his wife
and children,
and all that he had,
and payment to be made.

Aḡus nuair ná raiḃ don ruḃ aḡe
cun na b'fiacḡ a 'ḡíol,
'ḡ'ór'ḡuigḡ an ḡiḡearna
é féim

26a.

Procidens autem
servus ille
orabat eum

But that servant
falling down,
besought him,

aḡus a bean,
aḡus a clann,
aḡus a raiḃ aḡe, 'ḡo 'ḡíol amacḡ
aḡus 'ḡíol'fiacḡ a 'ḡéanamḃ.
Ansán 'ḡo áicḡ an seirb'iseacḡ san
é féim ar an 'ḡtalam,
aḡ ḡurḡe an ḡiḡearna,

¹ 'but till seventy times seven **sevens**' is how the phrase appears in the Arabic, and ancient sources, (incl. Ephraem Syrus), suggest that the word '**sevens**', missing from later editions should be present. The significance is that the ancient calendar comprised a year of 49 weeks, with 3 or 4 weeks intercalated to keep the year length correct. Only the 49 Sabbaths were considered to be part of the official year. The rite of forgiveness was part of the Sabbath offering, hence 49 times implies every Sabbath in a year, and since the life of man is traditionally 3 score and 10, ie, 70, the number of times you forgive your brother is every week for the whole of his life. The Douay is not imputed here, but rather an omission of an apparent repetition in the Vulgate.

Mt 18 26b.	dicens: patientiam habe in me, et omnia reddam tibi.	saying: Have patience with me, and I will pay thee all.	agus dubairt sé: Dein foirne liom, agus bíolfao an iomláine leat.
27.	Misertus autem dominus servi illius dimisit eum et debitum dimisit ei.	And the lord of that servant being moved with pity, let him go and forgave him the debt.	agus do glac truaḡ an máigiscir do'n tseirbiseac san, agus do sḡaoil sé cun siubail é, agus do maic sé na fiaca do..
Mt 18 28	Egressus servus ille invenit unum de conservis suis qui debebat ei centum denarios, et tenens suffocabat eum dicens: redde quod debes.	But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.	Doimcig an seirbiseac san amac, amcāc, agus do casaḡ air cóm-seirbiseac do féin ḡo raib céaḡ pinḡin aigse air; agus do ruḡ sé air, agus bí sé 'ḡá cācācāḡ, agus 'ḡá ráḡ leis: Díol liom na fiaca acá aḡam orc.
29.	Et procidens conservus eius rogabat eum dicens: patientiam habe in me, et omnia reddam tibi.	And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.	agus do cāic an cóm-seirbiseac é féin ar an tcalam, agus dubairt sé: Dein foirne liom, agus bíolfao leat an iomláine.
30.	Ille autem noluit, sed abiit et misit eum in carcerem, donec redderet debitum.	And he would not: but went and cast him into prison, till he paid the debt.	Ní déanfaḡ, amcāc; ac doimcig sé agus cuir sé sa príosún é, ḡo nóíolfao sé na fiaca..
Mt 18 31	Videntes autem conservi eius quæ fiebant contristati sunt valde, et venerunt et narraverunt domino suo omnia quæ facta fuerant.	Now his fellow servants seeing what was done, were very much grieved, and they came, and told their lord all that was done.	Ac nuair a cōnaic a cóm-seirbisiḡ-sin caḡ a bí déanta, cāiniḡ buairt ana-mór orca, agus cānaḡar agus o'innseḡar do'n cigearna ḡac níḡ fé mar a cuir amac.
32.	Tunc vocavit illum dominus suus et ait illi: serve nequam, omne debitum dimisi tibi, quoniam rogasti me:	Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:	Ansān do ḡlaoiḡ a cigearna ar an bfeār san, agus dubairt sé leis: A seirbisiḡ malluigcē, do maiceas-sa na fiaca ḡo léir duiḡ-se, coisḡ tu 'ḡá iarraiḡ orm; nār cóir, d'á bríḡ sin, duiḡ-se truaḡ beic aḡac doḡ cóm-seirbiseac, fé mar
33.	non ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum?	shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?	a bí truaḡ aḡam-sa duiḡ-se? agus bí fearḡ ar an tciḡearna, agus cuḡ sé suas do na céasḡoirib é, ḡo nóíolfao sé
Mt 18 34a	Et iratus dominus eius tradidit eum tortoribus, quoadusque redderet	And his lord being angry, delivered him to the torturers until he paid	

universum debitum.
Sic et
pater meus cælestis
faciet vobis,
si non remiseritis
unusquisque fratri suo
de cordibus vestris.

all the debt.
So also
shall my
heavenly Father do to you,
if you forgive not
every one his brother
from your hearts.

na fíacá go léir.
Agus sin mar
a b'eanfaib
m'ácair-se acá ins na fíacais lib-se
é mura maicfíó
gac duine aguib d'a brácair,
ó croidé.

C. UBI IHESUS INTERROGATUR A PHARISÆIS, SI LICEAT UXOREM DIMITTERE QUACUMQUÆ EX CAUSA.

Mt 19 1

Et factum est,
cum consummasset
Ihesus sermones istos,
migravit a Galilea
et venit
in fines Iudeæ
trans Iordanen,

And it came to pass
when Jesus
had ended these words,
he departed from Galilee
and came
into the coasts of Judea,
beyond Jordan,

Agus do éarla,
nuair a b'í na cómráirte sin
críochnuichte ag Iosa,
gur fás sé gaililí
agus go dtáinig sé
i gcríochaib Iúdaea
lastall de'n Iordan.

2. et secutæ sunt eum turbæ multæ,
et curavit eos ibi.

and great multitudes followed him:
and he healed them there.

Agus do lean sluaḡ mór é;
agus do leighis sé iad sa n-áit sin..

Mt 19 3

Et accesserunt ad eum
Pharisei temptantes eum
et dicentes:
si licet homini
dimittere uxorem suam
quacumque ex causa?

And there came to him
the Pharisees tempting him,
saying:
Is it lawful for a man
to put away his wife
for every cause?

Agus táinig
na fairisíníḡ cúige 'gá ériail,
agus dubradar:
An bleagácaḡ do duine
a bean do cur uair
ar gac aon tsasas cúise?

Mt 19 4

Qui respondens
ait eis:
non legistis,
quia qui fecit
ab initio
masculum
et feminam fecit eos
et dixit:

He answering¹,
said to them:
Have ye not read,
that he who made man
from the beginning,
made them male
and female?
And he said:

Agus do freagair sé iad,
agus dubairt:
Nár léigeadair,
an t-é crúcuḡ an duine
ar dtús,
gur crúcuḡ sé iad firean
agus baineán,
agus dubairt sé:

5. propter hoc
dimittet homo
patrem et matrem
et adherabit uxori suæ,
et erunt duo
in carne una.

for this cause
shall a man leave
father and mother,
and shall cleave to his wife,
and they two
shall be in one flesh.

mar g'eall air sin,
fásfaib duine
a ácair agus a mácair,
agus claoirfíó sé le n-a mnaoi,
agus beo siad 'n-a mbeirt
i n-aon feoil.

6.

Itaque iam
non sunt duo,
sed una caro.
Quod ergo
deus coniunxit,
homo non separet.

Therefore now
they are not two,
but one flesh.
What therefore
God hath joined together,
let no man put asunder.

d'a bríḡ sin,
ní d'a feoil iad feasda,
ac aon feoil amáin.
Uime sin,
an níó a ceangail dia
ná sgaoilead duine é.

Mt 19 7a

Dicunt illi:
quid
Moyses mandavit dari libellum

They say to him:
Why then
did Moses command to give a bill

dubradar san leis:
Cad cúige, má 'sead,
gur óruiḡ maois leicir a díbearta

¹ 'Who answering' :: Latinism. Better: 'He answering'.

Mt 19 7b	repudii et dimittere?	of divorce, and to put away?	ἔαθ' αἰρετ' οἱ ἀγῶς ἱ ἐν ὅν σιυθ' αἰλ?
8.	Ait illis: quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras, ab initio autem non sic fuit.	He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.	Ἐν ὅν σιυθ' αἰλ: Ὅν ἐὰν οὕτως μαοῖς ὁδοῖθ' -se, τοῖς ἀν ὁροῖθ' ἐν ὅν ἀ β' εἰθ' ἀγ' αἰθ', ὅν μὴ ὁ ἐν ὅν ὁδοῖθ'; νὶ ραῖθ' ἀν σ' ἐὰν μαρ σιν, ἀμ' ἐὰν, ὁ ἐν ὅν.
Mt 19 9	Dico autem, quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit, moechatur, et qui dimissam duxerit, moechatur.	And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.	ἀὶ β' εἰθ' -se ὁδοῖθ', ἀοῖν ἐν ὅν ὁδοῖθ' ἀ β' εἰθ', ἀὶ ἀμ' αἰν μαρ σ' ἐὰν ἀρ ὁρ' αἰς, ἀγῶς ὁ ὁδοῖθ' β' εἰθ' εἰθ', ὅ ὁδοῖθ' ἐν ὅν ἀὶ ὁδοῖθ' ὁδοῖθ'; ἀγῶς ἀν τ-ἐ ἀ ὁδοῖθ' ἀν β' εἰθ' ἀ ὁδοῖθ', ὅ ὁδοῖθ' ἐν ὅν ἀὶ ὁδοῖθ'.
10.	Dicunt ei discipuli eius: si ita est causa hominis cum muliere, non expedit nubere.	His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.	Ἐν ὅν σιυθ' αἰλ: Μ' αἰς μαρ σιν ἀτ' ἀν σ' ἐὰν ἀγ ὁδοῖθ' ὁδοῖθ' ἀ μὴ, νὶ μαρ ἀν ὁδοῖθ' ὁδοῖθ'.
Mt 19 11	Qui dixit: non omnes capiunt verbum istud, sed quibus datum est.	He ¹ said to them: Not all men can follow this rule ² , but they to whom it is given.	ἀγῶς ὁδοῖθ' ἐν ὅν: νὶ ὁδοῖθ' ἐν ὅν ἀ ὁδοῖθ' ἀν ὁδοῖθ' σιν, ἀὶ ἀν ὁδοῖθ' ἐν ὅν ὁδοῖθ' ὁδοῖθ'.
12a, 12.	Sunt enim eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui se ipsos castraverunt propter regnum cælorum.	For there are eunuchs, who were born so from their mothers womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven.	ὁδοῖθ' ἐν ὅν ὁδοῖθ' ὁδοῖθ' μαρ σιν ὁδοῖθ' ἐν ὅν ἀ μ' αἰς; ἀγῶς τ' ἀ ὁδοῖθ' ἐν ὅν ὁδοῖθ' ἀν ὁδοῖθ' ὁδοῖθ'; ἀγῶς τ' ἀ ὁδοῖθ' ἀ ὁδοῖθ' ἐν ὅν ὁδοῖθ' ἀρ ὁδοῖθ' ἐν ὅν ὁδοῖθ'.
12b, 13a.	Qui potest capere, capiat.	He that can take, let him take it.	ἀν τ-ἐ ὁδοῖθ' ἐν ὅν ἀ ὁδοῖθ', ἐν ὅν.

CI. UBI IHESUS IMPOSUIT MANUM INFANTIBUS

ET PHARISÆI MURMURANT DE IHESU, QUOD SIC RECIPIT PECCATORES.

Mt 19 13, 13b	Tunc oblatis sunt ei parvuli, ut manus eis inponeret et oraret; discipuli autem increpabant eos.	Then were little children presented to him, that he should lay his ³ hands upon them and pray. And the disciples rebuked them.	ἀν ὁδοῖθ' ἐν ὅν ἀρ ὁδοῖθ', ὅ ὁδοῖθ' ἐν ὅν ἀ λ' αἰν ὁδοῖθ' ὁδοῖθ' ἀγῶς ἐν ὅν; ἀγῶς ὁδοῖθ' ἐν ὅν ὁδοῖθ' ὁδοῖθ'.
14a.	Ihesus vero ait eis: sinite parvulos	But Jesus said to them: Suffer the little children,	ἀὶ ὁδοῖθ' ἐν ὅν ὁδοῖθ': ἐν ὅν ἐν ὅν

¹ 'Who said to them' :: Latinism. Better; 'He said to them'.

² 'All men take not this word' :: Latinism. Better: 'Not all men can follow this rule'

³ 'impose' :: Accurate, but clumsy translation of 'inpossuisset'. Better, and still accurate is 'lay his'

Mt 19 14b.	et nolite eos prohibere ad me venire, talium est enim regnum cælorum.	and forbid them not to come to me: for the kingdom of heaven is for such.	an muingir beas, agus ná coisgíó idó; óir is le n-a leicéirí sin rígeadct na bflaéas..
15.	Et cum inposuisset eis manus, abiit inde.	And when he had laid his ¹ hands upon them, he departed from thence.	agus nuair a cúir sé a lámha oréa, o'fás sé an áit sin.
Lc 15 1	Erant autem appropinquantés ei publicani et peccatores multi, ut audirent eum.	Now the publicans and sinners drew near unto him to hear him.	agus bí na publiocanaig agus na peacaig as teadct cúige as éisteadct leis.
2.	Et murmurabant Pharisei et scribæ dicentes: quia hic peccatores recipit et manducat cum illis.	And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them.	agus bí na fairisínig agus na sgríbhneorí as ceisneam, agus deiribís: ar nóó, glacann an fear so na peacaig agus íceann sé bia 'n-a bfochair.
Jn 7 1	Post hæc ambulabat Ihesus in Galilea; non enim volebat in Iudeam ambulare, quia quærebant eum Iudei interficere.	After these things, Jesus walked in Galilee: for he would not walk in Judea, because the Judeans sought to kill him.	I n-a òiair fán no siubluigeaó íosa fa shaililí, óir níor b'áil leis siubal i nlúdaea coisg na iúdaig a beic a o'iarraio é cur cun báis.

CII. UBI IHESUS INSTRUIT EOS QUI ANNUNTIABERUNT EI DE GALILÆIS QUOS INTERFECIT PILATUS, ADIUNGENS SIMILITUDINEM ARBORIS FICI IN VINEA.

Lc 13 1	Aderant autem quidam ipso in tempore nuntiantes illi de Galileis quorum sanguinem Pilatus miscuit cum sacrificiis eorum.	And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.	agus bí daoine láiteadct an uair céadna san a óinnis nó i ceaoó na nshaililíadct n-ar measg pílát a scuir folá ar a n-íobirctib.
2.	Et respondens dixit illis: putatis quod hi Galilei præ omnibus Galileis peccatores fuerunt, quia talia passi sunt?	And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?	agus dubairt sé leo 'śá bfreasraó: an dóig lib sur peacača na nshaililíadct san čar nshaililíadctab eile, treas so ceáinig an íve sin oréa?
3.	Non dico vobis; sed nisi pænitentiam habueritis, omnes similiter peribitis.	No, I say to you: but unless you shall do penance, you shall all likewise perish.	deirim lib nár b' eaó; ac mura noeinó sib-se aicrige ciocfaió íve ve'n tsaśas céadna oraitó so léir.
4a.	Sicut illi decem et octo supra quos	Or those eighteen upon whom	oálta na n-oct bfeara véas úó n-ar

¹ 'imposed' :: Accurate, but clumsy translation of 'inposuisset'. Better, and still accurate is 'laid his'

Lc 13 4b. 5.	cæcidit turris in Siloam et occidit eos: putatis quia et ipsi debitores fuerunt præter omnes homines habitantes in Hierusalem? Non dico vobis; sed si non pænitentiam egeritis, omnes similiter peribitis.	the tower fell in Siloe and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish.	ἔκπεσεν ἡ τὴν ὀρέα ἰ Σιλόε, ἀγὺς ζυρ ἡμαρτὸν σὲ ἰαο, ἀν ὁόςζ λιθ ζο ραῦδαυαρ κιονταῖ ἐὰν ἂ ραῖθ ὅε ὅδοιμὸ ἰ n-Ierusalem? Ὅειρὶμ λιθ νὰ ραῦδαυαρ; ἀὶ μὺρα νῶειμὸν σὺ-σε ἀιὶκρίζε ζο ὅτιοκφαῖθ ἰὲ ὅε'η τσαῖζας ἑῶνα οῖραῖθ ζο λέιρ.
Lc 13 6 7.	Dicebat autem hanc similitudinem: arborem ficī habebat quidam plantatam in vinea sua, et venit quærens fructum in illa et non invenit. Dixit autem ad cultorem vineæ: ecce anni tres sunt ex quo venio quærens fructum in ficulnea hac et non invenio; succide ergo illam: ut quid etiam terram occupat?	He spoke also this parable: A certain man had a fig tree planted in his vineyard: and he came seeking fruit on it and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree and I find none. Cut it down therefore. Why cumbereth it the ground?	Ἀγὺς ὁο λαῦαιρ σὲ λέο ἀν τσολυῖθ σο: ὅί κρᾶνν φῖζε κὺρῆα ἀζ ὅυνε 'n-ἂ φῖονζορτ, ἀγὺς ἐάμῖς σὲ ἀζ λορς τορᾶθ ἀρ ἀν ζκρᾶνν, ἀγὺς νί ὅφῡαιρ. Ἀγὺς ὀὐῦαιρτ σὲ leis ἀν σαοῦρῖςτῆοῖρ: φῆᾶῖ, ἐάμ le τρί bliana ἀζ τεᾶῖτ ἄνσο ἀζ λορς τορᾶθ ἀρ ἀν ζκρᾶνν φῖζε σο ἀγὺς νί ὅφαζαῖμ ἐ; ζεᾶρρ ἐ: καῖθ ὀυζε ζο mbeaḡ ἀν τᾶλᾶμ ἀζε? Ἀγὺς ὀὐῦαιρτ σεῖσαν 'ζᾶ φρεᾶζραḡ: ἂ ῥῖζεᾶρνα, ςζᾶοῖλ leis ἀν ὅλιᾶμ σο ζο νῶεμεᾶθ ρόμᾶρ 'n-ἂ ῥῖμπαλ ἀγὺς ζο ζκὺρεᾶθ λεᾶσύ leis, ἄνσαν μᾶ ὀυζᾶνν σὲ τορᾶθ υᾶῖθ; ἀὶ μὺρα ὅκῡζαῖθ, ζεᾶρρφαῖρ ἐ φῆᾶσᾶ.
8.	At ille respondens dixit illi: domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora,	But he answering, said to him: Lord, let it alone this year also, until I dig about it and dung it,	Ἀγὺς ὀὐῦαιρτ σεῖσαν 'ζᾶ φρεᾶζραḡ: ἂ ῥῖζεᾶρνα, ςζᾶοῖλ leis ἀν ὅλιᾶμ σο ζο νῶεμεᾶθ ρόμᾶρ 'n-ἂ ῥῖμπαλ ἀγὺς ζο ζκὺρεᾶθ λεᾶσύ leis, ἄνσαν μᾶ ὀυζᾶνν σὲ τορᾶθ υᾶῖθ; ἀὶ μὺρα ὅκῡζαῖθ, ζεᾶρρφαῖρ ἐ φῆᾶσᾶ.
9.	et siquidem fecerit fructum; sin autem, in futurum succides eam.	and if happily it bear fruit: but if not, then after that thou shalt cut it down.	Ἀγὺς ὀὐῦαιρτ σεῖσαν 'ζᾶ φρεᾶζραḡ: ἂ ῥῖζεᾶρνα, ςζᾶοῖλ leis ἀν ὅλιᾶμ σο ζο νῶεμεᾶθ ρόμᾶρ 'n-ἂ ῥῖμπαλ ἀγὺς ζο ζκὺρεᾶθ λεᾶσύ leis, ἄνσαν μᾶ ὀυζᾶνν σὲ τορᾶθ υᾶῖθ; ἀὶ μὺρα ὅκῡζαῖθ, ζεᾶρρφαῖρ ἐ φῆᾶσᾶ.

CIII. UBI IHESUS SANAT IN SINAGOGA MULIEREM ARIDAM ET CURBATAM.

Lc 13 10	Erat autem docens in synagoga eorum sabbatis.	And he was teaching in their synagogue on their Sabbath.	Ἀγὺς ὅιοθ σὲ ἀζ τεᾶζᾶς 'n-ἂ σῖναζόςζ ἰνς na sabbóḡḡḡ.
11a.	Et ecce mulier quæ habebat spiritum infirmitatis	And behold there was a woman who had a spirit of infirmity	Ἀγὺς φῆᾶῖ, βεᾶν ἰ n-ἂ ραῖθ spioraḡ λαζᾶῖαιρ

Lc 13 11b.	annis decem et octo, et erat inclinata nec omnino poterat sursum respicere.	eighteen years. And she was bent double ¹ : neither could she look upwards at all.	AR FEAB̃ OČT MBLIANA DĒAƷ, AƷUS BÍ SÍ CROMĊA, AƷUS NÍ FĒAB̃FAB̃ SÍ FĒAČAINT SUAS I N-ΔON ČOR;
Lc 13 12	Quam cum vidisset Ihesus, vocavit ad se et ait illi: mulier, dimissa es ab infirmitate tua.	When Jesus saw her ² , he called her unto him and said to her: Woman, thou art delivered from thy infirmity.	AƷUS NUAIR Δ ČONAIC ÍOSA Í BO ƷLAOIB̃ SÉ ČUIƷE UIRČI, AƷUS DUBAIRČ SÉ LĒI: Δ ŃEAN, ČÁIR ƷAČĊA LEB̃ƷEAB̃AN.
13.	Et inposuit illi manus, et confestim erecta est et glorificabat deum.	And he laid his hands upon her: and immediately she was made straight and glorified God.	AƷUS ČUIR SÉ Δ ŃÁ LÁIM̃ UIRČI, AƷUS BO ŃIRIƷEAB̃ SUAS Í LÁIČREAČ, AƷUS ČUƷ SÍ ƷLÓIRE BO ŃIA.
Lc 13 14	Respondens autem Ihesus archisinagogus, indignans quia sabbato curasset Ihesus, dicebat turbæ: sex dies sunt in quibus oportet operari; in his ergo venite et curamini, et non in die sabbati.	And the ruler of the synagogue being angry that Jesus had healed on the Sabbath answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come and be healed: and not on the Sabbath-day.	AƷUS Ń'FREAB̃ƷAIR UAČČAB̃AN NA SINAƷÓIƷE, AƷUS FEAB̃Ʒ AIR ČOISƷ ÍOSA BO ŃĒANAM̃ AN LEIƷIS LÁ NA SABBÓŃE, AƷUS DUBAIRČ SÉ LEIS NA ŃAŃOIME: ČÁ SÉ LÁ ANÑ 'N-AR ČEART OČAIR Δ ŃĒANAM̃; ČAƷAIB̃ AON LÁ ŃÍOB̃ SAN, AƷUS LEIƷISTEAB̃ SIB̃; AƷUS NÁ ČAƷAIB̃ LÁ NA SABBÓŃE.
Lc 13 15	Respondens autem Ihesus et dixit: hypochritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum a præsepio et ducit adquare?	And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the Sabbath-day, loose his ox or his ass from the manger and lead them to water?	AƷUS Ń'FREAB̃ƷAIR AN ČIƷEAB̃NA É AƷUS DUBAIRČ SÉ: Δ ČEALƷAIRÍ, NÁ ƷƷAOILEANN ƷAČ AOIMNE AƷAIB̃-SE Δ ŃÓ NÓ Δ ASAL Ó'N MAIMSĒAB̃, AƷUS NÁ BEIREANN SÉ ČUN UISƷE IAŃ, LÁ NA SABBÓŃE?
Lc 13 16	Hanc autem filiam Abrahæ, quam alligavit Satanas ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati?	And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day?	ΔČ AN INƷEAN SO ÁBRAHAM̃ Á BÍ FĒ ČEANGAL AƷ SÁČAN AR FEAB̃ OČT MBLIAN NŃĒAƷ, NÍOR ČEART Í FUAƷƷAILČ Ó'N ƷČEANGAL, SAN LÁ NA SABBÓŃE?
17a.	Et cum hæc diceret, erubescabant omnes adversarii eius, et omnis populus gaudebat in universis	And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things	AƷUS NUAIR Δ DUBAIRČ SÉ AN ČAINT SIN BO LAS Δ NAM̃AIB̃ ƷO LĒIR LE NÁIRE, AƷUS BO ƷAIB̃ ƷÁIRŃEAB̃ČAS AN POBUL

¹ 'inclinata' – can be translated as 'bowed together' but 'bent double' is more appropriate.

² 'Whom when Jesus saw' – Dreadful Latinism :: Much better is 'When Jesus saw her'

Lc 13 17b. quæ gloriose
fiebant ab eo.

that were gloriously
done by him.

mar ʒeall ar na neir̃e ʒo léir
a ðeineað̃ sé cómh̃ ʒlórm̃ar.

CIII. UBI IHESUS ASCENDIT HIERUSOLYMAM IN DIE FESTO SCENOPEGLÆ.

Jn 7 2 Erat autem in proximo
dies festus Iudeorum,
scenophegia.

3. Dixerunt autem ad eum
fratres eius:
transi hinc
et vade in Iudeam,
ut
et discipuli tui videant
opera tua
quæ facis.

4. Nemo quippe
in occulto quid facit,
et quærit ipse
in palam esse:
si hæc facis,
manifesta te ipsum mundo.

5. Neque enim fratres eius
credebant in eum.

Jn 7 6 Dicit ergo eis Ihesus:
7a. tempus meum nondum advenit,
tempus autem vestrum
semper est paratum.
Non potest mundus
odisse vos,
me autem odit,
quia ego

Now the Judeans' feast
of tabernacles
was at hand.

And his brethren
said to him:
Pass from hence
and go into Judea,
that
thy disciples also may see
thy works
which thou dost.

For there is no man
that doth any thing in secret,
and he himself seeketh
to be known openly.
If thou do these things,
manifest thyself to the world.
For neither did his brethren
believe in him.

Then Jesus said to them:
My time is not yet come;
but your time
is always ready.
The world cannot
hate you:
but me it hateth,
because I

ʒus b̃í féile na n-lúðac̃,
féile na ðabarnacul̃,
i n-ac̃maireac̃c̃.

ʒus ðubair̃c̃
a ðráir̃e féin leis:
fás an áic̃ seo
ʒus eir̃ʒ isteac̃ i n-lúðac̃a
i ðcreó
ʒo ðfeic̃f̃ro ðo ðeisʒiobuil̃ féin
na ʒníom̃ar̃c̃a
a ðeineann tú.

Óir̃ ní ðeineann aoinne
aon níð a ʒan f̃ios
ʒus é a ð'iarr̃aið é féin
a ðeir̃ púibil̃iðe;
má ðeineann tú na neir̃e seo
taisbeáin tu féin ðo'n ðom̃an.
mar níor̃ creio
a ðráir̃e féin ann.

ʒus ðubair̃c̃ íosa leó:
níor̃ éaiñʒ mo érac̃-sa f̃ós;
ac̃ tá úr̃ ðerac̃-sa
ollam̃ i ʒcómh̃uise.
ní féir̃oir̃ ðo'n tsaoʒal̃
fuac̃ a éððair̃c̃ ðaoib̃-se;
tá fuac̃ aise ðóm̃-sa,
ám̃, mar tá fiaðnaise ʒam

	testimonium perhibeo de illo, quia opera eius mala sunt.	give testimony of it, that the works thereof are evil,	'Á òéanaḡ 'n-a éaoḃ go ḃfuil a ḡníomara éa go h-olc. Téigir-se suas cun na féile seo, ac ní'lim-se as dul suas cun na féile seo, mar ní'l m'áimsir caisairé fós.
8.	Vos ascendite ad diem festum hunc, ego non ascendo ad diem festum istum, quia meum tempus nondum impletum est.	Go you up to this festival day: but I go not up to this festival day, because my time is not accomplished.	ḡuaire aḡuḃaire sé an méir sin o'fan sé féin i ḡḡaililí. Ac ḡuaire a bí a ḡraíre iméigce suas, ansaḡ oḡ cuaḡ sé féin suas cun na féile, ac níor ḡós áro é, ac amáin fé éile ar slíḡ. Asus bí na lúairé 'ḡá lorg, lá na féile, asus oirirí: Cá ḃfuil sé síro?
Jn 7 9	Hæc cum dixisset, ipse mansit in Galilea.	When he had said these things, he himself stayed in Galilee.	Asus bí ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.
10.	Ut autem ascenderunt fratres eius, tunc et ipse ascendit ad diem festum, non manifeste, sed quasi in occulto.	But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret.	Ac ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.
11.	Iudæi ergo querebant eum in die festo et dicebant: ubi est ille?	The Judeans therefore sought him on the festival day and said: Where is he?	Ac ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.
12.	Et murmur multus de eo erat in turba. Quidam enim dicebant: quia bonus est, alii autem dicebant: non, sed seducit turbas.	And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people.	Ac ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.
13.	Nemo tamen palam loquebatur de illo propter metum Iudæorum.	Yet no man spoke openly of him, for fear of the Judeans.	Ac ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.
Jn 7 14	Iam autem die festo mediante ascendit Ihesus in templum et docebat.	Now, about the midst of the feast, Jesus went up into the temple and taught.	Ac ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.
15a.	Et mirabantur Iudæi	And the Judeans wondered,	Ac ḡuaireán mór ameas na nḡoime mar ḡeall air. Cuir acu 'ḡá ráó. Oime fósanta iseáó é. Tuille acu 'ḡá ráó, ní h-eaó, ac as meallaó an pobuil iseáó atá sé. Níos laḡair doinne amaó 'n-a éaoḃ ám, tois asla na n lúac a beir oréa.

Jn 7 15b.	dicentes: quomodo hic litteras scit, cum non didicerit?	saying: How doth this man know letters, having never learned?	ΔΙΣΥΣ ΤΕΙΡΗΘΙΣ: CÁ ΤΉΥΑΙΡ ΣΕ ΣΕΟ ΑΝ ΛΕΙΓΕΑΝΝ Α ΤΕΙΤ ΔΙΣΕ, ΔΙΣΥΣ ΝΑΡ ΦΟΓΛΥΜ ΣΕ Ε?
Jn 7 16	Respondit eis Ihesus et dixit: mea doctrina non est mea, sed eius qui misit me.	Jesus answered them and said: My doctrine is not mine, but his that sent me.	Ο΄ΦΡΕΑΣΑΙΡ ΙΟΣΑ ΙΑΤΟ ΔΙΣΥΣ ΤΟΥΒΑΙΡΤ ΣΕ: ΑΝ ΤΕΑΣΔΑΣ ΣΟ Α ΤΥΣΑΙΜ-ΣΕ, ΝΙ ΛΙΟΜ Ε, ΑΤ ΛΕΙΣ ΑΝ Τ-Ε Α ΤΥΙΡ ΥΑΙΤΟ ΜΕ.
17.	Si quis voluerit voluntatem eius facere, cognoscit de doctrina, utrum ex deo sit an ego a me ipso loquar.	If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself.	ΜΑ΄S ΜΙΑΝ ΛΕ ΤΥΜΕ Α ΤΟΙΛ ΣΙΝ ΤΟ ΤΕΑΝΑΜ ΔΙΕΝΕΘΑΙΤΟ ΣΕ Ι ΤΕΑΤΟΘ ΑΝ ΤΕΑΣΔΑΙΣ, ΑΝ Ο ΤΥΙΑ Ε, ΝΟ ΑΝ ΥΑΙΜ ΦΕΙΜ ΑΤΑΙΜ ΔΣ CΑΙΝΤ.
18.	Qui a semetipso loquitur, gloriam propriam quærit, qui autem quærit gloriam eius qui misit illum, hic verax est, et iniustitia in illo non est.	He that speaketh of himself seeketh his own glory: but he that seeketh the glory of him that sent him, he is true and there is no injustice in him.	ΑΝ Τ-Ε Α ΛΑΤΡΑΝΝ ΥΑΙΤΟ ΦΕΙΝ, Α ΓΛΟΙΡΕ ΦΕΙΝ Α ΛΟΙΝΣΕΑΝΝ ΣΕ; ΑΤ ΑΝ Τ-Ε Α ΛΟΙΡΣΕΑΝΝ ΣΛΟΙΡΕ ΑΝ Τ-Ε Α ΤΥΙΡ ΥΑΙΤΟ Ε, ΤΑ ΣΕ ΣΙΝ ΦΙΡΙΝΝΕΑΤ ΔΙΣΥΣ ΝΙ΄Λ ΕΑΣΤΟΙΡ ΑΝΝ.
19.	Nonne Moyses dedit vobis legem, et nemo ex vobis facit legem?	Did not Moses give you the law, and yet none of you keepeth the law?	ΝΑΡ ΤΥΣ ΜΑΟΙΣ ΑΝ ΤΛΙΣ ΤΑΟΙΘ-ΣΕ, ΔΙΣΥΣ ΝΙ ΤΟΜΛΙΟΝΑΝΝ ΔΟΙΜΝΕ ΔΣΑΙΘ ΑΝ ΤΛΙΣ?
20.	Quid me quæritis interficere? Respondit turba et dixit: dæmonium habes: quis te quærit interficere?	Why seek you to kill me? The multitude answered and said: Thou hast a devil. Who seeketh to kill thee?	CΑΤ ΤΥΙΣΕ ΤΑΟΙΘ ΤΕΙΤ Α Τ΄ΙΑΡΡΑΙΤΟ ΜΕ ΤΥΡ ΤΥΝ ΒΑΙΣ? Ο΄ΦΡΕΑΣΑΙΡ ΑΝ ΤΣΛΥΑΣ ΔΙΣΥΣ ΤΟΥΒΡΑΤΑΡ: ΤΕΑΜΑΝ ΑΤΑ ΙΟΝΑΤ; CΙΑ ΤΑ Α Τ΄ΙΑΝΝΑΙΤΟ ΤΥ ΤΥΡ ΤΥΝ ΒΑΙΣ?
Jn 7 21	Respondit Ihesus et dixit: unum opus feci, et omnes miramini.	Jesus answered and said to them: One work I have done: and you all wonder.	Ο΄ΦΡΕΑΣΑΙΡ ΙΟΣΑ ΔΙΣΥΣ ΤΟΥΒΑΙΡΤ ΣΕ ΛΕΟ: ΤΕΜΕΑΣ ΔΟΝ ΟΒΑΙΡ ΑΜΑΙΝ, ΔΙΣΥΣ ΤΑ ΙΟΝΣΗΑ ΟΡΑΙΘ ΣΟ ΛΕΙΡ.
22a.	Propterea Moyses dedit vobis circumcisionem, non quia ex Moyse est,	Therefore, Moses gave you circumcision not because it is of Moses,	ΥΙΜΕ ΣΙΝ ΤΥΣ ΜΑΟΙΣ ΑΝ ΤΙΜΠΑΛ-ΣΕΑΡΡΑΤΟ ΤΑΟΙΘ ΝΙ ΣΥΡ Ο ΜΑΟΙΣ Ε,

sed ex patribus,
et in sabbato
circumciditis hominem.

23. Si circumcisionem
accipit homo in sabbato,
ut non solvatur
lex Moysi,
mihi indignamini,
quia

totum hominem
sanum feci
in sabbato?

24. Nolite iudicare
adversus faciem,
sed iustum iudicium iudicate.

Jn 7 25 Dicebant ergo
quidam ex Hierosolimis:
nonne hic est
quem quæerunt
interficere?

26. Et ecce
palam loquitur,
et nihil ei dicunt.
Numquid
vere cognoverunt principes
quia hic est Christus?

27. Sed hunc scimus
unde sit:
Christus autem
cum venerit,
nemo scit
unde sit.

Jn 7 28 Clamabat
ergo
docens
in templo Ihesus
et dicens:
et me scitis
et unde sim scitis,
et a me ipso non veni,
sed est verus qui misit me,
quem vos nescitis.

but of the fathers:
and on the Sabbath-day
you circumcise a man.

If a man receive circumcision
on the Sabbath-day,
that the law of Moses
may not be broken:
are you angry at me,
because

I have healed
the whole man
on the Sabbath-day?

Judge not
according to the appearance:
but judge just judgment.

Some therefore of Jerusalem
said:
Is not this he
whom they seek
to kill?

And behold,
he speaketh openly:
and they say nothing to him.
Have
the rulers known for a truth
that this is the Christ?

But we know this man,
whence he is:
but when
the Christ cometh,
no man knoweth,
whence he is.

Jesus therefore
cried out
in the temple,
teaching
and saying:
You both know me,
and you know whence I am.
And I am not come of myself:
but he that sent me is true,
whom you know not.

Δὲ ὁ σὺν τῇ πατρίδι,
καὶ τὸν σαββάτου
ἀνθρώπου περιτέμνεις.

Μὰ τὸν θεὸν σὺ τίμπαλ-ξεδράτῃ
τὸν σαββάτου

ἢ ὅτι οὐκ ἔστιν ἡ νόμος
τοῦ Μωϋσέως,
ἀνθρώπων ἔσθ' ἡμεῖς
ὅτι ἡμεῖς

πάντα τὸν ἄνθρωπον
ἰσχυρῶς ἔσθ' ἡμεῖς
ἐν τῇ σαββάτῃ;

Νὰ τὸν ἀνθρώπου κρίνῃς
κατὰ τὴν ὁμοίωσιν;
Μὰ τὸν θεόν, ἀλλὰ
κατὰ τὴν ἀλήθειαν κρίνῃς.

Καὶ οἱ ἱεροσολιμίται
εἰπὺν τῷ Ἰησοῦ λέγοντες·
ὅτι οὐκ ἔστιν ὁ ἀνθρώπου
τὸν ὅστις ἐκζητοῦντες
ἀποκτεῖναι;

Καὶ ἰδοὺ, ὁ ἀνθρώπου
ὁμιλεῖ ὁμιλῶν·
καὶ οὐκ εἰσὶν οἱ ἄρχιερεῖς,
καὶ οἱ ἱεροσολιμίται
οἵτινες ἔσθ' ἡμεῖς

ὅτι οἱ ἄρχιερεῖς καὶ οἱ
ἱεροσολιμίται οἵτινες
ἐκζητοῦντες τὸν Χριστόν;

Ὅτι τὰς ἀλήθειαν λέγομεν
καὶ οὐκ οἴσμεν;
Ὅτι ὁ Χριστός,
ὁ ἀνθρώπου ἐκζητοῦντες
καὶ οἱ ἱεροσολιμίται
οἵτινες οὐκ οἴσμεν.

Ὁ Ἰησοῦς οὖν ἔλεγεν
ἐν τῷ ἱερῷ,
καὶ λέγων·
καὶ ὑμεῖς οἴσθε·
ὅτι οἱ ἀλητεῖς ἀνθρώπων
καὶ οἱ ἱεροσολιμίται
οἵτινες οὐκ οἴσθε;
καὶ ὑμεῖς οἴσθε τὸν Χριστόν;
ὅτι οἱ ἀλητεῖς ἀνθρώπων
καὶ οἱ ἱεροσολιμίται
οἵτινες οὐκ οἴσθε;
καὶ ὑμεῖς οἴσθε τὸν Χριστόν;
ὅτι οἱ ἀλητεῖς ἀνθρώπων
καὶ οἱ ἱεροσολιμίται
οἵτινες οὐκ οἴσθε.

Jn 7 29	Ego scio eum, quia ab ipso sum et ipse me misit.	I know him, because I am from him: and he hath sent me.	Τά αἶνε ἀγάμ-σα αἶρ, μαρ ἰς υἱὸ μέ, ἀγὺς ἰσὲ φέμ ἃ ἔναι υἱὸ μέ.
Jn 8 55b	Et si dixero quia nescio eum, ero similis vobis mendax.	And if I shall say that I know him not, I shall be like to you, a liar.	ἀγὺς μά ὀείρῃμ νά φῦλ αἶνε ἀγάμ αἶρ βεῖρὸ μέ μαρ σὶθ-σε, ἀγὺς ῥάῳ ἀν εἰτέῃς.
Jn 7 30	Quærebant ergo eum adprehendere, et nemo misit in illum manus, quia nondum venerat hora eius.	They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come.	Ἄνσῃν ὁῖοῦδῃρ ἃ ὀἰῃρῃρῃτὸν βεῖρτε αἶρ, ἀὶ νίῳρ ἔναι δῳῖννε λᾶμ ἀνν μαρ νί ρᾶτὸν ἃ ἔρᾶτ τᾶγᾶιτε φός.
31.	De turba autem multi crediderunt in eum et dicebant: Christus cum venerit, numquid plura signa faciet quam quæ hic facit?	But of the people many believed in him and said: When the Christ cometh, shall he do more miracles than this man doth?	Ὅο ἔρεῖο ἃ λᾶν ὀε'ν τσῦαγ ἀνν, ἀμ, ἀγὺς βεῖρῃτὸν: ἦναι ἃ ἔῖοῦῖτὸν ῥῖοστ ἀν νῶεῃνῖτὸν σὲ νίῳς μό μῖρβῦἰτὶ 'νά μαρ ἃ ὀεῖνεῃν ἀν ὀῖνε σεο?

CV. DE DIVITE CUIUS UBERES FRUCTUS AGER ATTULIT.

Lc 12 13	Ait autem ei quidam de turba: magister, dic fratri meo ut dividat mecum hereditatem.	And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.	ἀγὺς ὀῦῖτᾶῖρτ ὀῖνε ὀε'ν τσῦαγ λῆῖς: ἃ μᾶῖστῖρτ, ἄῖτᾶῖρ λῆμ'ὀῖτᾶῖρ ἀν ὀῖῖρεᾶτ ὀο ρᾶῖτ λῖομ.
14.	At ille dixit ei: homo, quis me constituit iudicem aut divisorem supra vos?	But he said to him: Man, who hath appointed me judge or divider over you?	ἀγὺς ὀῦῖτᾶῖρτ σεῖσεῃν λῆῖς: ἃ ὀῖνε, ῥὲ ἔεᾶρ μῖσε ἀμ' βρεῖτῆᾶμ νά ἀμ' ρᾶῖνεᾶὀῖρτ ὀς ὀῖρτ ῖῥῖοῃν?
15.	Dixitque ad illos: videte et cavete ab omni avaritia, quia non in habundantia cuiusquam vita eius est ex his quæ possidet.	And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.	ἀγὺς ὀῦῖτᾶῖρτ σὲ λῆό-σαν: φῆᾶτ, σεᾶτᾶῖρτ ῖᾶτ σᾶῖτ; ὀῖρ νί σᾶ ὀφῦῖρσε ᾶτᾶ ἀγὺς δῳῖνε, ὀε σᾶ νεῖτε ἰς λῆῖς, ᾶτᾶ ἃ ὀεᾶτᾶ.
Lc 12 16a	Dixit autem similitudinem ad illos dicens:	And he spoke a similitude to them, saying:	Ἄνσῃν ὀο λᾶῖτᾶῖρ σὲ σῶῖτὸν λῆό, ἀγὺς ὀῦῖτᾶῖρτ σὲ: ἔῦς ἃ ἔῖο τᾶἰῖμ ἀῃᾶ-ῥῶῖτὸν ὀ'φῆᾶρ ῖᾶῖτῖρ ᾶῖῖτε.

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Lc 12 16b	hominis cuiusdam divitis uberes fructus ager attulit. Et cogitabat intra se dicens: quid faciam, quod non habeo quo congregem fructus meos?	The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?	ČUS A ČUPO ČAILIM ANA-ČORAČ O'FEAR ŠAIČOBIR ÁIRIČE. AŽUS DO MAČTNAIM SÉ I N' AIGNE AŽUS OUBAIRČ SÉ: ČAČO A ČEAFČAČO? ÓIR NÍ'L ÁIC AŽAM N-A ŽCRUINNEÓČAČO MO ČUPO ČORČÁÍ. AŽUS OUBAIRČ SÉ: ČEAFČAČO SO; LEAŽFAČO MO ŽSIOBÓIL, AŽUS CUIRFEAČO SUAS ŽSIOBÓIL A ČEIRÓ NÍOS MÓ 'NÁ IAČO, AŽUS ČFUINNEÓČAČO MO ČORČÁÍ ŽO LÉIR AŽUS MO MÁOIM IONČA; AŽUS ČEAFČAČO MÉ LE M'ANAM, A ANAM, ČÁ MÓRÁN ČOČA AŽAČ I ŽCÓIR MÓRÁN BIAN; ŽLAC DO ŠUAIMNEAS; ČEIM IČE AŽUS ÓL AŽUS SÚŽAČAS.
17.			
18.	Et dixit: hoc faciam: destruam horrea mea et maiora faciam, et illuc congregabo omnia quæ nata sunt mihi et bona mea.	And he said: This will I do: I will pull down my barns and will build greater: and into them will I gather all things that are grown to me and my goods.	AČ OUBAIRČ ČIA LEIS: A AMAČOÁIN, ÉILEÓFAČ T'ANAM ORČ ANOČČ FÉIN, AŽUS ČÉ AIGČE ŽO MBEIRÓ A ČFUIL CRUINNIČČE AŽAČ? SIN MAR AČÁ AŽ AN Č-É A ČEIMEANN STÓR DO FÉIN AŽUS NÁ BÍONN ŠAIČOBIR ČUN ČE.
19.	Et dicam animæ meæ: anima, habes multa bona posita in annos plurimos: requiesce, comede, bibe, epulare.	And I will say to my soul: Soul, thou hast much goods laid up for many years. Take thy rest: eat, drink, make good cheer.	
Lc 12 20	Dixit autem illi deus: stultæ, hac nocte animam tuam repetunt a te: quæ autem parasti, cuius erunt?	But God said to him: Thou fool, this night do they require thy soul of thee. And whose shall those things be which thou hast provided?	
21.	Sic est qui sibi thesaurizat et non est in deum dives.	So is he that layeth up treasure for himself and is not rich towards God.	

**CVI. DE EO QUI MULTAS POSSESSIONES HABENS TRISTIS ABIIT AUDIENS VERBUM:
VADE, VENDE OMNIA QUÆ HABES.**

Mc 10 17a	Et cum egressus esset in viam, procurrens quidam genu flexo ante eum rogabat eum dicens:	And when he was gone forth into the way, a certain man, running up and kneeling before him, asked him, saying:	AŽUS ČUAIČO SÉ AMAČ AR AN MBÓČAR, AŽUS DO RIČ ČUINE ČUIGČE AŽUS ČAIČ SÉ É FÉIN AR A ŽLÚIMIB 'N-A LÁČAIR, AŽUS Č'FIAFRAIČ SÉ ČE, AŽUS OUBAIRČ SÉ: A MÁIČÍSTIR MÁIČ, ČAČO Í AN MÁIČ A ČEAFČAČO IONUS ŽO MBEAČO AŽAM BEAČA ŠÍORUIČE? AŽUS OUBAIRČ SÉ LEIS: ČAČO É AN ČRÁČČ SO AŽAČ AR MÁIČ? NÍ MÁIČ AOIMNE AČ ČIA AMÁIN. AČ MÁ'S MÁIČ LEAČ ČUL IČEAČ SA BEAČA,
Mt 19 16b	magister bonæ, quid boni faciam ut habeam vitam æternam?	Good master, what good shall I do that I may have life everlasting?	
17a.	Qui dixit ei: quid me interrogas de bono?	He ¹ said to him: Why askest thou me concerning good?	
Mc 10 18b	nemo bonus nisi unus deus.	None is good but one, that is God.	
Mt 19 17c	Si autem vis ad vitam ingredi,	But if thou wilt enter into life,	

¹ 'Who said to him' :: Latinism. Better: 'He said to him'

Mt 19 17d	serva mandata.	keep the commandments.	κοιμεά'ο na η-αιτεαντα.
Mt 19 18	Dixit illi: quæ? Ihesus autem dixit: non occides, non adulterabis, non furtum facies, non falsum testimonium dices;	He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;	Deir seisean leis: Cao iao na η-αιτεαντα? Aγus ουβαιρε ιosa: ηά vein μαρβαδ; ηά vein ορυίς; ηα vein συιο; ηά vein φια'οηαισε ορείγε; Cαβαир onόir 'o c'αcαир Aγus 'oo' μάcαир; Aγus, γρά'ουγ 'o cόmarsa mar cu féin.
19.	honora patrem tuum et matrem, et diligis proximum tuum sicut te ipsum.	honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.	ουβαιρε an c-όςφεαρ leis: Cοιμεά'οas iao san go léir ó m'óige; Cao eile is riaccanac 'om? Ansan o'féac íosa air, Aγus cuγ sé γρά'ο 'ó, Aγus ουβαιρε sé leis: Cά don nío amain i η-easnam orc: Má's maic leac beic beac, imcig Aγus óiol amac a 'bful aγac, Aγus cαβαир 'os na boctair, Aγus beio scór ar neam aγac; Aγus tar Aγus lean mise. ηuair airig an c-όςγanaç an cainc sin, ámçac, o'imcig sé Aγus é go buarec; mar fear ana-sairöbir ab eao é, go raib mórán sairöbir aige.
Mt 19 20	Dicit illi adulescens: omnia hæc custodivi a iuventute mea: quid adhuc mihi deest?	The young man saith to him: All these have I kept from my youth, what is yet wanting to me?	
Mc 10 21a	Ihesus autem intuitus eum dilexit eum et dixit illi: unum tibi deest:	And Jesus, looking on him, loved him and said to him: One thing is wanting unto thee:	
Mt 19 21b,c	si vis perfectus esse, vade, vende quæ habes et da pauperibus, et habebis thesaurum in cælo, et veni, sequere me.	if thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.	
22a.	Cum audisset adulescens verbum, abiit tristis, et multas possessiones habens.	And when the young man had heard this word, he went away sad, for he was very rich and he had great possessions.	
Lc 18 23b	erat enim dives valde		
Mt 19 22c	et multas possessiones habens.		
Mc 10 23	Et circuminspiciens Ihesus ait discipulis suis: quam difficile qui pecunias habent in regnum dei introibunt!	And Jesus looking round about, saith to his disciples: How painfully ¹ shall they that have riches enter into the kingdom of God!	Aγus o'féac íosa'n-a éímpal Aγus ουβαιρε sé le η-a öeisgiobuil: ηác veacair 'o luc sairöbris 'ul isteac i rígeac öé! go veimín aöeirím lib, is veacair 'o'n öume sairöbir 'ul isteac i rígeac na öflacac.
Mt 19 23b	Amen dico vobis, quia dives difficile intrabit in regnum cælorum.	Amen, I say to you, that a rich man shall painfully ¹ enter into the kingdom of heaven.	

¹ 'difficile' – here translated correctly as 'hardly' but though 'hard' = 'difficult', 'hardly' does not carry the same inference. 'painfully' would seem better.

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Mt 19 24.

Et iterum dico vobis:
facilius est camelum
per foramen acus transire
quam divitem intrare
in regno cælorum.

25.

Auditis autem his
discipuli mirabantur valde
dicentes:
quis ergo poterit salvus esse?

Mt 19 26

Aspiciens autem Ihesus
dixit illis:
apud homines
hoc impossibile est,
apud deum autem
omnia possible sunt.

27.

Tunc respondens Petrus
dixit ei:
ecce

nos reliquimus omnia
et secuti sumus te:
quid ergo erit nobis?

28.

Ihesus autem dixit illis:
amen dico vobis,
quod vos qui secuti estis me,
in regeneratione,
cum sederit filius hominis
in sede maiestatis suæ,
sedebitis et vos
super sedes duodecim
iudicantes
duodecim tribus Israhel.

Lc 18 29b

Amen dico vobis:

Mt 19 29b

omnis qui relinquit domum

Lc 18 29c

aut parentes

Mt 19 29c

vel fratres aut sorores
aut patrem aut matrem

And again I say to you:
It is easier for a camel
to pass through the eye of a needle,
than for a rich man to enter
into the kingdom of heaven.

And when they had heard this,
the disciples wondered much,
saying:

Who then can be saved?

And Jesus beholding,
said to them:

With men
this is impossible:
but with God
all things are possible.

Then Peter answering,
said to him:

Behold
we have left all things,
and have followed thee:
what therefore shall we have?

And Jesus said to them:
Amen I say to you,
that you who have followed me,
in the regeneration,
when the Son of man shall sit
on the seat of his majesty,
you also shall sit
on twelve seats
judging
the twelve tribes of Israel.

Amen I say to you:
everyone that hath left house
or parents
or brethren or sisters
or father or mother

AGUS D'EIRIM AIRÍS LÍB É:

IS USA DO CAMAL

ḡADBÁIL TRÉ CRÓ SHÁḒAIRBE

'NÁ DO'N DUINE SAIRBHIR DUL ISTEAḒ

I RÍḡEAḒT NA BFLAḒAS.

NUAIR AIRḡ NA D'EISḡIBUIL AN MÉRO SIN

ḒÁINḡ ÁRÓ-IONḡNAḒO ORḒA,

AGUS DUBRAḒAR:

MÁ 'SEAḒO, CÉ FÉAḒFAIR DUL SAOR?

D'FÉAḒ ÍOSA ORḒA

AGUS DUBAIRT SÉ:

NÍ FÉIRIR SO

DO D'AOINE;

ḒḒ IS FÉIRIR LE D'IA

ḡAḒ NÍO.

ANSAN D'FREAGAIR PEABAR

AGUS DUBAIRT SÉ:

FÉAḒ,

D'FÁḡAMAIR-NE ḡAḒ NÍO,

AGUS DO LEANAMAIR CUSA:

AGUS CAO A BEIR D'Á BÁRR AGAIMN?

AGUS DUBAIRT ÍOSA LEÓ:

ḡO D'EIRIM D'EIRIM LÍB,

SÍB-FE DO LEAN MÉ,

SA N-ΔICḡEINEAMAINC,

NUAIR Δ SÚIRFIR MΔC AN DUINE

I ḡCAḒAOIR Δ ḡRABAIM,

SÚIRFIR SÍB

AR D'Á ḒAḒAOIR DÉAS

Δḡ TABAIRC BREICE

AR D'Á ḒREIB DÉAS ISRAÉIL..

ḡO D'EIRIM D'EIRIM LÍB,

ḡAḒ DUINE Δ D'FÁḡFAIR Δ Ḓḡ.

NÓ MUNITIR,

NÓ Δ D'RICÁRACA, NÓ Δ D'RIFÉARACA,

NÓ Δ ΔḒAIR NÓ Δ MΔḒAIR,

Last paragraph on this page: whereas Luke and Mark open the argument with a negative phrase, requiring **ná** = nor,
Matthew opens with a positive phrase requiring **nó** = or.

Lc 18 29c Mk 10 29c	aut uxorem aut filios aut agros	or wife or children or lands,	nó bean nó a clann, nó a cúro talaimh, AR SON RÍGEACHTA D'É, ASUS AR SON M'AINIME-SE, ASUS AR SON AN TSOISGÉIL, GEODAIR SÉ FÓ CÉAD, SA N-AIMSIR SEO ANOIS, CIGTE, ASUS ORICÁRACHA ASUS ORIFÉARACHA, ASUS MÁIREACHA, ASUS CLANN, ASUS TALAMH, MAR AON LE CRAO; ASUS LE TEACHT, BEIR AN D'EACHA SÍORUITHE AIGE.
Lc 18 29e Mt 19 29c Mc 10 29b Mt 19 29d Mc 10 30a	propter regnum cælorum ¹ et nomen meum et propter evangelium, centuplum accipiet, nunc in hoc tempore domos et fratres et sorores et matres et filios et agros cum persecutionibus, et in futuro ²	for the kingdom of Heaven's ¹ sake, and for my name's sake, and for the gospel, shall receive an hundredfold, now in this time: houses and brethren and sisters and mothers and children and lands, with persecutions: and in the future ²	AR SON RÍGEACHTA D'É, ASUS AR SON M'AINIME-SE, ASUS AR SON AN TSOISGÉIL, GEODAIR SÉ FÓ CÉAD, SA N-AIMSIR SEO ANOIS, CIGTE, ASUS ORICÁRACHA ASUS ORIFÉARACHA, ASUS MÁIREACHA, ASUS CLANN, ASUS TALAMH, MAR AON LE CRAO; ASUS LE TEACHT, BEIR AN D'EACHA SÍORUITHE AIGE.
Mt 19 29e 30	vitam æternam possidebunt. Multi autem erunt primi novissimi et novissimi primi.	shall possess life everlasting. And many that are first, shall be last: and the last shall be first.	AR SON RÍGEACHTA D'É, ASUS AR SON M'AINIME-SE, ASUS AR SON AN TSOISGÉIL, GEODAIR SÉ FÓ CÉAD, SA N-AIMSIR SEO ANOIS, CIGTE, ASUS ORICÁRACHA ASUS ORIFÉARACHA, ASUS MÁIREACHA, ASUS CLANN, ASUS TALAMH, MAR AON LE CRAO; ASUS LE TEACHT, BEIR AN D'EACHA SÍORUITHE AIGE.
Lc 16 14	Audiebant autem omnia hæc Pharisæi, qui erant avari, et deridebant illum.	Now the Pharisees, who were covetous, heard all these things: and they derided him.	AR SON RÍGEACHTA D'É, ASUS AR SON M'AINIME-SE, ASUS AR SON AN TSOISGÉIL, GEODAIR SÉ FÓ CÉAD, SA N-AIMSIR SEO ANOIS, CIGTE, ASUS ORICÁRACHA ASUS ORIFÉARACHA, ASUS MÁIREACHA, ASUS CLANN, ASUS TALAMH, MAR AON LE CRAO; ASUS LE TEACHT, BEIR AN D'EACHA SÍORUITHE AIGE.
15.	Et ait illis: vos estis qui iustificatis vos coram hominibus, deus autem novit corda vestra, quia quod hominibus altum est, abominatio est ante deum.	And he said to them: you are they who justify yourselves before men, but God knoweth your hearts. For that which is high to men is an abomination before God.	AR SON RÍGEACHTA D'É, ASUS AR SON M'AINIME-SE, ASUS AR SON AN TSOISGÉIL, GEODAIR SÉ FÓ CÉAD, SA N-AIMSIR SEO ANOIS, CIGTE, ASUS ORICÁRACHA ASUS ORIFÉARACHA, ASUS MÁIREACHA, ASUS CLANN, ASUS TALAMH, MAR AON LE CRAO; ASUS LE TEACHT, BEIR AN D'EACHA SÍORUITHE AIGE.

CVII. DE DIVITE ET LAZARO.

Lc 13 20 Lc 16 19	Iterum dixit: homo quidam erat dives et induebatur purpura et bysso et epulabatur cotidie splendidæ.	Again he said: There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day.	DUBAIRT SÉ AIRÍS: BÍ DUINE SAIRIBIR ANN ASUS É I N-ÉADACH CÖRCRA ASUS I LÍN-ÉADACH MÍN ASUS É AS CAITEAMH BÍO BUACAIÐS ZACH LÁ.
20a,b.	Et erat quidam mendicus nomine Lazarus, qui iacebat ad ianuam eius	And there was a certain beggar, named Lazarus, who lay at his gate,	ASUS BÍ LASTMUIÐS D'Á DÖRUS SÍNCE, BOCTÁN DÁR D'AINIM LASARUS,

¹ 'cælorum' – 'Heaven's' :: my translation.

² 'futuro' – 'the future' :: my translation.

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Lc 16 20c.
21.

ulceribus plenus,
cupiens
saturari
de micis
quæ cadebant
de mensa divitis,
sed et canes veniebant
et lingebant ulcera eius.

full of sores,
desiring
to be filled
with the crumbs
that fell
from the rich man's table.
And moreover the dogs came
and licked his sores.

AGUS É LÁH D'ÓCRASAIÓ;
AGUS BA MÍAN LEIS AN T-OCRAS
A BAINC DE FÉIN LEIS
AN MBRÚSCAR BÍO
A BÍ AG TUIGIM
DE BÓRO AN FÍR SAIBHÍR,
AGUS ÉASAÓ NA SAÓDAIR
AGUS DO LÉIS A CRÉACHTA.

Lc 16 22

Factum est autem
ut moreretur mendicus
et portaretur ab angelis
in sinum Abrahæ.
Mortuus est autem et dives
et sepultus est in inferno.

And it came to pass
that the beggar died
and was carried by the angels
into Abraham's bosom.
And the rich man also died:
and he was buried in hell.

AGUS ÉARLA
GO BFUADIR AN DUINE BOCT BÁS,
AGUS SUR RUÍ NA H-ANGIL SUAS É
GO H-UCC ABRAHAIM.
AGUS FUADIR AN FEAR SAIBHÍR BÁS,
AGUS DO CUIREADÓ I N-IFREANN É.

23.

Elevans autem oculos suos,
cum
esset in tormentis,
videbat
Abraham a longe
et Lazarum
in sinu eius.

And lifting up his eyes
when
he was in torments,
he saw
Abraham afar off
and Lazarus
in his bosom:

AGUS NUADIR
A BÍ SÉ AG FULANG NA BPÍAN
D'FÉAC SÉ SUAS
AGUS CONAIC SÉ,
ABFAÓ UAIÓ,
LASARUS AGUS É
I N-UCC ÁBRAHAIM;

24.

Et ipse clamans
dixit:
pater Abraham,
miserere mei
et mitte Lazarum,
ut intingat extremum digiti sui
in aqua,
ut refrigeret linguam meam,
quia crucior in hac flamma.

And he cried
and said:
Father Abraham,
have mercy on me
and send Lazarus,
that he may dip the tip of his finger
in water
to cool my tongue:
for I am tormented in this flame.

AGUS DO LIÚG SÉ AMAÓ
AGUS DUBHAIRT SÉ:
A AÉAIR ÁBRAHAIM.
SLAC TRUAÍG DÓM
AGUS CUIR CÚIGAM LASARUS
GO SCUIRÍÓ SÉ BARA A MÉIRE
I N-UISGE
AGUS GO BFUARAÍÓ SÉ MO ÉANSA,
ÓIR TÁIM A'M LOSAÓ SA LASAIR SEO.

Lc 16 25
26a.

Et dixit illi Abraham:
fili, recordare
quia recepisti
bona
in vita tua
et Lazarus similiter
mala:
nunc autem hic consolatur,
tu vero cruciaris.
Et in his omnibus
inter vos et nos

And Abraham said to him:
Son, remember
that thou didst receive
good things
in thy lifetime,
and likewise Lazarus
evil things:
but now he is comforted
and thou art tormented.
And besides all this,
between us and you,

AGUS DUBHAIRT ÁBRAHAM LEIS:
CUIMNIG, A MÍC,
CONUS MAR A FUARAIS-SE
NEITE FÓZANTA
I SCARÉAM DO BEACHTA
AGUS GO BFUADIR LASARUS
DROC-NEITE;
AC ANOIS TÁ SÉ SEO I SÓLÁS
AGUF TUSA I BPÉIN.
AGUS D'Á ÉAGMUIS SIN A'S UILE,
TÁ DOIMNEAS MÓR SUITE DAINSEAN

Lc 16 26b.	chaos magnum firmatum est, ut hii qui volunt hinc transire ad vos non possunt, neque inde huc transmeare. (Et ait:) ²	there is fixed a great void ¹ , so that they who would pass from hence to you cannot, nor from thence come hither. (And he said:) ²	roir sib-se agus sinne, i tcreó an t-é sur mian leis dul as so as triall oraid-se nác féidir do é, ná teadt as sán as triall oraimne. (agus duhairt sé:) ²
27.	Rogo ergo te, pater, ut mittas eum in domum patris mei;	Then, father, I beseech thee that thou wouldst send him to my father's house,	larraim ort, o'á bríge sin, a d'air, é cur so tige m'adar:
28.	habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in locum hunc tormentorum.	for I have five brethren, That he may testify unto them, lest they also come into this place of torments.	mar tá cúigear bréar asam: so tabarfao sé foláram dóib, i tcreó ná tiocfaois anso ins na piancaib seo..
Lc 16 29	Et ait illi Abraham: habent Moysen et prophetas: audiant illos.	And Abraham said to him: They have Moses and the prophets. Let them hear them.	agus duhairt Abraham leis: tá maois acu, agus na fáiré; éistois leó san.
30.	At ille dixit: non, pater Abraham, sed si quis ex mortuis ierit ad eos, penitentiam agent.	But he said: No, father Abraham: but if one went to them from the dead, they will do penance.	agus duhairt seisean: ní h-eaó, a d'air Abraham, ac má céigean duine de sna mairé as triall orca dénfaio siao aicrige.
31.	Ait autem illi: si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexit credent.	And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.	agus duhairt sé leis: mura n-éistio siao le maois agus leis na fáiré, ní creiofais duine de sna mairé féin, o'á tceigean sé as triall orca.

CVIII. DE VILICO INFIDELE.

Lc 16 1	Dicebat autem et ad discipulos suos: homo quidam erat dives, qui habebat vilicum, et hic diffamatus est apud illum, quasi dissipasset bona ipsius.	And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.	Ansán duhairt sé le n-a d'eisgiobail: bí duine saibhir ann agus bí scíbaro aige, agus do h-innseao do, 'n-a eaob, so raib sé as ssaipéao a coo.
2.	Et vocavit illum et ait illi: quid hoc audio de te? redde rationem vilicationis tuæ, iam enim non poteris vilicare.	And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer.	agus do glaoib sé cuige é, agus duhairt sé leis, cao é seo a cloism do' eaob-sa? tabair cúntas do' scíbaroideact, mar ní féadfaio beic do' scíbaro feasoa.
Lc 16 3a	Ait autem vilicus intra se: quid faciam, quia dominus meus	And the steward said within himself: What shall I do, because my lord	Ansán duhairt an scíbaro i n'aigne féin. Cao a déanfaio, ó tá mo máigistoir

¹ 'chaos' :: correct translation, but 'void' is better, and also correct.

² Sievers notes that 'Et ait' is missing, though present in the Vulgate, and as its absence spoils the sense, I have restored it in the translation as 'And he said'.

auferet a me
vilicationem?
fodere non valeo,
mendicare erubesco.

4. Scio quid faciam,
ut
cum amotus fuero
a vilicatione,
recipiant
me in domos suas.

Convocatis
itaque
singulis
debitoribus domini sui
dicebat
primo:
quantum debes domino meo?

6. At ille dixit:
centum cados olei.
Dixitque illi:
accipe cautionem tuam
et sede cito,
scribe quinquaginta.

7. Deinde alio dixit:
tu vero quantum debes?
Qui ait:
centum choros tritici.
Ait illi:
accipe litteras tuas
et scribe octoginta.

9. Et laudavit dominus
vilicum iniquitatis,
quia prudenter fecisset,
quia filii huius sæculi
prudentiores filiis lucis
in generatione sua sunt.
Et ego vobis dico:
facite vobis
amicos
de mammona iniquitatis,
ut
cum defeceritis,
recipiant vos
in æterna tabernacula.

Qui fidelis est
in minimo,
et in maiori
fidelis est,

taketh away from me
the stewardship?
To dig I am not able;
to beg I am ashamed.
I know what I will do,
that
when I shall be removed
from the stewardship,
they may receive
me into their houses.

Therefore,
calling together
every one
of his lord's debtors,
he said
to the first:
How much dost thou owe my lord?
But he said:
An hundred barrels of oil.
And he said to him:
Take thy bill
and sit down quickly
and write fifty.
Then he said to another:
And how much dost thou owe?
Who said:
An hundred quarters of wheat.
He said to him:
Take thy bill
and write eighty.

And the lord commended
the unjust steward,
forasmuch as he had done wisely:
for the children of this world
are wiser in their generation
than the children of light.
And I say to you:
Make unto you
friends
of the mammon of iniquity:
that
when you shall fail,
they may receive you
into everlasting dwellings.

He that is faithful
in that which is least
is faithful
also in that which is greater:

ΔΣ βαίνε να
στίβαρβαρθεάττα όίom?
ní'lim ábalta ar rómar a óénam;
is nár liom óéirc ոո lorg.
τά fíos ΔΣam cao a óéanpa,ο,
ι όtreó,
nuair a curfar
as an stíbarbartheáct mé,
σο ηγλαcfairο siao
'n-a όtēctib mé.

ΔΣus ոո ξλαοrò sé cúise,
'n-a ոuime a's 'n-a ոuime,
an múincir
σο raib fiaća ΔΣá mágiscir orća,
ΔΣus ոuóairc sé
leis an źcéao ոuime:
An mór atá ΔΣam' mágiscir orc?
ΔΣus ոuóairc seisean:
Céao baírlle oíle.
ΔΣus ոuóairc sé leis:
Cós ոո bílle láícreac
ΔΣus ruib ansan,
ΔΣus sgríb caořao baírlle.
Ansan ոuóairc sé le ոuime eile:
ΔΣus cusa, an mór atá orc?
ΔΣus ոuóairc seisean:
Céao ceačramāō cruičneacčan.
Չuóairc sé leis:
Ճlac ոո bílle
ΔΣus sgríb čeičre fičio ceačramāō.

ΔΣus ոո mól an mágiscir
an róřaire stíbarbo,
mar řur óein sé beart řasca;
óir atá clann an cřaořail seo
níos řasca 'ná clann an cřoluis
ոո reir a řcinéil fém.
ΔΣus veirim-se lib-se:
Չeinrò ոaoine
mumčearča ոaοib fém
leis an sairòbreas claon so,
ι όtreó,
nuair a beirò sib claoirčre,
σο ηγλαcfairοis sib
isteac ins na tēctib síoruirē..

An t-é a bíonn óilis
sa ruo is lúřa,
bíonn sé óilis ι ruo mór;

Lc 16 10b	et qui in modico iniquus est, et in maiori iniquus est.	and he that is unjust in that which is little is unjust also in that which is greater.	agus an t-é a bíonn mí-macánta i ruo beas, bíonn sé mí-macánta, i ruo mór, leis.
11.	Si ergo in iniquo mammonæ fideles non fuistis, quod vestrum est quis credit vobis,	If then you have not been faithful in the unjust mammon, who will trust you with that which is the true?	‘Dá b’ríg sin, murar ‘óilis sib-se sa tsaióbúreas úréasac, cé cuirfí ar úr láim an saibúreas fírimneac?
12.	et si in alieno fideles non fuistis, quod vestrum est quis dabit vobis?	And if you have not been faithful in that which is another’s, who will give you that which is your own?	agus murar ‘óilis sib i scuro buine eile, cé tabarfaib’ daoib’ úr scuro fén?
Lc 12 47	Ille autem servus qui cognovit voluntatem domini sui et non præparavit et non fecit secundum voluntatem eius, vapulabit multas,	And that servant, who knew the will of his lord and prepared not himself and did not according to his will, shall be beaten with many stripes.	agus an seirbiseac san so raib’ fíos coile a t’igearna aise, agus nár ‘eim ollamú, ná beart ‘o réir a coile, seobfar air so mór.
48.	qui autem non cognovit et fecit digna, plagis vapulavit paucis. Omni autem cui multum datum est, multum quæretur ab eo, et cui commendaverunt multum, plus petent ab eo.	But he that knew not and did things worthy of stripes shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.	ac an t-é ná raib’ fíos aise, agus ‘o ‘eim neite a cuill bualaó, seobfar air beasán. Óir an t-é sur tusaó mórán ‘ó, éileófar mórán air; agus an t-é sur tusaóar cuio mór ‘ó le coimeáo iarrfaib’ siaó breir air.
Lc 2 49b	Nescitis quia ¹	Know you not that ¹	Ná raib’ ‘fíos asaió nac ¹
Lc 12 49	ignem veni mittere in terra, et quid volo, nisi ut accendatur?	I am come to cast fire on the earth. And what will I, but that it be kindled?	‘Cun teime cur ar an tcalam so iseaó éanaas, agus cao ‘tá uaim ac so lasfaó sí?
50.	Baptismum habeo baptizari, et quomodo turbor, usque dum perficiatur!	And I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished?	agus tá asam baisteao le n-a mbaistefar mé, agus cao é mar atáim i scúmangraac so ‘ocí so scómlionfair é!

CVIII. DE PATRE FAMILIAS QUI EXIIT PRIMO MANE CONDUCERE MERCENARIOS IN VINEAM SUAM.

Mt 20 1	Simile est enim regnum cælorum homini patri familias qui exiit primo mane conducere operarios in vineam suam.	The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard.	Is cosmáil rígeac na ‘bflačas le fear tige a cuair’ amac so moó ar maóim as réirteac le luict oibre ‘dá fíonórt.
2a.	Conventionem autem facta cum operariis ex denario diurno	And having agreed with the labourers for a penny a day,	agus ‘o réirteig sé leis an luict oibre ar pínig sa ló,

¹ ‘Nescitis quia’ :: not in the vulgate :: my translation is ‘Know you not that’ This is similar to Luke 2 49b.

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Mt 20 2b.

misit eos
in vineam suam.

he sent them
into his vineyard.

3. Et egressus
circa horam tertiam
vidit alios
stantes in foro
otiosos.

And going out
about the third hour,
he saw others
standing in the marketplace
idle.

4. Et illis dixit:
ite et vos
in vineam,
et quod iustum fuerit
dabo vobis.

And he said to them:
Go you also
into my vineyard,
and I will give you
what shall be just.

5. Illi autem abierunt.
Iterum autem exiit
circa sextam
et nonam horam
et fecit similiter.

And they went their way.
And again he went out
about the sixth
and the ninth hour,
and did in like manner.

6. Circa undecimam vero
exiit
et invenit alios stantes
et dicit illis:
quid hic statis
tota die
otiosi?

But about the eleventh hour
he went out
and found others standing,
and he saith to them:
Why stand you here
all the day
idle?

7. Dicunt ei:
quia nemo nos conduxit.
Dicit illis:
ite et vos
in vineam.

They say to him:
Because no man hath hired us.
He saith to them:
Go ye also
into my vineyard.

Mt 20 8

Cum
sero autem factum esset,
dicit dominus vineæ
procuratori suo:
voca operarios
et redde illis mercedem
incipiens
a novissimis
usque ad primos.

And when
evening was come,
the lord of the vineyard saith
to his steward:
Call the labourers
and pay them their hire,
beginning
from the last
even to the first.

9. Cum venissent ergo
qui circa undecimam horam
venerant,
acceperunt
singulos denarios.

When therefore they were come
that came
about the eleventh hour,
they received
every man a penny.

10. Venientes autem et primi
arbitrati sunt
quod plus essent accepturi,
acceperunt autem et
ipsi singulos denarios.

But when the first also came,
they thought
that they should receive more:
And they also received
every man a penny.

11. Et accipientes murmurabant
adcontra patrem familias
dicentes:

And receiving it they murmured
against the master of the house,
Saying:

ΔΕΥΣ ΕΥΙΡ ΣΕ ΔΕ ΟΒΑΙΡ ΙΑΘ
ΣΑ ΥΨΙΟΝΘΟΡΕ.

ΔΕΥΣ ΕΥΑΙΘ ΣΕ ΑΜΑΕ ΑΙΡΙΣ
ΕΪΜΠΑΛ ΑΝ ΕΡΙΜΑΘ Η-ΥΑΙΡ,
ΔΕΥΣ ΕΥΑΙΡ ΣΕ ΕΥΙΛΛΕ
'Η-Α ΣΕΑΣΑΜ ΟΙΟΜΑΟΙΝ
ΔΕ ΑΙΤ ΑΝ ΜΑΡΣΑΙΘ;
ΔΕΥΣ ΟΥΘΑΙΡΤ ΣΕ ΛΕΘ:
ΕΞΙΘ-ΣΕ, ΛΕΙΣ,
ΙΣΤΕΑΕ ΑΜ' ΕΪΟΝΘΟΡΕ-ΣΑ,
ΔΕΥΣ ΕΑΒΑΡΕΑΘ ΟΑΟΙΘ ΕΕ
ΜΑΡ Α ΕΙΘ ΕΑΡΕ.
ΔΕΥΣ Ο'ΙΜΕΞΕΑΘΑΡ ΣΑΝ.
ΔΕΥΣ ΕΥΑΙΘ ΣΕ ΑΜΑΕ ΑΙΡΙΣ
ΑΡ ΑΝ ΣΕΜΑΘ Η-ΥΑΙΡ,
ΔΕΥΣ ΑΡ ΑΝ ΝΑΟΜΑΘ Η-ΥΑΙΡ,
ΔΕΥΣ ΘΕΙΝ ΣΕ ΜΑΡ ΑΝ ΞΕΕΑΘΝΑ.
ΑΕ ΘΟ ΕΥΑΙΘ ΣΕ ΑΜΑΕ ΕΪΜΠΑΛ
ΑΝ Ε-ΑΘΝ ΥΑΙΡ ΘΕΑΣ,
ΔΕΥΣ ΕΥΑΙΡ ΣΕ ΕΥΙΛΛΕ 'Η-Α ΣΕΑΣΑΜ,
ΔΕΥΣ ΟΥΘΑΙΡΤ ΣΕ ΛΕΘ:
ΕΑΘ ΕΥΞΕ ΘΑΟΙΘ ΕΙΘ ΑΝΣΟ
Ι ΝΘΥΡ ΣΕΑΣΑΜ ΟΙΟΜΑΟΙΝ
ΑΝ ΛΑ ΞΟ ΛΕΙΡ?
ΟΥΘΑΡΑΘΑΡ ΛΕΙΣ:
ΜΑΡ ΝΙΟΡ ΡΕΙΘΕΞ ΑΟΙΝΝΕ ΛΙΝΝ.
ΟΥΘΑΙΡΤ ΣΕ ΛΕΘ:
ΕΞΙΘ-ΣΕ, ΛΕΙΣ,
ΙΣΤΕΑΕ ΑΜ' ΕΪΟΝΘΟΡΕ-ΣΑ.

ΝΥΑΙΡ

Α ΒΙ ΑΝ ΕΑΕΕΝΟΝΑ ΑΝΝ,
ΟΥΘΑΙΡΤ ΕΞΕΑΡΝΑ ΑΝ ΕΪΟΝΘΥΙΡΤ
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ΔΕΥΣ ΕΑΒΑΙΡ Α ΕΥΕΑΡΑΣΘΑΛ ΟΟΙΘ,
ΔΕΥΣ ΕΥΡΝΥΞ ΛΕΙΣ
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ΞΟ ΘΕΙ ΑΝ ΜΥΙΝΤΙΡ ΙΣ ΛΥΑΕΑ Α ΕΑΙΝΙΞ.
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ΑΝ ΟΒΑΙΡ
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ΑΝΣΑΝ ΘΟ ΕΑΙΝΙΞ ΑΝ ΕΕΑΘ ΜΥΙΝΤΙΡ
ΔΕΥΣ ΜΕΑΣΑΘΑΡ
ΞΟ ΕΪΕΞΟΙΣ ΕΒΡΕΙΣ;
ΑΕ ΘΟ ΕΥΑΡΑΘΑΡ ΣΑΝ, ΛΕΙΣ,
ΕΪΝΓΙΝ ΑΝ ΟΥΙΝΕ..
ΝΥΑΙΡ Α ΕΥΑΡΑΘΑΡ Ε ΕΥΟΜΑΘΑΡ
ΑΡ ΕΙΣΝΕΑΜ Ι ΝΑΞΑΘ ΑΝ ΕΙΡ ΕΞΕ,
ΔΕΥΣ ΟΥΘΑΡΑΘΑΡ:

Mt 20 12b.	hii novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et estus.	These last have worked but one hour. and thou hast made them equal to us, that have borne the burden of the day and the heats.	híos òeineaðar so Δ εάινις ζο òέαναδ άδ uair oibre oul leó san sinne Δ ò'fúiling CRUAÐTAN Δγus broçall an lae.. Òo labair seisean le òuine acu, Δγus òubairc; Δ òuine muintearéa, ní'l aon éascóir Δγam 'ά òéanam orc. hác ar píngin Δ réiòciγis liom?? Seo, tós leac òo cùio Δγus iméiς; Δc is toil liom oireað Δ εάbairc òo'n fear so is òéanaíςe Δ εάινις Δγus ατά Δγam 'ά εάbairc òuic-sé. An amlaíò hác òleazéac òom an níò is toil liom Δ òéanam? An òroc-súil ατά Δγac, óir is òuine fósanta mise? Sin mar Δ òeíò an muintir òéanaδ ar tosaδ, Δγus an muintir éosaíς ar òeire. Óir tá glaoiòce ar móran Δγus ní toçéa Δc beazán..
Mt 20 13	At ille respondens uni eorum dixit: amice, non facio tibi iniuriam: nonne convenisti mecum ex denario?	But he answering said to one of them: friend, I do thee no wrong: didst thou not agree with me for a penny?	
14.	Tolle quod tuum est et vade; volo autem et huic novissimo dare sicut et tibi.	Take what is thine, and go thy way: I will also give to this last even as to thee.	
15.	Aut non licet mihi	Or, is it not lawful for me	
16.	quod volo facere? an oculus tuus nequam est quia ego bonus sum? Sic erunt novissimi primi et primi novissimi; multi enim sunt vocati, pauci autem electi.	to do what I will? Is thy eye evil, because I am good? So shall the last be first and the first last. For many are called but few chosen.	

**CX. UBI IN DOMO PHARISÆI SANAT IHESUS HYDROPIUM
ET INSTRUIT EOS QUI PRIMOS ACCUBITOS IN CONVIVIIS ELIGEBANT.**

Lc 14 1	Et factum est ut intraret in domum cuiusdam principis Phariseorum sabbato manducare panem, et ipsi observabant eum.	And it came to pass, when Jesus went into the house of a chief of the Pharisees, on the Sabbath-day to eat bread, that they watched him.	Δγus òo éárlá ζο nòeazáíò íosa isceac í òciς uacéaráin òo sna fairsíníς sa tsabbóio cun bíò Δ caitéam, Δγus ζο rabðar san Δς faire air. Δγus féac bí 'n-Δ láéair òuine ζο raíò líonað ann. Δγus ò'freazair íosa Δγus òubairc sé leis an luçc òlíςe Δγus leis na fairsíníς; An ceart leíςeas Δ òéanam sa tsabbóio? Δγus níor labðar.
2.	Et ecce homo quidam hydropicus erat ante illum.	And behold, there was a certain man before him that had the dropsy.	
3.	Et respondens Ihesus dixit ad legisperitos et Phariseos dicens: si licet sabbato curare?	And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day?	
4a.	At illi tacuerunt.	But they held their peace.	

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Lc 14 4b.

Ipse vero adpræhensum
sanavit eum
ac dimisit.

But he taking him,
healed him
and sent him away.

Δὲ τότε σὲ ἀν' οὐνι
ἄγυς τοῦ λειγὸς σὲ ἐ,
ἄγυς κυρὸς σὲ κύνη σιύβαιλ ἐ.

Lc 14 5

Et respondens ad illos
dixit:
cuius vestrum
asinus
aut bos
in puteum cadet,
et non continuo
extrahet illum
die sabbati?

And answering them,
he said:
Which of you
shall have an ass
or an ox
fall into a pit
and will not immediately
draw him out,
on the Sabbath-day?
And they could not
answer him to these things.

Ἀγυς οὐβδαίρτ σὲ
ἱζά ὅφρεαζδαίρτ σιν:
Cé'cu ἄζαῖḃ-se,
n-a ὅκυρτρεαḃ ἄσαλ leis
νό bó leis
ι ḃpoll,
νά ταραϊκεότḃḃ
ἄματ ἐ
λά na sabbóḃe?
Ἀγυς níor féaḃḃar
φρεαζra ḃḃḃdaίρτ air sin.

6.

Et non poterant
ad hæc respondere illi.

Lc 14 7

Dicebat autem
et ad invitatos
parabolam,
intendens quomodo
primos accubitus eligerent,
dicens ad illos:

And he spoke
a parable also
to them that were invited,
marking how they
chose the first seats at the table,
saying to them:

Οὐβδαίρτ σὲ ἄnsan
soluít leis
ἀn muincir ḃ fuair cuireaḃ
nuair ḃ ḃḃnaic σὲ iaḃ
ἄζ ὅul suas ins na suiróḃḃnaíḃ
uaḃḃḃaraḃḃa.

8.

cum invitatus fueris
ad nuptias,
non discumbas in primo loco,
ne forte
honoratior te
sit invitatus ab eo,
et veniens is qui
te
et illum
vocavit dicat tibi:
da huic locum,
et tunc incipias
cum rubore
novissimum locum tenere.

when thou art invited
to a wedding,
sit not down in the first place,
lest perhaps
one more honourable than thou
be invited by him:
and he that invited
thee
and him,
come and say to thee:
Give this man place.
And then thou begin
with shame
to take the lowest place.

nuair ḃ ζεοḃḃair cuireaḃ
ḃḃn ḃaimise
νά suirḃ sa tsuiróḃḃḃn uaḃḃḃaraḃḃ,
le h-easla
ζo mbeaḃ ḃuine is onóráíze 'ná ḃu
ḃar éis cuireaḃ ḃ'fáíḃail uaíḃ,
ἄγυς nuair ḃ ḃiocfaḃ ḃ σὲ sin
ζo nḃéarfaḃ ḃ ḃn ḃ-é
ḃ ḃus cuireaḃ ḃuic-se
ἄγυς ḃó-san leaḃ,
ḃḃḃḃair ḃ ḃic sin ḃó so;
ἄγυς ḃnsan ζo ζḃaíḃfá ḃul
ἄγυς fanmáinḃ sa n-áic is ísle
ἄγυς náire ort.

10.

Sed cum vocatus fueris,
vade,
recumbe in novissimo loco,
ut
cum venerit
qui te invitavit
dicat tibi:
amice,
ascende superius.
Tunc erit tibi gloria
coram
simul discumbentibus,

But when thou art invited,
go,
sit down in the lowest place;
that
when he
who invited thee cometh,
he may say to thee:
Friend,
go up higher.
Then shalt thou have glory
before
them that sit at table with thee,
because

ḃḃ cuireaḃ
suirḃ sa n-áic is ísle,
ι ḃḃreo,
nuair ḃ ḃiocfaíḃ
ḃ ḃ-é ḃ ḃus cuireaḃ ḃuic,
ζo nḃéarfaíḃ σὲ leaḃ:
ḃ ḃára,
eiriḃ níos sia suas.
ḃnsan beíḃ onór ἄζ ὅul ḃuic
ó'n
ζḃuireaḃḃḃam.

11.

quia
omnis qui se exaltat
humiliabitur,
et qui se humiliat
exaltabitur.

every one that exalteth himself
shall be humbled:
and he that humbleth himself
shall be exalted.

Óir
ζḃḃ ḃoinne ḃ ḃ'áróóḃaíḃ ḃ féin,
ísleófar ἐ;
ἄγυς ḃ ḃ-é ḃ ḃ'ísleóḃaíḃ ḃ féin,
áróófar ἐ.

Lc 14 12	Dicebat autem et ei qui se invitaverat: cum facis prandium aut cenam, noli vocare amicos tuos neque fratres tuos neque cognatos neque vicinos divites, ne forte et ipsi te reinvitent et fiat tibi retributio.	And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee.	agus dubairt sé leis an t-é a chus an cuireadh ó féin: nuair a déanfaí oínnéar nó suipéar ná glaoibh ar do chairde, ná ar do bhráicre, ná ar do sháolta, ná ar do cómárshanaibh saibhir, le h-eagla d'adbarfaibh sin cuireadh éar a ceann duit-se, agus go d'adbarfaí do cuibh éar n-air duit.
13.	Sed cum facis convivium, voca pauperes debiles claudos cæcos,	But when thou makest a feast, call the poor, the maimed, the lame and the blind.	Ac nuair a déanfaí feasta glaoibh cúigear na daoine bocta, na daoine shorcuighe, na bacais, na baili,
14.	et beatus eris, quia non habent unde retribuent tibi; retribuetur enim tibi in resurrectione iustorum.	And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.	agus beir ádas ort, mar ní beir ar a gcumas cuiceam a déanam leat; agus deanfaí an cuiceam leat i n-aiseirge na b'íoraon.
15.	Hæc cum audisset quidam de simul discumbentibus, dixit illi: beatus qui manducat panem in regno dei.	When one of them that sat at table with him had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.	Nuair a d'airig duine b'á raib láicread an focal san dubairt sé: Is doibhinn do'n t-é a d'íosfaibh arán i rígeacht De..

CXI. UBI IHESUS ·X· LEPROSOS MUNDAVIT.

Jn 7 1a	Post hæc	After these things,	I n-a d'airig san
Jn 7 2b ¹	↓ in proximo erat ¹	the pasch,	bí an cáisg,
Jn 6 4b.	† pascha,	the festival day of the Judeans,	lá féile na n-lúthach,
	dies festus Iudæorum.	was at hand ¹ .	I n-achmaireacht.
Lc 17 11	Et factum est, dum iret in Hierusalem, transiebat per mediam Samariam et Galileam.	And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.	agus do éarla, agus é as dul go Ierúsalem, go raib sé as gabáil tré lár Samaria agus Shaililí;
12.	Et cum ingrederetur quoddam castellum, occurrerunt ei ·X· viri leprosi, qui steterunt a longe.	And as he entered into a certain town, there met him ten men that were lepers, who stood afar off.	agus as dul isceach bó i mbailé áiríche do buail deicniúbar lobar uime, agus do seasuigheadar adfao amach uaidh.
13.	Et levaverunt vocem dicentes: Ihesu preceptor, miserere nostri.	And lifted up their voice, saying: Jesus, Master, have mercy on us.	agus d'árbuigheadar a nglór agus dubradar: A íosa, a máigistear, vein trócaire orainne..
Lc 17 14a	Quos ut vidit, dixit:	When he saw them ² , he said:	agus nuair a conaic sé iad dubairt sé leo:

¹ In Latin, this phrase precedes its substantive, in English, it follows. Hence the cutting order in English is different from the Latin.

² 'Whom when he saw' – Gross Latinism. Much better would be 'When he saw them'

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Lc 17 14b	ite, ostendite vos sacerdotibus. Et factum est, dum irent, mundati sunt.	Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.	Imc̃g̃r̃o Aḡus c̃aisbeánaiṛ s̃ib̃ féin ṛo sna saḡairc̃. Aḡus ṛo éár̃la, ar an slíḡ ṛóib̃, ḡur ḡlanat̃ iat̃. Ać b̃í ṛuine acu Aḡus nuair a c̃onaic sé ḡo raiṛ sé ḡlan, ṛ'f̃ill sé éar n-ais Aḡus é aḡ molaṛ ṛé ḡo h-ár̃o, Aḡus c̃aic sé é féin ar a béal a's ar a aḡaiṛ aḡ cosaiṛ íosa aḡ ḡab̃ail a b̃uib̃eac̃ais leis, Aḡus samaritanac̃ ṛob' ead̃ é.. Aḡus ṛ'freasair íosa é Aḡus ṛub̃airc̃: nár ḡlanat̃ ṛeic̃niúb̃ar? Aḡus an naonbúr eile, cá ṛf̃uil siaṛ? nár fuaraṛ aoinne c̃un ceac̃t Aḡus ḡlóire éab̃airc̃ ṛo ṛia Ać an ṛuine iasac̃ta so? Aḡus ṛub̃airc̃ sé leis: eiriḡ Aḡus imc̃g̃ leac̃, óir ṛo slánuiḡ ṛo c̃reṛeac̃m c̃ú.
15.	Unus autem ex illis, ut vidit quia mundatus est, regressus est cum magna voce magnificans deum.	And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God.	
16.	Et cecidit in faciem ante pedes eius gratias agens, et hic erat Samaritanus.	And he fell on his face before his feet, giving thanks. And this was a Samaritan.	
Lc 17 17	Respondens autem Ihesus dixit: nonne decem mundati sunt, et novem ubi sunt?	And Jesus answering, said: Were not ten made clean? And where are the nine?	
18.	Non est inventus qui rediret et daret gloriam deo, nisi hic alienigena?	Is there no one found to return and give glory to God, but this stranger?	
19.	Et ait illi: surge, vade, quia fides tua te salvum fecit.	And he said to him: Arise, go thy way; for thy faith hath made thee whole.	

CXII. UBI IHESUS DE PASSIONE SUA DISCIPULIS SUIS ITERUM INDICAVIT ET MATER FILIORUM ZEBEDÆI ROGAT PRO FILIIS SUIS.

Mc 10 32b	Assumens autem iterum duodecim	Then taking again the twelve,	Aḡus ṛo coḡ sé an ṛár̃eas airís, Aḡus ṛub̃airc̃ sé leó: féac̃, c̃áim̃o aḡ ṛul suas ḡo lerúsalem, Aḡus cóml̃ionfar ḡac̃ níṛ ṛ'á ṛf̃uil ḡsr̃ioḃ̃eā aḡ na fáir̃ib̃ i ṛtaoṛ̃ mic an ṛuine. Aḡus éab̃arf̃ar sé fein suas ṛ'uaćcaránaiṛ na saḡarc̃, Aḡus ṛo sna ḡsr̃ib̃neóir̃ib̃, Aḡus c̃ab̃arf̃aiṛ siaṛ ṛos na ḡemc̃ib̃ é Aḡus c̃arc̃uisneófar é, Aḡus ḡsiursál̃far é, Aḡus c̃air̃far seilí air; Aḡus le céasaṛ ar c̃rois; Aḡus eireócaiṛ sé airís an tr̃ím̃at̃ lá. Ansan éainḡ c̃uḡe máćair cl̃aimne Sebeṛé i n-aonfeac̃t le n-a mac̃aiṛ, Aḡus ṛo sl̃eac̃t sí ṛó,
Mt 20 17d	ait illis:	he said to them:	
Lc 18 31b,c	ecce ascendimus Hierosolimam, et consummabuntur omnia quæ scripta sunt per prophetas de filio hominis.	Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man.	
Mc 10 33b	Tradetur enim ¹ principibus sacerdotum et scribis,	He shall even ¹ be betrayed to the chief priests and to the scribes,	
Mt 20 19a	et tradent eum gentibus,	and they shall deliver him to the Gentiles	
Lc 18 32b	et inludetur et flagellabitur et conspuetur	and he shall be mocked and scourged and spit upon	
Mt 20 19c ²	et crucifigitur ² ,	and crucified ² ,	
Lc 18 33b.	et tertia die resurget.	and the third day shall rise again.	
Mt 20 20a	Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis adorans	Then came to him the mother of the sons of Zebedee with her sons, adoring	

¹ 'enim' – 'even' ;; my translation.

² 'et crucifigitur' – 'and crucified' ;; my translation. Similar to passage given: 'et crucifigendum'.

Mt 20 20b 21.	et petens aliquid ab eo. Qui dixit ei: quid vis? Ait illi: dic ut sedeant hi duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo.	and asking something of him. He ¹ said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.	ΔΣ ΛΟΓΣ ΡΥΘΑ ΕΪΣΗ ΑΙΡ. ΔΣΥΣ ΟΥΘΑΙΡΤ ΣΕ ΛΕΙ: CΑΘ 'CΑ ΥΔΙC? 'ΟΥΘΑΙΡΤ ΣΙ ΛΕΙΣ: ΑΒΑΙΡ ΣΟ ΣΥΘ'ΡΤΟ ΑΝ ΘΕΙΡΤ ΜΑC ΣΟ ΛΙΟΜ-ΣΑ, 'ΟΥΙΝΕ ΑCΥ ΑΡ ΘΟ 'ΘΕΙΣ, ΔΣΥΣ 'ΟΥΙΝΕ ΑCΥ ΑΡ ΘΟ CΛΙ ΑΘ' ΡΙΞΕΔCΤ. ΑC 'Ο'ΦΡΕΔΣΑΙΡ ΙΟCΑ, ΔΣΥΣ ΟΥΘΑΙΡΤ: ΝΙ Η-ΕΟΛ 'ΘΑΟΙΘ CΑΘ 'CΑ ΔΣΑΙΘ 'Α ΙΑΡΡΑΙΘ. ΑΝ Θ'ΦΥΛ ΣΙΘ Α'ΒΑΙCΤΑ ΑΡ ΑΝ ΣCΑΙΛΙC Α 'Ο'ΟΛ'ΦΑΘ-ΣΑ Θ'ΟΛ, ΝΟ ΣΙΘ Α ΘΑΙCΤΕΑΘ ΣΑ ΘΑΙCΤΕΑΘ ΣΕΟ Ι Ν-Α Θ'ΦΥΛΙΜ-ΣΕ ΑΜ' ΘΑΙCΤΕΑΘ? 'ΘΕΙΡΤΟ ΣΙΑΘ ΛΕΙC, CΑΙΜΙΘ. 'ΟΥΘΑΙΡΤ ΣΕ ΛΕΟ: ΙC ΦΙΟΡ ΣΟ Ν-ΟΛ'ΦΑΙΘ ΣΙΘ ΜΟ CΑΙΛΙC; ΔΣΥC ΣΟ ΜΒΑΙCΤΕ'ΦΑΡ ΣΙΘ ΣΑ ΘΑΙCΤΕΑΘ 'Ν-Α ΜΒΑΙCΤΕΑΡ ΜΙCΕ. ΑC ΣΥΡΘΕ ΑΡ ΜΟ 'ΘΕΙC ΝΟ ΑΡ ΜΟ CΛΙ, ΝΙ Η-ΔΣΑΜ-ΣΑ ΑCΑ ΣΑΝ Α CΑΘΑΙΡΤ 'ΘΑΟΙΘ-ΣΕ ΑC 'Ο'Ν ΜΥΝCΙΡ ΣΟ Θ'ΦΥΛ ΣΕ CΕΑΡΑΙCΕ ΔΣ Μ'ΔCΑΙΡ ΘΟΙΘ.
22a,b.	Respondens autem Ihesus dixit eis: nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum, aut baptismum quo ego baptizor baptizari?	And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink, or be baptized with the baptism wherewith I am baptized?	ΔC 'Ο'ΦΡΕΔΣΑΙΡ ΙΟCΑ, ΔΣΥΣ ΟΥΘΑΙΡΤ: ΝΙ Η-ΕΟΛ 'ΘΑΟΙΘ CΑΘ 'CΑ ΔΣΑΙΘ 'Α ΙΑΡΡΑΙΘ. ΑΝ Θ'ΦΥΛ ΣΙΘ Α'ΒΑΙCΤΑ ΑΡ ΑΝ ΣCΑΙΛΙC Α 'Ο'ΟΛ'ΦΑΘ-ΣΑ Θ'ΟΛ, ΝΟ ΣΙΘ Α ΘΑΙCΤΕΑΘ ΣΑ ΘΑΙCΤΕΑΘ ΣΕΟ Ι Ν-Α Θ'ΦΥΛΙΜ-ΣΕ ΑΜ' ΘΑΙCΤΕΑΘ? 'ΘΕΙΡΤΟ ΣΙΑΘ ΛΕΙC, CΑΙΜΙΘ. 'ΟΥΘΑΙΡΤ ΣΕ ΛΕΟ: ΙC ΦΙΟΡ ΣΟ Ν-ΟΛ'ΦΑΙΘ ΣΙΘ ΜΟ CΑΙΛΙC; ΔΣΥC ΣΟ ΜΒΑΙCΤΕ'ΦΑΡ ΣΙΘ ΣΑ ΘΑΙCΤΕΑΘ 'Ν-Α ΜΒΑΙCΤΕΑΡ ΜΙCΕ. ΑC ΣΥΡΘΕ ΑΡ ΜΟ 'ΘΕΙC ΝΟ ΑΡ ΜΟ CΛΙ, ΝΙ Η-ΔΣΑΜ-ΣΑ ΑCΑ ΣΑΝ Α CΑΘΑΙΡΤ 'ΘΑΟΙΘ-ΣΕ ΑC 'Ο'Ν ΜΥΝCΙΡ ΣΟ Θ'ΦΥΛ ΣΕ CΕΑΡΑΙCΕ ΔΣ Μ'ΔCΑΙΡ ΘΟΙΘ.
Mc 10 38b			
Mt 20 22c	Dicunt ei: possumus.	They say to him: We can.	
23a.	Ait illis: calicem quidem meum bibetis	He saith to them: My chalice indeed you shall drink;	
Mc 10 39b	et baptismum meum quo ego baptizor baptizabimini.	and with the baptism wherewith I am baptized you shall be baptized.	
Mt 20 23b,c	Sedere autem ad dexteram meam et sinistram non est meum dare vobis, sed quibus paratum est a patre meo.	But to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father.	
Mt 20 24	Et audientes decem indignati sunt de duobus fratribus.	And the ten, hearing it, were moved with indignation against the two brethren.	ΔC ΣΥΡΘΕ ΑΡ ΜΟ 'ΘΕΙC ΝΟ ΑΡ ΜΟ CΛΙ, ΝΙ Η-ΔΣΑΜ-ΣΑ ΑCΑ ΣΑΝ Α CΑΘΑΙΡΤ 'ΘΑΟΙΘ-ΣΕ ΑC 'Ο'Ν ΜΥΝCΙΡ ΣΟ Θ'ΦΥΛ ΣΕ CΕΑΡΑΙCΕ ΔΣ Μ'ΔCΑΙΡ ΘΟΙΘ.
25.	Ihesus autem vocavit eos ad se et ait: scitis quia principes gentium dominantur eorum, et qui maiores sunt potestatem exercent in eos.	But Jesus called them to him and said: You know that the princes of the Gentiles lord it over them; and that they that are the greater, exercise power upon them.	ΔC ΣΥΡΘΕ ΑΡ ΜΟ 'ΘΕΙC ΝΟ ΑΡ ΜΟ CΛΙ, ΝΙ Η-ΔΣΑΜ-ΣΑ ΑCΑ ΣΑΝ Α CΑΘΑΙΡΤ 'ΘΑΟΙΘ-ΣΕ ΑC 'Ο'Ν ΜΥΝCΙΡ ΣΟ Θ'ΦΥΛ ΣΕ CΕΑΡΑΙCΕ ΔΣ Μ'ΔCΑΙΡ ΘΟΙΘ.
26a.	Non ita erit inter vos,	It shall not be so among you:	ΔC ΣΥΡΘΕ ΑΡ ΜΟ 'ΘΕΙC ΝΟ ΑΡ ΜΟ CΛΙ, ΝΙ Η-ΔΣΑΜ-ΣΑ ΑCΑ ΣΑΝ Α CΑΘΑΙΡΤ 'ΘΑΟΙΘ-ΣΕ ΑC 'Ο'Ν ΜΥΝCΙΡ ΣΟ Θ'ΦΥΛ ΣΕ CΕΑΡΑΙCΕ ΔΣ Μ'ΔCΑΙΡ ΘΟΙΘ.

¹ 'Who said to her' :: Latinism. Better: 'He said to her'

THIS IS A FACSIMILE ILLUSTRATION FROM THE CODEX SANGALLENSIS MANUSCRIPT

Compare with the facsimile illustration on page (215)

Quoniam quidem multi
conati sunt ordinare
narrationem quae in nobis
complacuit sunt rerum
sicut tradiderunt nobis
qui ab initio
ipsi uiderunt & ministri
fuerunt sermonis,
uirum est & mihi affectu
a principio omnibus diligenter
& ordine tibi scribere
optime theophile
ut cognoscas eorum
uerborum de quibus
eruditur et ueritatem,

In principio erat uerbum
& uerbum erat apud deum
& deus erat uerbum,
hoc erat in principio
apud deum, Omnia per ipsum
facta sunt & sine ipso
factum est nihil;
quod factum est
in ipso uita erat;
& uita erat lux hominum.
& lux in tenebris
lucet & tenebrae
eam non comprehendunt.

Fuit in diebus herodis regis
iudee quidam sacerdos
nomine zacharias
de uice abia

bi thi uuantu manage
zilotun ordinon
sagu thio in un
gifuhtu sint rabbono
ro un seltun
thie thar fon anaginne
selbon gisahun lnti ambachta
uuarun uortet,
uuar mir gisehan gisfolgentano
fon anaginne allem gon libho
after anoretu thir scriben
thu bez zisto theophile
thaz thu for stantet ther
uorto fon them
thu gilert bist uuar,
In anaginne uuar uort
lnta thaz uort uuar mit got
lnta got selbo uuar thaz uort,
thaz uuar in anaginne
mit got. Alliu thuruh thaz
uurdun gitā lnta uzzan sin
ni uuar uiuht gitāner,
thaz thar gitān uuar
thaz uuar in imo lib;
lnta thaz lib uuar liht manno.
lnta thaz liht in finstarnessin
lihta lnta finstarnessi
thaz nibi griffun,
uuar lntagun heroder ther cuning
iudeno sumer biscof
namen zacharias
fon themo uuehrde abiarer

Mt 20 26b.	sed quicumque voluerit inter vos maior fieri, sit vester minister,	but whosoever would be greater among you, let him be your minister,	Δὲ ἄν τ-έ ἕξῃ μαῖεῖς τοῖς ὑμῖν μῶρ ἐὰνταῦθα, βίον σέ 'ν-αὶ φόρ φρίοτὰίτε ἀξίον;
27.	et qui voluerit inter vos primus esse, erit vester servus.	and he that would be first among you shall be your servant.	Ἀγὺς ἄν τ-έ ἕξῃ μαῖεῖς τοῖς ὑμῖν ἰ ν'φορ ἐτοσαιξ ἐὰνταῦθα, βίον σέ 'ν-αὶ σερβίσεαὶ ἀξίον.
28.	Sicut filius hominis non venit ut ministraretur ei, sed ut ministraret, et dare animam suam redemptionem pro multis.	Even as the Son of man is not come to be ministered unto, but to minister and to give his life as a ransom for many.	Φέ μαρ νάρ ἐάνιξ μαρ ἄν ὅμινε ἔν σερβίσε ὁ'φάξαι, ἀὲ ἔν σερβίσε ἐὰνταῦθα ὑμῖν, ἀγὺς ἔν αὖ ἀνάμα ἐὰνταῦθα ὑμῖν μαρ ἑαυτοῦ ἀρ αὖ λάν.

CXIII. UBI IHESUS RESPONSUM DAT DICENTI SIBI: DOMINE, PAUCI SUNT QUI SALVI FIANT.

Lc 13 23	Et ait illi quidam: domine, ergo pauci sunt qui salvi fiant? Ipse autem dixit ad illos:	And a certain man said to him: Lord, are they few that are saved? But he said to them:	Ἀγὺς οὐδέντα ὅμινε τοῖς: Αὖ ἑξῆς ἀρ, ἀν ἀμλάν ἡ σὰορῆα ἀὲ βεαζάν?
24.	Ipse autem dixit ad illos: contendite intrare per angustam portam, quia multi, dico vobis, quærunť intrare et non potuerunt.	Strive to enter by the narrow gate: for many, I say to you, shall seek to enter and shall not be able.	Ἀγὺς οὐδέντα σεῖσαν τοῖς: Ὅμιν ὁίεαλλ ἀρ ὅλ ἑσῆαὶ ἀν ὅορς ὑμῶν; ὅρ ὅμιν τοῖς ἑο μβῆρ αὖ λάν αὖ ὁ'ἰαυρῶν ὅλ ἑσῆαὶ, ἀγὺς ἡ φέαυφαρ σῆα ἑ.
25.	Cum autem intraverit pater familias et cluserit ostium, et incipietis foris stare et pulsare dicentes: domine, aperi nobis, et respondens dicit: nescio vos unde sitis.	But when the master of the house shall be gone in and shall shut the door, you shall begin to stand without; and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are.	Ἀγὺς ἡυαῖρ αὖ ὅρς φόρ ἀν ἑξῆ ἡμῖξῆ ἑσῆαὶ ἀγὺς ἀν ὅορς ὅύντα ἀξῆ, ὑσνὴαῖρ σῖ-σε ἀρ σεασῆ ἀμῖξ ἀγὺς ἀρ ἀν ὅορς ὅο ὅυαλαῖ, ἀγὺς ἀρ αὖ ῤάῖ: Αὖ ἑξῆς ἀρ, ὁσῆαλλ ὅύνν!
26.	Tunc incipietis dicere: manducavimus coram te et bibimus et in plateis nostris docuisti.	Then you shall begin to say: We have eaten and drunk in thy presence: and thou hast taught in our streets.	ἀγὺς ὅεαυφαῖρ σέ α' ὅύρ ὅφρεαζῆαῖ: ἡ φέαυφαρ ἑαυ ἑαυοῖ-σε. ἀνσαν ὑσνὴαῖρ σῖ ἀρ αὖ ῤάῖ: ὁ'ἑεαμῆαῖρ ἀγὺς ὁ'όλαμῆαῖρ ὁο ὅό ὅόμῆαῖρ, ἀγὺς ὅέμιν τεαζαζῆ ἰ ἡ-άρ σῤαῖοῖ.
27a.	Et dicit vobis:	And he shall say to you:	ἀγὺς ὅεαυφαῖρ σέ τοῖς:

(186)

Lc 13 27b.

nescio vos
unde sitis:
discedite a me
omnes operarii iniquitatis.

Lc 13 28

Ibi erit fletus
et stridor dentium,
cum videritis
Abraham et Isaac
et Iacob
et omnes prophetas
intrare in regnum dei,
vos autem expelli foras.

29.

Et venient
ab oriente
et occidente
et aquilone
et austro
et accumbent
in regno dei.

30.

Et ecce
sunt novissimi
qui erunt primi,
et sunt primi
qui erunt novissimi.

I know you not,
whence you are.
Depart from me,
all ye workers of iniquity.

There shall be weeping
and gnashing of teeth;
when you shall see
Abraham and Isaac
and Jacob
and all the prophets,
in the kingdom of God:
and you yourselves thrust out.

And there shall come
from the east
and the west
and the north
and the south:
and shall sit down
in the kingdom of God.

And behold,
they are last
that shall be first:
and they are first
that shall be last.

ní fead̃ar
cao as daoĩb̃-se;
im̃c̃is̃r̃o go léir uaim,
a lũc̃t an uilc̃ a òéanãm̃..

Ans̃an a òer̃o an zol
agus an óiosg̃án fiacãl,
nuair a cífr̃o sĩb̃
Ábrahãm agus Isaac
agus Iácób
agus na fáir̃e go léir
isc̃is̃ i rígeãc̃t ðé,
agus sĩb̃ féin oíbeãr̃c̃a amãc̃.
Agus tiocfão sião
ó'n ñoómãn coir̃
agus ó'n ñoómãn t̃iãr,
ó'n zceanna tuair̃
agus ó'n zceanna teas,
agus suir̃fir̃o sião síos
i rígeãc̃t ðé.
Agus féãc̃,
tá daoine ar òeire
a òer̃o ar tusãc̃,
agus tá daoine ar tusãc̃
a òer̃o ar òeire.

CXIII. DE ZACCHEO PUBLICANO.

Lc 19 1

Et ingressus
perambulabat
Hiericho.

2.

Et ecce
vir
nomine Zacheus,
et hic erat princeps
publicanorum

3.

et ipse dives,
et quærebat
videre Ihesum,
quis esset,
et non poterat
præ turba,
quia statura illius pusillus erat.

4a.

Et præcurrens
ascendit
in arborem sicomorum,
ut videret illum,

And entering
he walked through
Jericho.

And behold,
there was a man
named Zacheus,
who was the chief
of the publicans:
and he was rich,
and he sought
to see Jesus
who he was:
and he could not
for the crowd,
because he was low of stature.

And running before,
he climbed up
into a sycamore tree,
that he might see him:

Agus cuair̃o sé isceac̃ i n-leric̃ó
agus bí sé as siub̃al tr̃í̃o
an zcãc̃air̃.
Agus féãc̃,
bí fear̃ ann
agus Sac̃aeus ab ainim̃ ðó,
agus bí sé i n'uãc̃tãrãn ar
na puib̃lioc̃ánãis̃,
agus òime sair̃òir̃ ab eãò é.
Agus bí sé a ò'iãrrãir̃o
íos̃a ò'feis̃g̃int̃,
eãòon, Cé'r ò'é,
agus òo c̃eip̃ sé air̃
mar̃ z̃eall ar an sluãz̃,
mar̃ fir̃ín íseal ab eãò é..
Agus òo rĩc̃ sé rómp̃a amãc̃,
agus cuair̃o sé suas
i zcrãnn sicamóir̃
i òcreó go òfeic̃fead̃o sé é,

(188)

Mc 10 46d,c

ex quibus erat¹

Parthimeus filius Thimei,

Mt 20 30b

sedentes secus viam

audierunt quia

Ihesus Nazarenus² transiret,

et clamaverunt

dicentes:

domine,

miserere nostri,

fili David!

31.

Turba autem increpabat eos,
ut tacerent.

At

illi magis clamabant

dicentes:

domine,

miserere nostri,

fili David!

Mt 20 32

Et stetit Ihesus

et vocavit eos

et ait:

quid vultis

ut faciam vobis?

33.

Dicunt illi:

domine,

ut aperiantur oculi nostri.

34.

Misertus

autem eorum Ihesus

tetigit oculos eorum,

et confestim viderunt

et secuti sunt eum

Lc 18 43b

magnificantes dominum.

Et

omnis plebs,

ut vidit,

dedit laudem deo.

of whom was¹

Bartimeus the son of Timeus,

sitting by the way side

heard that

Jesus the Nazarene² passed by.

And they cried out,

saying:

O Lord,

thou son of David,

have mercy on us.

And the multitude rebuked them
that they should hold their peace.

But

they cried out the more,

saying:

O Lord,

thou son of David,

have mercy on us.

And Jesus stood

and called them

and said:

What will ye

that I do to you?

They say to him:

Lord,

that our eyes be opened.

And Jesus

having compassion on them,

touched their eyes,

and immediately they saw

and followed him

glorifying God.

And

all the people,

when they saw it,

gave praise to God.

ACU A BÍ

BAR-TIMEÚS, MAC TIMÉI,

'N-A SUÍÐE I N-AICE AN BÓÐAIR,

AGUS D'AIIRGEADAR SUR B'É

ÍOSA AN NASARÉNAČ A BÍ AG SAÐÁIL ANN,

AGUS DO LIÚGADAR:

A ČIGEARNA,

AR SIAD;

DÉIN CRÓCAIRE ORAINN,

A MÍC DÁIBÍO.

AGUS BÍ AN TSLUAČ 'ČÁ SCOSČ,

SO N-ÉISCFÍOÍS.

AC SIN MAR

A B'AOIRÐE DO LIÚGADAR-SAN:

A ČIGEARNA,

AR SIAD;

DÉIN CRÓCAIRE ORAINN,

A MÍC DÁIBÍO.

AGUS DO SCAD ÍOSA,

AGUS ĞLAOIÐ SÉ ORČA,

AGUS DUBAIRČ SÉ:

CAÐ IS MAIČ LIČ

A D'ÉANFAMN DAOIČ?

ČO N-OSĜALOFAÍ AR SÚILE,

A ČIGEARNA,

AR SIAD.

AGUS ČÁINIČ TRUAČ AG

ÍOSA DÓIČ,

AGUS ČUIR SÉ A LÁM AR A SÚILÍČ:

AGUS ČÁINIČ A RAÐARC DÓIČ LÁIČREADČ,

AGUS DO LEANADAR É

AG MOLAČ D'É;

AGUS

NUAIR A ČONAIC NA DAoine ČO LÉIR

AN NÍČ SIN

ČUGADAR MOLAČ DO D'IA.

CXVI. UBI IHESUS ASINUM SEDENS HIEROSOLYMAM INGREDITUR.

Mt 21 1

Et cum adpropinquassent

2a.

Hierosolimis

et venissent Betfage

ad montem Oliveti,

tunc Ihesus misit

duos discipulos

dicens eis:

ite in castellum

And when they drew nigh

to Jerusalem

and were come to Bethphage,

unto mount Olivet,

then Jesus sent

two disciples,

saying to them:

Go ye into the village

AGUS NUAIR A BÍODAR AG TEACČ

I NĜAR D'IERÚSALEM,

AGUS BÍODAR TAGAIČE ČO BETPAGÉ

I N-AICE ČNUIC OLIVET,

ANSAN DO ČUIR ÍOSA UAIČ

BEIRČ DEISĜIBUL,

AGUS DUBAIRČ SÉ LEÓ:

ČÉĜIČ ISTEAČ SA D'AILE

¹ 'ex quibus erat' – 'of whom was' :: my translation

² 'Nazarenus' – 'the Nazarene' :: my translation, note: apposite, not genitive

Mt 21 2b.	quod contra vos ¹ est, et statim invenietis asinam alligatam et pullum eius cum ea alligatum,	that is before you ¹ : and immediately you shall find an ass tied and a colt tied with her,	SIN OS BÚR ZCÓMAIR, AGUS ZEOBΔIÒ SIÒ ANN ZAN MOILL LÁIR ASAIL AGUS Í CEANGAILTE, AGUS Δ SEARRAC.
Lc 19 30b	cui nemo unquam hominum sedit. Solvite illum et adducite eum ²	on which no man ever hath sitten: loose him and bring him ²	NAIR SUIÒ ΔON DUINE RIAM FÓS AIR; SZAOILIÒ É AGUS TUSAIÒ CÚSAM É.
Mt 21 2d 3a.	mihi, et si quis vobis aliquid dixerit, dicite ei ³ :	to me, and if any man shall say anything to you, tell him ³ :	AGUS MÁ DEIR DOINNE ΔON RUO LIÒ ABRAIÒ LEIS: MAR
Lc 19 31b	quia dominus operam eius desiderat,	Because the Lord hath need of his service,	CEASTUIGEANN SÉ Ó'N OZIGEARNΔ.,
Mt 21 3c	et confestim dimittet illi ⁴ .	and forthwith he will let him ⁴ go.	AGUS SZAOILFIÒ SÉ LIÒ É ⁴ LÁICREAC.
Mt 21 6	Euntes autem discipuli fecerunt sicut præcepit illis Ihesus.	And the disciples going, did as Jesus commanded them.	AGUS O'IMCIS NA DEISGIOBUIL, AGUS DEINEADAR MAR Δ O'ORBUIS ÍOSA OÓIÒ.
Lc 19 33	Solventibus autem illis dixerunt domini eius ad illos: quid solvitis pullum?	And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?	AGUS NUAIR Δ BÍODAR 'ZÁ SZAOILEAÒ DUBΔIRE ΔN MUINCIR N-AR LEÓ É: CAO CUIZE OAOIB BEIC AZ SZAOILEAÒ ΔN SEARRAC?
34b.	Illi dixerunt: quia	They said: Because	AGUS DUBRABAR-SAN: MAR
Mc 11 3b	domino necessarius est,	the Lord hath need of him,	CEASTUIGEANN SÉ Ó'N OZIGEARNΔ.
6c.	et dimiserunt eis,	and they let him go with them,	AGUS DO LEISEADAR LEÓ É.
7a.	et duxerunt pullum ad Ihesum	and they brought the colt to Jesus,	AGUS TUSADAR ΔN SEARRAC AZ TRIALL AR ÍOSA,
Mt 21 7c,b,d	iactantes ⁶ vestimenta sua supra pullum ⁷ et eum desuper sedere fecerunt.	threw ⁶ their garments upon the colt ⁷ and made him sit thereon	AGUS CAIC Δ MBRAIC FÉIN ΔNUAS AR ΔN SEARRAC, AGUS CUIREADAR EISEAN 'N-Δ SUIÒE AIR.
Mt 21 4a	Hoc autem factum est, ut inpleretur quod dictum est	Now all this was done that it might be fulfilled which was spoken	AGUS DO DEINEAÒ ΔN MÉIO SIN ZO LÉIR, IONAS ZO ZCÓMLÍONFAÍ CAINT

¹ 'over against you' :: This is the Douay translation of 'contra vos'. RSV uses 'opposite you'. This is very much an idiomatic term, not to be literally translated. As in English, against can mean adjascent, (touching), or facing. I think the meaning here is 'before you'.

² 'eum' – 'him' :: my translation.

³ 'dicite ei' – 'tell him' :: my translation.

⁴ 'eos': 'them'; 'sie': The manuscript here seems to be inconsistent. The passages leading to this point have deliberately moved away from the Matthean concept of Christ riding two horses simultaneously, yet when borrowing this phrase, it uses the plural. It would seem to be an error of convenience, where the translator forgot to substitute 'illi' for 'eos' I will humbly correct this.

⁵ 'iactantes' – 'threw' :: my translation.

⁶ 'pullum' – 'the colt' :: my translation.

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Mt 21 4b
5a.

per prophetam dicentem:
dicite filiae Sion:
ecce
rex tuus venit
tibi
mansuetus,
sedens super pullum asinae
subiugalis.

Jn 12 15b.
Mt 21 5b

Jn 12 16.

Hæc non cognoverunt
discipuli eius primum,
sed quando
glorificatus est Ihesus,
tunc recordati sunt
quia hæc
erant scripta de eo,
et hæc
fecerunt ei.

Lc 19 36

Eunte autem illo
multi² substernebant
vestimenta sua in via,
alii autem cedebant ramos
de arboribus
et sternebant in via.

Mt 21 8b

Lc 19 37a,b

Et cum adpropinquaret iam
ad descensum montis Oliveti,
coeperunt omnes turbæ
descendentium
gaudentes
laudare deum
voce magna;
turbæ autem
quæ præcedebant
et quæ sequebantur clamabant
dicentes:

Mt 21 9a

Lc 19 38b

osanna filio David!
Benedictus
qui venit rex
in nomine domini,
pax in cælo

by the prophet, saying:
Tell ye the daughter of Sion:
Behold
thy king cometh
to thee,
meek
*sitting on the colt of an ass*¹
that is used to the yoke.

These things his disciples
did not know at the first:
but when
Jesus was glorified,
then they remembered
that these things
were written of him
and that they had done
these things to him.

And as he went,
many² spread
their garments in the way:
and others cut boughs
from the trees
and strewed them in the way.

And when he was now coming near
the descent of Mount Olivet,
the whole multitude
There

began with joy
to praise God
with a loud voice;
and the multitudes
that went before
and that followed cried,
saying:
Hosanna to the son of David!
Blessed be
the king who cometh
in the name of the Lord!
Peace in heaven

an fáilr mar a nveir sé:
Abraio le h-ingin Sion:
Féad
do Rí as ceacht
go ceannsa
cúḡat
'n-a súrbe ar séarrac asail
chneasra.

Níor cúis a veisgiobuil
na neirte sin ar b'cúis;
ac nuair
a tusaḃ glóire b'íosa
do cúimniḡeabaf
ar na neirib sin
a beir sḡríobḡa 'n-a ḡaoḃ,
asus sur beimeabar
na neirte sin leis.

Asus as gluaiseacht
do bíobar as leachtḃ
a mbrat amac ar an slíḡ,
asus bain cuille acu ḡeasḡa
bes na crainn agus
do leachtabar iad ar an slíḡ.
Asus nuair a bí sé as ceacht
i nḡar b'fánaib olibeir,
chusnuis an tsluaḡ san
go léir

ar oia do molaḃ
le ḡáirbeachtas,
do ḡuḡ árḃ;
Asus an tsluaḡ
a bí lasmuis
asus lastiar bíobar as lúiríḡ,
asus beiribís:
hósanna do m'ac dáibib!
molaḃ leis
an t-é acá as ceacht 'n-a rí
i n-ainim an ḡiḡearna;
sioḡcáin ar neam

¹ 'sitting on an ass's colt.' :: here perversely, Douay tries to Anglicise the Latin, here just what we do not want, for the Latinism is not gross, and it matches the suture. Hence 'sitting on the colt of an ass' is preferred.

² 'multi' – 'many' :: my translation.

Lc 19 38b	et gloria in excelsis!	and glory on high!	ΔΣΥΣ ΓΛΟΪΡΕ ΙΝΣ ΝΑ ΠΛΑΤΑΙΣ!
Mc 11 10	Benedictum quod venit regnum patris nostri David! osanna in excelsis!	Blessed be the kingdom of our father David that cometh: Hosanna in the highest.	ΙΣ ΒΕΑΝΝΗΪΤΕ ΔΣ ΤΕΔΑΤ ΑΝ ΡΙΪΓΕΑΤ ΣΟ ΑΡ Υ-ΔΕΔΑΡ ΟΔΙΒΙΟ. ΗΟΣΑΝΝΑ ΙΝΣ ΝΑ ΠΛΑΤΑΙΣ ΙΣ ΔΟΙΡΒΕ.!
Jn 12 12	In crastinum autem turba multa quæ venerat ad diem festum, cum audissent quia venit Ihesus Hierosolimam,	And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem,	ΑΤ ΑΜΑΪΡΕΔΑΤ Δ ΒΪ ΕΪΣΔΙΝΗ ΒΟ ΪΛΥΑΙΣ ΑΜΑΤ ΣΛΥΑΪ ΜΟΡ ΒΕ ΣΝΑ ΒΑΟΙΝΕ Δ ΒΪ ΤΑΣΔΙΤΕ ΕΪΝ ΝΑ ΦΕΪΛΕ, ΜΑΡ ΟΔΙΡΪΓΕΑΒΑΡ ΙΟΣΑ ΒΕΪΤ ΔΣ ΤΕΔΑΤ ΣΟ ΙΕΡΪΣΑΛΕΜ,
13.	acceperunt ramos palmarum et processerunt obviam ei et clamabant: osanna, benedictus qui venit in nomine domini rex Israhel!	took branches of palm trees and went forth to meet him and cried Hosanna. Blessed is he that cometh in the name of the Lord, the king of Israel!	ΔΣΥΣ ΕΤΟΣΑΒΑΡ ΪΕΔΣΑ ΠΑΪΛΙΜΕ ΔΣΥΣ ΣΙΪΒΛΪΓΕΑΒΑΡ ΦΕ Ν-Α ΟΕΪΜ ΔΣΥΣ ΙΑΒ ΔΣ ΛΪΪΡΙΓ: ΗΟΣΑΝΝΑ, ΜΟΛΑΒ ΒΟ'Ν Τ-Ε ΑΤΑ ΔΣ ΤΕΔΑΤ Ι Ν-ΔΙΝΙΜ ΑΝ ΤΪΓΕΑΡΝΑ, ΡΪ ΙΣΡΑΕΪΛ!
Lc 19 39	Et quidam Phariseorum de turbis dixerunt ad illum: magister, increpa discipulos tuos.	And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.	ΔΣΥΣ ΒΪ ΚΥΒ ΒΕ ΣΝΑ ΦΑΪΡΙΣΪΝΪΓ ΣΑ ΤΣΛΥΑΪ ΔΣΥΣ ΟΥΒΑΒΑΡ ΛΕΪΣ: Δ ΜΑΪΓΪΣΤΙΡ, ΚΥΒ ΣΜΑΤΤ ΑΡ ΒΟ ΟΕΪΣΪΟΒΥΛ.
40.	Quibus ipse ait: dico vobis, quia si hii tacebunt, lapides clamabunt.	To whom he said: I say to you that if these shall hold their peace, the stones will cry out.	ΔΣΥΣ ΟΥΒΑΪΡΤ ΣΕ ΛΕΟ: ΟΕΪΡΙΜ ΛΙΒ, ΜΑ ΕΪΣΤΙΟ ΣΙΑΒ ΣΑΝ, ΣΟ ΛΪΪΪΦΑΪΟ ΝΑ ΚΛΟΤΑ ΑΜΑΤ.
Lc 19 41	Et ut adpropinquavit, videns civitatem flevit super illam dicens:	And when he drew near, seeing the city, he wept over it, saying:	ΔΣΥΣ ΝΥΑΪΡ Δ ΕΑΝΪΣ ΣΕ Ι ΪΣΟΜΪΣΑΡ ΔΣΥΣ ΕΟΝΑΪΚ ΣΕ ΑΝ ΕΔΕΔΑΪΡ ΒΟ ΪΟΪΛ ΣΕ ΑΡ Α ΣΟΝ, ΔΣΥΣ ΟΥΒΑΪΡΤ ΣΕ:
42.	quia si cognovisses et tu et quidem in hac die tua quæ ad pacem tibi sunt: nunc autem abscondita sunt ab oculis tuis.	If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes.	ΔΣΥΣ ΒΑ ΜΒΕΑΒ 'ΦΪΟΣ ΑΪΔΑΤ-ΣΑ, ΣΑ ΛΑ ΣΟ ΦΕΪΜ ΑΤΑ ΑΪΔΑΤ, ΝΑ ΝΕΪΤΕ ΑΤΑ ΕΪΝ ΣΙΟΤΕΑΝΑ ΟΪΥΤ; ΤΑΪΟ ΣΙΑΒ, ΑΜΕΤΑΤ, Ι ΟΪΦΟΛΑΤ Ο Β'ΣΪΛΙΒ.

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Lc 19 43.

Quia venient dies in te,
et circumdabunt te
et coangustabunt te
undique:
ad terram
44. prosternent te
et filios
qui in te sunt,
et non relinquent in te
lapidem super lapidem,
eo quod
non cognoveris
tempus visitationis tuæ.

For the days shall come upon thee:
and compass thee round
and straiten thee
on every side,
and beat thee
flat to the ground,
and thy children
who are in thee.
And they shall not leave in thee
a stone upon a stone:
because
thou hast not known
the time of thy visitation.

ÓIR TIOCFAIR NA LAECHANNA IONAT
AGUS DÚNFAIR SIAO ISTEAĆ TU
AGUS DÉANFAIR SIAO CUMHANGARAC ORC
Ó'n uile éadob,
AGUS DÉANFAIR SIAO ĆU
ĆREASĜAIRĎ AR AN DĎALAM,
TU FÉIN AGUS DO CLANN
ATÁ IONAT,
AGUS NÍ FÁĜFAIR SIAO
CLOĆ AR MUIN CLOICE IONAT,
TOISĜ
NÁR AICHIĜIS
AN Ć-AM 'N-A DĎÁINĜ DĎIA ĆÚĜAT.

CXVII. UBI IHESUS EICIT DE TEMPLO EMENTES ET VENDENTES ET DAT RESPONSUM PHARISÆIS.

Mt 21 10

Et cum
introisset Hierosolimam,
commota est universa civitas
dicens:
quis est hic?

11.

Populi autem dicebant:
hic est Ihesus
propheta a Nazaret
Galileæ.

And when
he was come into Jerusalem,
the whole city was moved,
saying:
Who is this?
And the people said:
This is Jesus,
the prophet from Nazareth
of Galilee.

AGUS NUAIR
A ĆUAIŘ SÉ ISTEAĆ I N-IERÚSALEM
BÍ AN ĆAĆAIR ĜO LÉIR AR SUAĆAĎ,
'ĜÁ RÁĎ:
ĆÉ H-É SEO?
AGUS DĎIREAĎ NA DĎAOME:
SIOÉ ÍOSA
AN FÁIŘ Ó NASAREĆ
ĜAILILÍ.

Mt 21 12a

Et intravit Ihesus
in templum dei,
et cum fecisset
quasi
flagellum
de funiculis,

Jn 2 15a.

eiciebat omnes
vendentes
et ementes
in templo,
Jn 2 15c. oves quoque
et boves

And Jesus went into
the temple of God,
and when he had made,
as it were,
a scourge
of little cords,
he cast out all them
that sold
and bought
in the temple,
the sheep also
and the oxen:

AGUS ĆUAIŘ ÍOSA ISTEAĆ
I DĎEAMPUL DĎÉ,
AGUS DĎEIN SÉ
MAR BĎAĎ
ĜIÚIRSE DĎ
ĆÉAĎAIŘ CAOLA,
AGUS ĆOMÁIN SÉ AMAĆ AS ĜAC
A RAIŘ DĎ DĎAOME ANN
AS DĎIOL
AGUS AS CEANNAĆ,
AGUS NA CAOIRE
AGUS NA BA,
AGUS DO SĜAIR SÉ

Mt 21 12c

et mensas
nummulariorum,

Jn 2 15e.

effudit æs,

Mt 21 12d

et cathedras
vendentium columbas
evertit,

and the tables
of the money changers
he poured out,
and the chairs
of them that sold doves
he overthrew.

LUĆĆ AIRĜIO DO ŠÓINSEÁIL,
AGUS DO LEAS SÉ
CAĆAOIREAĆA
LUĆĆ COLÚR A DĎIOL.,

Mt 21 13a

Et dicit eis:

Jn 2 16b.

auferte ista hinc,
et nolite facere
domum patris mei
domum negotiationis.

And he saith to them:
Take these things hence,
and make not
the house of my Father
a house of traffic.

INCI QUAD IN:
TÓĜAIŘ NA NEICE SIN AS SO,
AGUS NÁ BÍDĎ DĜ DĎEANAĎ
ĆIĜE MARĜAIŘ
DĎE ĆIĜ M'ACAR.
ĆÁ SĜRÍOBĆA,
ĆIĜ ĆUN ÚRNUIĜĆE

Mt 21 13b

Scriptum est:
domus mea

It is written,
My house

Mt 21 13c	<i>domus orationis vocabitur</i>	<i>shall be called the house of prayer</i>	Δ ΤΑΒΑΡΦΑΡ ΑΡ ΜΟ ΕΙΣ ΤΟ ΣΗΑ ΞΕΙΝΤΩ ΞΟ ΛΕΙΡ:
Mc 11 17b	<i>omnibus gentibus,</i>	<i>to all nations,</i>	ΑΔ ΤΑ ΠΛΗΔΙΣ ΒΙΤΕΔΗΝΑΔ ΒΕΔΗΤΑ ΔΞΑΙΒ-ΣΕ ΒΕ.
Mt 21 13d	vos autem fecistis eam speluncam latronum.	but you have made it a den of thieves.	ΔΞΥ ΝΙ ΛΑΜΑΛΦΑΘ ΣΕ Β'ΔΟΙΜΝΕ
Mc 11 16	Et non sinebat ut quisquam transferret vas per templum.	And he suffered not that any man should carry a vessel through the temple.	ΑΡΕΤΑΔ Α ΒΡΕΙΕ ΛΕΙΣ ΤΡΙΟ ΑΝ ΒΤΕΑΜΠΛ.
Jn 2 17.	Recordati vero sunt discipuli eius quia scriptum est: <i>zelus domus tue comedit me.</i>	And his disciples remembered, that it was written: <i>The zeal of thy house hath eaten me up.</i>	ΑΝΣΑΝ ΤΟ ΔΙΜΗΝΙΞ Α ΒΕΙΣΙΟΒΙΛ ΑΡ ΑΝ ΝΙΟ ΑΤΑ ΣΞΡΙΟΒΕΔ: ΤΑ ΒΙΟΞΕΑΣ ΤΟ ΕΙΞΕ Δ'Μ ΙΕ.
Mt 21 14	Et accesserunt ad eum cæci et claudi in templo, et sanavit eos.	And there came to him the blind and the lame in the temple: and he healed them.	ΔΞΥ ΕΔΙΜΙΞ ΝΑ ΒΑΙΛΛ ΔΞΥ ΝΑ ΒΑΔΑΙΞ ΕΙΞΕ ΣΑ ΤΕΑΜΠΛ, ΔΞΥ ΤΟ ΛΕΙΞΙΣ ΣΕ ΙΑΟ.
Mt 21 15	Videntes autem principes sacerdotum et scribæ mirabilia quæ fecit et pueros clamantes in templo et dicentes: osanna filio David, indignati sunt	And the chief priests and scribes, seeing the wonderful things that he did and the children crying in the temple and saying: Hosanna to the son of David, were moved with indignation,	ΔΞΥ ΝΥΑΙΡ Α ΕΟΝΑΙΟ ΥΑΕΤΑΡΑΙΝ ΝΑ ΣΑΞΑΤΕ, ΔΞΥ ΝΑ ΣΞΡΙΒΝΕΟΡΙ, ΝΑ Η-ΙΟΝΗΝΑΙ Α ΒΕΙΝ ΣΕ, ΔΞΥ ΑΝ Τ-ΑΟΣ ΟΞ ΣΑ ΤΕΑΜΠΛ ΑΞ ΛΙΥΙΡΞ, ΗΟΣΑΝΝΑ ΤΟ ΜΑΟ ΒΑΙΒΙΟ; ΕΔΙΜΙΞ ΦΕΑΡΞ ΟΡΕΑ.
16.	et dixerunt ei: audis quid isti dicant? Ihesus autem dicit eis: vos numquam legistis: <i>quia ex ore infantium et lactantium perfecisti laudem?</i>	and said to him: Hearest thou what these say? And Jesus said to them: Yea, have you never read: <i>Out of the mouth of infants and of sucklings thou hast perfected praise?</i>	ΔΞΥ ΤΟΥΒΡΑΒΑΡ ΛΕΙΣ: ΑΝ ΑΙΡΙΞΕΑΝΝ ΤΥ ΑΟ ΒΕΙΡ ΣΙΑΟ ΣΑΝ? ΔΞΥ ΤΟΥΒΑΙΡΕ ΙΟΣΑ ΛΕΟ: ΑΙΡΙΞΙΜ; ΑΝ ΑΜΛΑΙΟ ΝΑΡ ΛΕΙΞΕΑΒΑΙΡ ΡΙΑΜ: Α' ΒΕΔΙ ΛΕΑΝΒ ΔΞΥ ΝΑΟΙΒΕΑΝ ΑΡ ΕΙΟΕΑΙΒ ΤΟ ΒΕΑΕΤΥΙΞΙΣ ΜΟΛΑΟ?
Jn 2 18.	Responderunt ergo Iudæi et dixerunt ei: quod signum ostendis nobis, quia hæc facis?	The Judeans, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things?	ΔΞΥ Β'ΦΡΕΑΞΑΙΡ ΝΑ ΛΥΟΑΙΞ ΔΞΥ ΤΟΥΒΡΑΒΑΡ: ΑΟ Ε ΑΝ ΟΜΑΡΕΑ Α ΕΑΙΣΒΕΑΝΝΑΝ ΤΥ ΒΥΙΝΝ, ΦΑ Α ΝΒΕΙΜΕΑΝΝ ΤΥ ΝΑ ΝΕΙΕ ΣΕΟ?
Jn 2 19	Respondit Ihesus et dixit eis: solvite templum hoc, et in tribus diebus excitabo illud.	Jesus answered and said to them: Destroy this temple; and in three days I will raise it up.	Β'ΦΡΕΑΞΑΙΡ ΙΟΣΑ ΔΞΥ ΤΟΥΒΑΙΡΕ ΣΕ ΛΕΟ: ΛΕΑΞΑΙΞ ΑΡ ΛΑΡ ΑΝ ΤΕΑΜΠΑΙ ΣΟ, ΔΞΥ ΚΥΙΡΦΕΑΟ ΣΥΑΣ Ε Ι Ν-ΑΟΝ ΤΡΙ ΛΑ ΑΜΑΙΝ..
20a.	Dixerunt ergo Iudei: XL et VI annis ædificatum est	The Judeans then said: Six and forty years was this	ΔΞΥ ΤΟΥΒΑΙΡΕ ΝΑ ΛΥΟΑΙΞ: ΣΕ ΒΛΙΑΝΑ ΔΞΥ ΒΑΕΑΟ Α ΒΙΕΕΑΣ

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Jn 2 20b.

templum hoc,
et tu tribus diebus
excitabis illud?

temple in building;
and wilt thou raise it up
in three days?

ΔΣ CUR AN ΤΕΑΜΠΑΙΛ ΣΕΟ ΣΥΑΣ,
ΔΣΥΣ CUIRFIR-SE ΣΥΑΣ Ε
Ι Ν-ΑΟΝ ΤΡΙ ΛΑ ΑΜΑΙΝ?

21.

Ille autem dicebat
de templo corporis sui.

But he spoke
of the temple of his body.

ΔC IS ΔΡ ΤΕΑΜΠΥΛ Δ CUIRP ΦΕΙΝ
Δ ΟΥΒΑΙΡΤ ΣΕΙΣΕΔΝ ΔΝ CΑΙΝΤ.

CXVIII. UBI IHESUS PRÆTULIT CETERIS VIDUAM PROPTER DUO ÆRA MINUTA

ADIUNGENS PARABULAM DE PHARISEO ET PUBLICANO CONTRA EOS QUI SE EXTOLLUNT.

Lc 21 1

Respiens autem
vidit eos qui mittebant
munera sua in gazophilatium
divites.

And looking on,
he saw the rich men
cast their gifts
into the treasury.

ΔΣΥΣ ΒΙ ΣΕ ΔΣ ΦΕΔCΑΙΝC
ΔΡ ΝΑ ΟΔΟΙΜΕ Δ ΒΙ ΣΑΠΘΒΙΣ
ΔΣΥΣ ΙΑΘ ΔΣ CUR Δ ΟCΑΘΔΑΡCΔΣ
ΙCΤΕΔC ΣΑ CΙCΤΕ..

2.

Vidit autem et
quamdam viduam pauperulam
mittentem æra
minuta duo,

And he saw also
a certain poor widow
casting in
two brass mites,

ΔΣΥΣ CΟΝΑΙC ΣΕ
ΒΑΙΝΤΡΕΔC ΘΟCΤ ΔΣ ΤΕΔCΤ,
ΔΣΥΣ CUIR ΣΙ
ΟΔ CΙΑΠΘCΣ ΙCΤΕΔC ΑΝΝ,

Mc 12 42c

quod est quadrans.

which make a farthing.

'ΣΕ ΣΙΝ ΦΕΘΙΡΛΙΝC.

43a.

Et convocans discipulos suos
ait illis:

And calling his disciples together,
he saith to them:

ΔΣΥΣ ΣΙΔΑΘΙΘ ΣΕ CUICΕ Δ ΘΕΙCΣΙΟΒΥΛ
ΔΣΥΣ ΟΥΒΑΙΡΤ ΣΕ ΛΕΘ:

Lc 21 3b,c

vere dico vobis,
quia vidua hæc pauper
plus quam omnes
misit.

Verily, I say to you
that this poor widow
hath cast in
more than they all.

CΟ ΘΕΙΜΙΝ ΑΘΕΙΡΙΜ ΛΙΘ,
ΟΟ CUIR ΑΝ ΒΑΙΝΤΡΕΔC ΘΟCΤ ΣΑΝ
ΝΙΟC ΜΟ ΙCΤΕΔC 'ΝΑ ΜΑC Δ CUIR
ΑΝ CUIΘ ΕΙΛΕ CΟ ΛΕΙΡ.

4.

Nam omnes hi
ex habundantia sibi
miserunt in munera dei:
hæc autem ex eo quod deest illi,
totum victum suum quem habuit
misit.

For all these
have of their abundance
cast into the offerings of God:
but she of her want
hath cast in
all the living that she had.

ΟΙΡ ΙC ΟΔ Ν-ΙΟΜΑΡCΑ
Δ CUIΡΕΔΘΑΡ ΣΑΝ CΟ ΛΕΙΡ
ΡΥΘ ΙCΤΕΔC Ι ΟCΑΘΔΑΡCΔΣ ΟΔ,
ΔC ΙC ΟΔ Η-ΥΙΡΕΑCΒΑ
Δ CUIR ΣΙ ΣΕΟ ΙCΤΕΔC ΡΥΘ,
Δ ΡΑΙΘ ΑΝ ΤCΑΟCΓΑΛ ΑΙCΙ.

Lc 18 9

Dixit autem et
ad quosdam
qui in se confidebant
tamquam iusti
et aspernabantur ceteros
parabolam istam:

And
to some
who trusted in themselves
as just
and despised others,
he spoke also this parable:

ΔΣΥC ΟΥΒΑΙΡΤ ΣΕ ΑΝ ΤCΟΛΥΙΘ ΣΕΟ
ΛΕ ΡΑΙΝΤ ΟΔΟΙΜΕ
Δ ΒΙ ΜΑΙΝCΙΝΕΔC ΑCΤΑ ΦΕΙΝ,
ΜΑΡ Θ'ΕΔΘ CΟ ΡΑΒΔΘΑΡ ΦΙΟΡΑΟΝΤΑ,
ΔΣΥC ΟΡΟC-ΜΕΑC ΑCΥ
ΔΡ ΟΔΟΙΜΘ ΕΙΛΕ:

10.

Duo homines
ascenderunt in templum,
ut orarent,
unus Phariseus
et alter
publicanus.

Two men
went up into the temple
to pray:
the one a Pharisee
and the other
a publican.

CΥΔΙΘ ΒΕΙΡΤ
CΥΑC CΑ ΤΕΑΜΠΥΛ
CΥΝ ΥΡΝΥCΤΕ ΘΕΔΝΑΜ.
ΦΑΙΡΙCΙΝΕΔC ΑΒ ΕΔΘ ΟΥΜΕ ΑCΥ
ΔΣΥC ΠΥΒΛΙΟCΑΝΑC
ΑΒ ΕΔΘ ΑΝ ΟΥΜΕ ΕΙΛΕ.

11a.

Phariseus stans
hæc apud se
orabat:
deus, gratias ago tibi,
quia non sum
sicut ceteri hominum,
raptores,
iniusti,

The Pharisee standing,
prayed thus
with himself:
O God, I give thee thanks
that I am not
as the rest of men,
extortioners,
unjust,

ΣΕΔCΑΙΜ ΑΝ ΦΑΙΡΙCΙΝΕΔC
ΔΣΥC ΘΕΙΝ ΣΕ Δ CΥΙΘΕ ΜΑΡ ΣΕΟ
Ι Ν-Α ΔΙCΝΕ ΦΕΙΝ:
Δ ΟΙΑ, ΒΕΙΡΙΜ Δ ΒΥΙΘΕΑCΔC ΛΕΔΤ
ΝΑ ΦΥΛΙΜ-ΣΕ
ΜΑΡ ΑΝ CUIΘ ΕΙΛΕ ΘΕ ΣΝΑ ΟΔΟΙΜΕ,
ΒΙCΤΕΑΜΙΝΑC,
ΛΥCΤ ΕΔCΟΡΑ,

Lc 18 11b.	adulteri, velut etiam hic publicanus.	adulterers, as also is this publican.	luēt aḡalcranaīs, ar nós an pūbliocánaiḡ seo féin. Deinim-se trosḡaḡ ḡá uair sa tseacḡmáin: tuḡaim ḡeacḡmáḡ as a ḡfuil ḡḡam.
12.	ieiuno bis in sabbato, decimas do omnium quæ possideo.	I fast twice in a week: I give tithes of all that I possess.	ḡḡus ḡo seasaím an pūbliocánac aḡḡaḡ amac, ḡḡur níor ḡ'ail leis a súile amáin ḡ'iompaíl suas cūn na ḡḡlaḡas, ac é ḡḡ bualaḡ a uḡḡa ḡḡus a' ráḡ: a ḡia, ḡéin trócaire orm óir is peacac mé. Deirim liḡ, ḡo cūaḡo sé sin aḡaile ar scaiḡ na ḡḡrást, murab ionan a's an fear eile. Óir ḡac ḡuine ḡ'arḡócaḡo é féin, úmlóḡar é; ḡḡus ḡac ḡuine a ḡ'úmlócaḡo é féin, árḡóḡar é..
Lc 18 13	Et publicanus a longe stans nolebat nec oculos ad cælum levare, sed percutiebat pectus suum dicens: deus, propitius esto mihi peccatori.	And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner.	ḡḡus ḡo seasaím an pūbliocánac aḡḡaḡ amac, ḡḡur níor ḡ'ail leis a súile amáin ḡ'iompaíl suas cūn na ḡḡlaḡas, ac é ḡḡ bualaḡ a uḡḡa ḡḡus a' ráḡ: a ḡia, ḡéin trócaire orm óir is peacac mé. Deirim liḡ, ḡo cūaḡo sé sin aḡaile ar scaiḡ na ḡḡrást, murab ionan a's an fear eile. Óir ḡac ḡuine ḡ'arḡócaḡo é féin, úmlóḡar é; ḡḡus ḡac ḡuine a ḡ'úmlócaḡo é féin, árḡóḡar é..
14.	Dico vobis, descendit hic iustificatus in domum suam ab illo, quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur.	I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.	ḡḡus ḡo seasaím an pūbliocánac aḡḡaḡ amac, ḡḡur níor ḡ'ail leis a súile amáin ḡ'iompaíl suas cūn na ḡḡlaḡas, ac é ḡḡ bualaḡ a uḡḡa ḡḡus a' ráḡ: a ḡia, ḡéin trócaire orm óir is peacac mé. Deirim liḡ, ḡo cūaḡo sé sin aḡaile ar scaiḡ na ḡḡrást, murab ionan a's an fear eile. Óir ḡac ḡuine ḡ'arḡócaḡo é féin, úmlóḡar é; ḡḡus ḡac ḡuine a ḡ'úmlócaḡo é féin, árḡóḡar é..
Mt 21 17a	Et relictis illis,	And leaving them,	ḡḡus ḡ'fás sé iaḡ, ḡḡus nuair a ḡí an tracánóna, ḡḡus ḡ'imḡḡ sé amac lasmuḡ ḡe'n cāḡair ḡo ḡecánia; ḡḡus ḡ'ḡan sé ansan.
Mc 11 11b	cum iam vespera esset hora,	when now the eventide was come,	ḡḡus an sluaiḡḡe a ḡios ḡur ḡás sé an cāḡair,
Mt 21 17b	abiit foras extra civitatem in Bethaniam ibique mansit.	he went out of the city into Bethania and remained here.	ḡo leanaḡar é; ḡḡus ḡo ḡlac sé iaḡ, ḡḡus na ḡaome a ḡíoḡo i ḡḡáḡo le leḡeas ḡo leḡiseaḡo sé iaḡ.
Lc 9 11b,d	Et sciens turba quod exiit extra civitatem ¹ , secuti sunt eum, et suscipiens eos quibus necessaria erat cura sanabat.	And the multitude, knowing he had left the city ¹ , followed him: and he received them and healed them who had need of healing	

¹ 'Et sciens turba quod exiit extra civitatem' – 'And the multitude, knowing he had left the city' :: my translation.

CXVIII. DE NICODEMO QUI VENIT AD IHESUM NOCTÆ.

Jn 3 1	Erat autem homo ex Pharisæis, Nicodemus nomine, princeps Iudæorum.	And there was a man of the Pharisees, named Nicodemus, a ruler of the Judeans.	Ἀγὺς ὅϊ ὅυνη ὀε sna φαρισίηεαῖθ ὀάρ ὀ'αἰνιμ Νικοδέμυς, ἀγὺς πριῦνσα ὀε sna λῦθαῖς ἀὀ εαὀ ἔ. ῒαινῖς ἀν ὀυνη σἰν ἀγ τριαλλ ἀρ ἰόσα σα n-οἱῒε, ἀγὺς ὀυῒαιρτ σέ leis: Δ Ραββί, is eól ὀύνν γυρ ó ὀια Δ ῒαινῖς ἀὀ' οἱοε, mar ní féaṛṫaḃ aon ὀυνη na mírbúiltí Δ ὀeineann tusa ὀο ὀéanaṁ γan ὀια ὀeíṫ leis.
2.	Hic venit ad eum nocte et dixit ei: rabbi, scimus quia a deo venisti magister: nemo potest hæc signa facere quæ tu facis, nisi fuerit deus cum eo.	This man came to Jesus by night and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him.	ὀυῒαιρτ ἰόσα leis 'ῒά freaḡraḃ: ḡo ὀeimín ὀeimín aṫeimim leaṫ, mura mbéaṛṫar ὀυνη an tarna h-uair, ní féṫoir ὀó ríḡeaṫ ὀé Δ ὀ'feisḡint. ὀυῒαιρτ Νικοδέμυς leis: Conus ἀὀ féṫoir ḡo mbéaṛṫaí ὀυνη ἀγὺς ἔ 'n-Δ ḡeanduine? An aṁlaṛṫ féaṛṫaḃ sé ὀul isteaṫ aíris i mbroinn Δ máṫar ἀγὺς teaṫṫ ar an saṫḡal an tarna h-uair??
Jn 3 3	Respondit Ihesus et dixit ei: amen amen dico tibi, nisi quis natus fuerit denuo, non potest videre regnum dei.	Jesus answered and said to him: Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God.	ὀυῒαιρτ ἰόσα 'ῒά freaḡraḃ: ḡo ὀeimín aṫeimim leaṫ, mura n-aíḡeintecear ὀυνη ó uisḡe ἀγὺς ó'n spioraṫo naóm, ní féṫoir ἔ ὀul isteaṫ i ríḡeaṫ ὀé. An níḃ Δ ḡeintecear ó'n ὀ'feóil is feóil ἔ, ἀγὺς an níḃ Δ ḡeintecear ó'n spioraṫo is spioraṫo ἔ.
4.	Dicit ad eum Nicodemus: quomodo potest homo nasci cum senex sit? numquid potest in ventrem matris suæ iterato introire et nasci?	Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?	Ἦα ὀein ionḡna ὀe ḡo nouḃaṛt leaṫ: Ní foláir sib Δ ὀreíṫ an tarna h-uair. ḡluaiseann an spioraṫo pé treó is áil leis. Cloiseann tú Δ ḡuṫ, ἀṫ ní h-eól tuit cá ὀtaḡann sé na cá ḡḡaḃann sé. Sin mar aṫá ἀγ ḡac ὀυνη Δ ḡeintecear ó'n spioraṫo.
Jn 3 5	Respondit Ihesus: amen amen dico tibi, nisi quis renatus fuerit ex aqua et spiritu, non potest introire in regnum dei.	Jesus answered: Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.	Ἦα ὀein ionḡna ὀe ḡo nouḃaṛt leaṫ: Ní foláir sib Δ ὀreíṫ an tarna h-uair. ḡluaiseann an spioraṫo pé treó is áil leis. Cloiseann tú Δ ḡuṫ, ἀṫ ní h-eól tuit cá ὀtaḡann sé na cá ḡḡaḃann sé. Sin mar aṫá ἀγ ḡac ὀυνη Δ ḡeintecear ó'n spioraṫo.
6.	Quod natum est ex carne caro est, et quod natum est ex spiritu spiritus est.	That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.	Ἦα ὀein ionḡna ὀe ḡo nouḃaṛt leaṫ: Ní foláir sib Δ ὀreíṫ an tarna h-uair. ḡluaiseann an spioraṫo pé treó is áil leis. Cloiseann tú Δ ḡuṫ, ἀṫ ní h-eól tuit cá ὀtaḡann sé na cá ḡḡaḃann sé. Sin mar aṫá ἀγ ḡac ὀυνη Δ ḡeintecear ó'n spioraṫo.
Jn 3 7	Non mireris quia dixit tibi: oportet vos nasci denuo.	Wonder not that I said to thee: You must be born again.	Ἦα ὀein ionḡna ὀe ḡo nouḃaṛt leaṫ: Ní foláir sib Δ ὀreíṫ an tarna h-uair. ḡluaiseann an spioraṫo pé treó is áil leis. Cloiseann tú Δ ḡuṫ, ἀṫ ní h-eól tuit cá ὀtaḡann sé na cá ḡḡaḃann sé. Sin mar aṫά ἀγ ḡac ὀυνη Δ ḡeintecear ó'n spioraṫo.
8.	Spiritus ubi vult spirat, et vocem eius audis, sed non scis unde veniat et quo vadat. Sic est omnis qui natus est ex spiritu.	The Spirit breatheth where he will and thou hearest his voice: but thou knowest not whence he cometh and whither he goeth. So is every one that is born of the Spirit.	Ἦα ὀein ionḡna ὀe ḡo nouḃaṛt leaṫ: Ní foláir sib Δ ὀreíṫ an tarna h-uair. ḡluaiseann an spioraṫo pé treó is áil leis. Cloiseann tú Δ ḡuṫ, ἀṫ ní h-eól tuit cá ὀtaḡann sé na cá ḡḡaḃann sé. Sin mar aṫά ἀγ ḡac ὀυνη Δ ḡeintecear ó'n spioraṫo.

Jn 3 9	Respondit Nicodemus et dixit ei: quomodo possunt hæc fieri?	Nicodemus answered and said to him: How can these things be done?	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
Jn 3 10	Respondit Ihesus et dixit ei: tu es magister in Israhel et hæc ignoras?	Jesus answered and said to him: Art thou a master in Israel, and knowest not these things?	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
11.	Amen amen dico tibi, quia quod scimus loquimur, et quod videmus testamur, et testimonium nostrum non accipitis.	Amen, amen, I say to thee that we speak what we know and we testify what we have seen: and you receive not our testimony.	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
Jn 3 12	Si terrena dixi vobis et non creditis, quomodo si dixero vobis cælestia credetis?	If I have spoken to you earthly things, and you believe not: how will you believe, if I shall speak to you heavenly things?	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
13.	Et nemo ascendit in cælum, nisi qui descendit de cælo, filius hominis qui est in cælo.	And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
Jn 3 14	Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet filium hominis,	And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up,	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
15.	ut omnis qui credit in ipso non pereat, sed habeat vitam æternam.	that whosoever believeth in him may not perish, but may have life everlasting.	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
Jn 3 16	Sic enim dilexit deus mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam æternam.	For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting.	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·
Jn 3 17	Non enim misit deus filium suum in mundum ut iudicet mundum, sed ut salvetur mundus per ipsum.	For God sent not his Son into the world, to judge the world: but that the world may be saved by him.	Ὁ Ἰσὺς ἀπεκρίθη αὐτῷ λέγων· ὡς οἶσιν ἡμεῖς ἡμεῖς ἀλλὰ οὐκ οἶσιν οἱ υἱοὶ τοῦ κόσμου·

Jn 3 18	Qui credit in eum non iudicatur, qui autem non credit iam iudicatus est, quia non credidit in nomine unigeniti filii dei.	He that believeth in him is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God.	An t-é a creideann ann, ní tugtar breic air; ac an t-é ná creideann, tá breic tabartha air céana féin, tois nár creio sé i n-ainim míc Dé, an t-Aon Şein.
Jn 3 19	Hoc est autem iudicium, quod lux venit in mundum, et dilexerunt homines magis tenebras quam lucem; erant enim eorum mala opera.	And this is the judgment: Because the light is come into the world and men loved darkness rather than the light: for their works were evil.	Agus síoí an breic, go dtáinig an solus ar an saogal agus gur éilac na daoine an doirceacht mar rogha roimis an solus, tois a ngnómartha beic go h-olc.
20.	Omnis enim qui mala agit odit lucem, et non venit ad lucem, ut non arguantur opera eius;	For every one that doth evil hateth the light and cometh not to the light, that his works may not be reprovéd;	Óir, gac doinne a bíonn as déanamh an uile bíonn fuac aige do'n tsolus, agus ní tagann sé cun an tsoluis le h-easla go gcaimfí a ghnómartha:
21.	qui autem facit veritatem venit ad lucem, ut manifestentur opera eius, quia a deo sunt facta.	but he that doth truth cometh to the light, that his works may be made manifest: because they are done in God.	ac an t-é a veineann gníomh na fírinne tagann sé cun an tsoluis, i dtreó go dtaisbeáinfaí a ghnómartha,
Jn 7 53	Et reversi sunt unusquisque in domum suam.	And every man returned to his own house.	óir is i nDía a veineadh iad..
Jn 8 1	Ihesus autem perrexit in montem Oliveti,	And Jesus went unto mount Olivet.	Ansan cuadh gac doinne acu adailte cun a tise féin..
2.	et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos.	And early in the morning he came again into the temple: and all the people came to him. And sitting down he taught them.	Ansan do cuadh íosa amac go cnoc Olibet, agus táinig sé isteach sa teampul airís go moč ar maidin, agus táinig na daoine go léir as triall air agus do síoth sé agus bí sé 'gá dteagasas.

CXX. DE MULIERE A IUDÆIS IN ADULTERIO DEPREHENSÆ.

Jn 8 3	Adducunt autem scribæ et Pharisei mulierem in adulterio deprehensam et statuerunt eam in medio	And the scribes and Pharisees bring unto him a woman taken in adultery: and they set her in the midst,	Agus eus na sgríbneoirí agus na fairisínig leó bean gur rugadh uirthi i n-adaltranas, agus cuireadh ar 'n-a seasamh i lárthair í.
Jn 8 4	Et dixerunt ei: magister, hæc mulier modo deprehensa est in adulterio.	And said to him: Master, this woman was even now taken in adultery.	Agus duibh ar leis: A máigistir, do rugadh ar an mnaoi seo anois agus í as déanamh adaltranais.
Jn 8 5	In lege autem Moyses mandavit nobis huiusmodi lapidare: tu ergo quid dicis?	Now Moses in the law commanded us to stone such a one. But what sayest thou?	Agus tá orduighe as maais dúinn sa dlí a leideo seo do cur cun báis le gabáil do clocaibh inti. Cad deirir-se?

Jn 8 6	Hæc autem dicebant temptantes eum, ut possent accusare eum. Ihesus autem inclinans se deorsum digito scribebat in terra.	And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.	<p>ΔΕ ὅΤΙ ΤΑΙΣ ΤΑΥΤΑΙΣ ΔΕ ΤΟΥΤΑΝΤΙΝ ΑΝ ΕΙΠΕΝ ΣΙΝ ΛΕ Η-ΙΟΝΑΤΟΣ ΕΡΕΑΝΤΕΣ ΕΥΘ ΕΓΙΝΑ ΔΕ ΕΥΡΕΝ ΤΗΝ-Α ΛΕΙΤ. ΑΥΤΟΣ ΤΟ ΕΚΡΟΝ ΙΟΥΣΑ ΣΙΟΣ ΑΥΤΟΣ ΕΙ ΣΕ ΑΣ ΣΥΡΙ ΛΕ Η-Α ΜΕΙΡ ΑΡ ΑΝ ΤΕΛΑΜΗ.</p>
Jn 8 7	Cum autem perseverarent interrogantes eum, erexit se et dixit eis: qui sine peccato est vestrum primus in illam lapidem mittat.	When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her.	<p>ΑΥΤΟΣ ΤΟ ΛΕΑΝΑΝΤΕΣ ΑΣ ΕΥΡΕΝ ΤΗΝ-Α ΕΙΣΤΕ ΕΥΡΕΝ. ΑΝΤΑΝ ΤΟΥΤΙΣ ΣΕ ΣΥΑΣ ΑΥΤΟΣ ΤΟΥΤΑΙΣ ΣΕ ΛΕΟ: ΑΝ ΤΟΥΤΕ ΑΣΑΙΘ ΑΤΑ ΣΑΝ ΠΕΑΚΑ ΑΙΤΕΑΤΟ ΣΕ ΑΝ ΕΕΑΤΟ ΕΛΟΕ ΛΕΙ.</p>
Jn 8 8	Et iterum se inclinans scribebat in terra.	And again stooping down, he wrote on the ground.	<p>ΑΥΤΟΣ ΤΟ ΕΚΡΟΝ ΣΕ ΣΙΟΣ ΑΙΡΙΣ ΑΥΤΟΣ ΕΙ ΣΕ ΑΣ ΣΥΡΙ ΑΡ ΑΝ ΤΕΛΑΜΗ.</p>
9.	Audientes autem unus post unum exibant incipientes a senioribus, et remansit solus et mulier in medio stans.	But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.	<p>ΝΟΥΑΙΡ Α ΤΟΥΤΙΣΕΑΝΤΕΣ ΑΝ ΕΥΡΕΝ ΤΟΥΤΙΣΕΑΝΤΕΣ ΤΗΝ-Α ΤΟΥΤΕ 'S ΤΗΝ-Α ΤΟΥΤΕ, ΝΑ ΣΕΑΝΟΙΡΙ ΑΡ ΤΟΥΤΙΣ; ΑΥΤΟΣ ΤΟ ΕΥΡΕΝ ΙΟΥΣΑ Ι Ν' ΑΟΝΑΡ ΑΥΤΟΣ ΑΝ ΕΕΑΝ ΤΗΝ-Α ΣΕΑΣΑΜΗ Ι ΛΑΤΕΑΙΡ.</p>
10.	Erigens autem se Ihesus dixit ei: mulier, ubi sunt qui te accusabant? nemo te condemnavit?	Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?	<p>ΑΝΤΑΝ ΤΟΥΤΙΣ ΙΟΥΣΑ ΣΥΑΣ, ΑΥΤΟΣ ΤΟΥΤΑΙΣ ΣΕ ΛΕΙΣ ΑΝ ΜΗΑΟΙ: Α ΕΕΑΝ, ΕΑ ΤΟΥΤΙ ΝΑ ΤΕΑΟΙΝΕ Α ΕΙ ΑΣ ΕΥΡΕΝ ΑΤΟ' ΛΕΙΤ? ΑΝ ΑΜΛΑΙΤΟ ΝΑΡ ΤΕΑΟΡ ΑΟΙΝΕ ΕΥ?</p>
Jn 8 11	Quæ dixit: nemo, domine. Dixit autem Ihesus: nec ego te condemnabo. Vade et amplius et noli peccare.	She ¹ said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.	<p>ΑΥΤΟΣ ΤΟΥΤΑΙΣ ΣΙ: ΝΙΟΡ ΤΕΑΟΡ, Α ΤΙΣΕΑΡΝΑ. ΑΥΤΟΣ ΤΟΥΤΑΙΣ ΙΟΥΣΑ: ΝΙ ΤΕΑΟΡΕΑΤΟ-ΣΑ ΕΥ ΑΤ ΕΟΜ ΕΑΕΣ. ΙΜΕΙΣ, ΑΥΤΟΣ ΑΣ ΣΟ ΑΜΑΤ ΝΑ ΕΕΙΝ ΑΝ ΠΕΑΚΑ ΑΙΡΙΣ.</p>

CXXI. UBI IHESUS MALEDIXIT FICULNEAM ET ARUIT.

Mt 21 18	Mane autem revertens in civitatem esuriit.	And in the morning, returning into the city, he was hungry.	<p>ΑΥΤΟΣ ΑΡ ΜΑΙΤΙΝ, ΑΥΤΟΣ Ε ΑΣ ΤΕΑΕΤ ΕΥΝ ΝΑ ΕΑΤΑΡΑΤ, ΕΙ ΟΚΡΑΣ ΑΙΡ.</p>
19a.	Et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum;	And seeing a certain fig tree by the way side, he came to it and found nothing on it but leaves only;	<p>ΑΥΤΟΣ ΕΟΝΑΙΣ ΣΕ ΕΥΡΕΝ ΠΙΣΕ Ι Η-ΑΙΣ ΑΝ ΤΟΥΤΑΙΡ, ΑΥΤΟΣ ΕΑΙΝΣ ΣΕ ΕΥΡΕΝ, ΑΥΤΟΣ ΝΙ ΤΟΥΤΑΙΡ ΣΕ ΑΟΝ ΝΙΤΟ ΑΙΡ ΑΤ ΤΟΥΤΕΑΤΑΡ: ΜΑΡ ΝΙ ΡΑΙΤΟ ΑΙΜΣΙΡ ΝΑ ΤΟΥΤΙΣ ΤΕΑΤΑΙΡΕ.</p>
Mc 11 13b	nondum enim erat tempus ficorum.	for it was not the time for figs.	<p>ΑΥΤΟΣ ΤΟΥΤΑΙΣ ΣΕ ΛΕΙΣ: ΝΑΡ ΕΥΡΕΝ ΤΟΥΤΑΤΟ ΑΡ ΣΟ ΑΜΑΤ ΕΥ ΕΥΡΕΝ ΟΥΤΕΑΤΑΡ: ΑΥΤΟΣ ΤΟΥΤΕΑΤΟ ΑΝ ΕΥΡΕΝ ΠΙΣΕ ΛΑΙΤΕΑΤΟ..</p>
Mt 21 19b	Et ait illi: numquam ex te fructus nascatur in sempiternum! Et arefacta est continuo ficulnea.	And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.	<p>ΑΥΤΟΣ ΤΟΥΤΑΙΣ ΣΕ ΛΕΙΣ: ΝΑΡ ΕΥΡΕΝ ΤΟΥΤΑΤΟ ΑΡ ΣΟ ΑΜΑΤ ΕΥ ΕΥΡΕΝ ΟΥΤΕΑΤΑΡ: ΑΥΤΟΣ ΤΟΥΤΕΑΤΟ ΑΝ ΕΥΡΕΝ ΠΙΣΕ ΛΑΙΤΕΑΤΟ..</p>
20a.	Et videntes discipuli mirati sunt	And the disciples seeing it wondered,	<p>ΑΥΤΟΣ ΕΟΝΑΙΣ ΝΑ ΕΙΣΤΙΟΒΙΛ ΣΑΝ, ΑΥΤΟΣ ΕΙ ΙΟΝΤΑΤΟ ΟΥΤΕΑΤΑΡ,</p>

¹ 'Who' – Latinism :: Better 'She'

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Mt 21 20b.	dicentes: quomodo continuo aruit!	saying: How is it presently withered away?	ΑΓΙΟΥ ΘΕΙΟΤΗΣ: Conus Δ ο'φεός sé cóm τ'απαίρ?
Mc 11 19	Et cum vespera facta esset, egrediebantur de civitate.	And when evening was come, he went forth out of the city.	ΑΓΙΟΥ ΝΥΑΙΡ Δ ΕΛΙΝΗΣ ΑΝ ΤΡΑΧΗΝΟΝΑ ο'ιμείξ sé αμας ΔS ΔN ΣCΑΕΔΑΙΡ.
20.	Et cum mane transirent, viderunt ficum aridam factam a radicibus.	And when they passed by in the morning they saw the fig tree dried up from the roots.	ΑΓΙΟΥ ΝΥΑΙΡ Δ ΒΙΟΒΑΡ ΔS ΣΑΒΑΙΛ ΕΑΡ ΑΝ ΑΙC ΑR ΜΑΙΘΙΝ ΕΟΝΑCΑΒΑΡ ΑΝ CΡΑΝΝ ΦΙΞE ΑΓΙΟΥ Ε ΦΕΟCΤΑ ΣΟ ΠΡΕΔΑΜΑCΑΙΘ.
21.	Et recordatus Petrus dixit ei: rabbi, ecce ficus cui maledixisti aruit.	And Peter remembering, said to him: Rabbi, behold the fig tree which thou didst curse is withered away.	ΑΓΙΟΥ CÚΙΜΙΝΙΞ ΠΕΑΒΑΡ, ΑΓΙΟΥ ΘΥΒΑΙΡC sé leis: Δ ΜΑΙΞΙCΤΙΡ, ΑΝ CΡΑΝΝ ΦΙΞE ΣΥΡ CÚΙΡΙC ΑΝ ΜΑΛΛΑCΤ ΑΙΡ, ΦΕΑC, CΑ sé ΦΕΟCΤΑ..
Mc 11 22	Respondens autem Ihesus ait eis: habete fidem dei.	And Jesus answering, saith to them: Have the faith of God.	ΑΓΙΟΥ ο'ΦΡΕΑΣΑΙΡ ΙΟCΑ ΑΓΙΟΥ ΘΥΒΑΙΡC sé leó: ΒΙΟΘ CΡΕΙΘΕΑΜ ΘΕ ΔSΑΙΘ.
Mt 21 21b	Amen dico vobis, si habueritis fidem et non hesitaveritis in corde, non solum de ficulnea facietis, sed et si monti huic dixeritis: tolle et iacta te in mare, fiet.	Amen, I say to you, if you shall have faith and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.	ΣΟ ΘΕΙΜΙΝ ΑΘΕΙΡΙΜ ΛΙΘ, ΜΑ ΒΙΟΝΝ CΡΕΙΘΕΑΜ ΔSΑΙΘ, ΑΓΙΟΥ ΝΑ CΤΑΘΗΑΙΘ CΙΘ, ΘΕΑΝΦΑΙΘ CΙΘ, ΝΙ Η-ΑΜΑΙΝ ΑΝ ΝΙΘ SΕO ΑΝ CΡΑΜΝ ΦΙΞE, ΑC ΜΑ ΘΕΙΡΕΑΝΝ CΙΘ leis ΑΝ ΣCΗOС SΟ, CÓS ΑΓΙΟΥ CΑΙC ΕU ΦΕΙΝ ΙCΤΕΑC SΑ Θ'ΦΑΡΑΙΞE, ΘΕΑΝΦΑΡ Ε.
Lc 17 5	Et dixerunt ei apostoli: domine, adauge nobis fidem.	And the apostles said to the Lord: Increase our faith.	ΘΗΘ QUAΘUN ΙΜO ΘΗE ΑΠOCTOΛΙ: CΡΗCΤΙΝ, ΣΙΟΥΗΗO UNС ΣΙΛΟΥBON.
Lc 8 46a	Et dixit Ihesus:	And Jesus said:	ΑΓΙΟΥ ΘΥΒΑΙΡC ΙΟCΑ:
Mc 11 24b,c	omnia quaecunque orantes petitis, credite quia accipietis, et veniet vobis.	all things, whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you.	ΑΝ UΙLE ΡΥΘ ΑR ΘOΜΑΝ Δ ΘΕΙΘ ΔSΑΙΘ 'Α ΙΑΡΡΑΙΘ Ι ΝΘÚR Ν-ÚΡΗΥΞΕCΕ, CΡΕΙΘΙΘ ΣΟ Θ'ΦΑSΑΙΘ CΙΘ Ε ΑΓΙΟΥ ΣΕOΘΑΙΘ CΙΘ Ε.
25.	Et cum stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut et pater vester qui in caelis est dimittat vobis peccata vestra.	And when you shall stand to pray, forgive, if you have aught against any man: that your Father also, who is in heaven, may forgive you your sins.	ΑΓΙΟΥ ΝΥΑΙΡ Δ CΤΑΘ'ΦΑΙΘ CΙΘ CUN ÚΡΗΥΞΕCΕ ΘΕΑΝΑΜ, ΜΑ ΒΙΟΝΝ ΔOΝ ΝΙΘ ΔSΑΙΘ Ι ΣCΟΙΝΝΙΘ ΔOΙΜΝE, ΜΑΙCΙΘ ΘO Ε; ΙOΝУC ΣO ΜΑΙC'ΦΕΑΘ ΒÚR Ν-ΔΕΔΑΙΡ ΑCΑ ΙΝS ΝΑ ΦΛΑCΑΙC ΒÚR ΘΡΕΑCΑΙ ΘΔOΙΘ-SΕ..

CXXII. UBI IHESUS DICT PARABOLAM AD DISCIPULOS PROPTER ORANDI INSTANTIAM DE IUDICE DURO ET VIDUA.

Lc 18 1	Dicebat autem et parabolam ad illos, quoniam oportet semper orare et non deficere.	And he spoke also a parable to them, that we ought always to pray and not to faint.	ΑΓΙΟΥ ΘO ΛΑΒΑΙΡ sé CΟΛÚΘ leó ΑR CΟNУC ΜΑR ΙS CΕΑRС ΘΕΙC CΟΙCΙΑΝCΑ ΔS ΣΥΘE CUN ΘΕ, ΑΓΙΟΥ ΣΑΝ ΘΕΙC CΟRΕCΑ ΘE.
2b,c.	Iudex quidam erat in quadam civitate, qui deum non timebat	There was a judge in a certain city, who feared not God	ΘÍ BPEICEAM Ι ΣCΑΕΔΑΙΡ ΑΙΡΙCΕ, ΑΓΙΟΥ ΝΙ ΡΑΙΘ ΕΑSΛΑ ΘΕ ΑΙΡ

Lc 18 2d	et hominem non verebatur.	nor regarded man.	νά beann ar ùaoime aise.
Lc 18 3	Vidua autem quædam erat in civitate illa, et veniebat ad eum dicens: vindica me de adversario meo.	And there was a certain widow in that city; and she came to him, saying: Avenge me of my adversary.	Àsus bÍ baimeacac sa ceadair ceadona, Àsus eáinis sí cuise Àsus buðairc sí: ðeim bóoðalc-as ðoin ar mo namðair.
4.	Et nolebat per multum tempus. Post hæc autem dixit intra se: etsi deum non timeo nec hominem revereor,	And he would not for a long time. But afterwards he said within himself: Although I fear not God nor regard man,	Àsus ní ðéanfao ar feao ðfao. Ac 'n-a ðiaðo san buðairc sé i n'aigne féin, bóoð ná ful eazla ðé orm ná beann ar ðaoime ašam,
5.	tamen quia molesta est mihi hæc vidua, vindicabo illam, ne in novissimo veniens suggillet me.	yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.	sa n-am zceadona, ó tá an baimeacac so a'm buaiream ðéanfao mé ceart ði, i ðcreó ná beio sí aš ceacac coíðce zo mbeao ciapairce aici.
Lc 18 6	Ait autem dominus: audite quid iudex iniquitatis dicit.	And the Lord said: Hear what the unjust judge saith.	Àsus buðairc an tigearna leo: Cloiseann sib cad buðairc an breiceam ainceart.
7.	Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte, et patientiam habebit in illis?	And will not God revenge his elect who cry to him day and night? And will he have patience in their regard?	Àsus an amlaio a ðéanfao ðia rígnear Àsus zan ceart ðo cur i ðferom ðá fíoraonaió féin, Àsus iao aš zlaooac air zo lo Àsus ð'oiðce?
8.	Dico vobis, quia cito faciet vindictam illorum. Verumtamen filius hominis veniens putas inveniet fidem in terra?	I say to you that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?	ðeirim lib zo zcuirfo sé ceart i ðferom bóio zo mear. Ac sa n-am zceadona, nuair a ciocfao mac an ðuine an bóiz leac an ðfao sé creimeam an calam?

CXXIII. UBI IHESUS INTERROGATUR A PRINCIPIBUS SACERDOTUM: IN QUA POTESTATE HÆC FACIS? ADIUNGENS PARABOLAM DE DUOBUS FILIIS IN VINEAM MISSIS.

Mt 21 23a	Et cum venisset	And when he was come	Àsus nuair a eáinis sé
Lc 20 1a	in templum,	into the temple,	istead sa teampul, ,
Mt 21 23b	factum est docente illo populum et evangelizante, accesserunt ad eum principes sacerdotum et seniores populi dicentes: in qua potestate hæc facis?	and it came to pass as he was teaching the people and preaching the gospel, there came to him, the chief priests and elders of the people, saying: By what authority dost thou these things?	Àsus ðo eárla, Àsus é aš teazas na ðaoime Àsus aš craoðszaoileao na tsoisgeil, Àsus bí sé aš teazas, eáinis cuise uacaráin na sašart Àsus seanóirí na ðaoime, Àsus buðarar: Cao é an t-úszarás ac ašac-sa cun na neice seo a ðéanam?
Mt 21 24a	Respondens Ihesus dixit illis: interrogo vos et ego unum sermonem, quem si dixeritis mihi,	Jesus answering, said to them: I also will ask you one ¹ question, which if you shall tell me,	ð'freazair íosa Àsus buðairc sé leo: Cuirfao-sa, leis, aon ceist amáin cušaió-se, Àsus má réioctigeann sib ðom í,

¹ 'I also will ask you one word' :: Latinism. Better: 'I also will ask you one question'

Mt 21 24b	et ego vobis dicam in qua potestate hæc facio.	I will also tell you by what authority I do these things.	neósfab-sa ðaoib-se, leis, cao é an t-úibearás acá ašam cun na neice seo ðéanañ.
25.	Baptismum Iohannis unde erat, e cælo an ex hominibus? At illi cogitabant inter se dicentes:	The baptism of John, whence was it? From heaven or from men? But they thought within themselves, saying:	Cá uáinis an baiste a ðein eóin? an ó neañ a éáinis sé, nó an ó ðaoimib? Ašus ðeineaðar-san mačcnañ eacacá féin, ašus uubradar: Má abramib šur ó ðaoimib, is baosál uínn na ðaoine; mar fáib ab ead eóin acu.
26b.	si dixerimus: ex hominibus, timemus turbam, omnes enim habent Iohannem sicut prophetam.	If we shall say, from men, we are afraid of the multitude: for all held John as a prophet.	Ašus ð'freasrabar íosa ašus uubradar, ní feadramair. Ašus uubairt seisean leó: ní lúša 'ná mar a neósfab-sa ðaoib-se cao é an t-úibearás acá ašam cun na neice seo ðéanañ.
Mt 21 27	Et respondentes Ihesu dixerunt: nescimus. Ait illis et ipse: nec ego dico vobis in qua potestate hæc faciam.	And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.	Ac cao é úir ocuairim? bí beirt mac aš fear áirice, ašus éáinis sé cun an céad mic, ašus uubairt sé leis: a mic, iméig inoiu ašus ðein obair am' fíonšort.
Mt 21 28	Quid vobis videtur? Homo habebat duos filios, et accedens ad primum dixit: fili, vade hodie, operare in vinea mea.	But what think you? A certain man had two sons: and coming to the firstborn ¹ , he said: Son, go work to day in my vineyard.	Ašus ð'freasair seisean ašus uubairt: ní h-áil liom. I n-a ðiaib san áin, éáinis áicreacas air, ašus uo cuaid sé.
29.	Ille autem respondens ait: nolo. Postea autem penitentia motus abiit.	And he answering, said: I will not. But afterwards, being moved with repentance, he went.	Ansan éáinis sé cun an mic eile, ašus uubairt sé an ruo céadna. Ašus ð'freasair seisean ašus uubairt: Rašad; ašus níor cuaid.
Mt 21 30	Accedens autem ad alterum dixit similiter. At ille respondens ait: eo, domine, et non ivit.	And coming to the other, he said in like manner. And he answering said: I go, Sir. And he went not.	Cia 'cu ðe'n beirt a ðein toil a acar? Uubradar-san: An dara mic ² . Uubairt íosa leó: Šo ðeimín aðeirim-se lib-se, rašad na publiocánaig ašus na striapaca isteac i ðflacas ðé rómaib-se.
Mt 21 31	Quis ex duobus fecit voluntatem patris? Dicunt: novissimus. Dicit illis Ihesus: amen dico vobis, quia publicani et meretrices præcedent vos in regno dei.	Which of the two did the father's will? They say to him: The younger ² . Jesus saith to them: Amen I say to you that the publicans and the harlots shall go into the kingdom of God before you.	Óir éáinis eóin cušad i slíg na fíoraontacá, ašus níor creideadair é;
Mt 21 32a	Venit enim ad vos Iohannes in via iustitiæ, et non credidistis ei;	For John came to you in the way of justice: and you did not believe him.	

¹ In the context of children, first usually means firstborn.

² 'novissimus' – 'newest' :: there is NO sense in which this can be interpreted as first, as the Douay Gospel does with great perversity. It can thus only truly mean 'youngest', this is the word found by Ephraem Syrus, reading Tatian. The Old High German uses 'iungiro', which obviously also means the younger. It is clearly the answer which defies justice, which is why Our Lord reviles the Pharisees so fervently. This reply, though does concur with Roman Law, for which, non compliance merits the flogging of a slave, whereas disobedience merits execution on the spot. This is also reflected in military law, where disobedience is treated much more seriously than failure to comply with an order, and on the battlefield, summary execution was, and as far as I know, still is the penalty.

Mt 21 41.

Aiunt illi:
malos
male perdet
et vineam locavit
aliis agricolis,
qui reddant ei
fructum temporibus suis.

Mt 21 42

Dicit illis Ihesus:
numquam legistis
in scripturis:
lapidem
quem reprobaverunt ædificantes,
hic factus est
in caput anguli?
A domino
factum est istud,
et est mirabilis
in oculis nostris.

43.

Ideo
dico vobis,
quia auferetur a vobis
regnum dei
et dabitur genti
facienti fructus eius.

44.

Omnis qui ceciderit
super lapidem istum
confringetur,
super quem autem
ceciderit,
conteret eum.

Mt 21 45

Et cum audissent
principes sacerdotum
et Pharisæi
parabolas eius,
cognoverunt quod
de ipsis diceret.

46.

Et quærentes cum tenere
timuerunt turbas,
quoniam
sicut prophetam eum habebant.

Mt 22 1a,b

Et respondens Ihesus
dixit eis iterum
in parabolis:

They say to him:
He will bring those evil men
to an evil end
and let out his vineyard
to other husbandmen
that shall render him
the fruit in due season.

Jesus saith to them:

Have you never read
in the Scriptures:
The stone
which the builders rejected,
the same is become
the head of the corner?
By the Lord
this has been done;
and it is wonderful
in our eyes.

Therefore

I say to you
that the kingdom of God
shall be taken from you
and shall be given to a nation
yielding the fruits thereof.

And whosoever shall fall
on this stone
shall be broken:
but on whomsoever
it shall fall,
it shall grind him to powder.

And when

the chief priests and
Pharisees had heard
his parables,
they knew that
he spoke of them.

And seeking to lay hands on him,
they feared the multitudes,
because
they held him as a prophet.

And Jesus answering,
spoke again
in parables to them:

Ὁεἰρὸν σὶαὸ τοῖς:

Ἐὰν ἄνθρωποι
ἀρὰν τὴν κακοῦν
ἀποδοῦναι ἐν
καὶν ἡμέρᾳ
τῆς ἐκείνης
ἐν ἡμέρᾳ τῇ
ἐκείνῃ.

Ὁὕτως ἔσται:

ὅτι ἐν τῇ
ἐκείνῃ:

Ἀνθρώπων

ὅτι ἐν τῇ
ἐκείνῃ:

ἰσὶν ἅπαντες

ὅτι ἐν τῇ
ἐκείνῃ:

ἰσὶν ἅπαντες

ἰσὶν ἅπαντες

ἰσὶν ἅπαντες

ὅτι ἐν τῇ

ἐκείνῃ

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CXXV. SIMILE EST REGNUM CÆLORUM HOMINI REGI QUI FECIT NUPTIAS FILIO SUO.

Mt 22 2

Simile factum est
regnum cælorum
homini regi
qui fecit nuptias filio suo

Lc 14 16c

et vocavit plures et

Lc 14 17b

Hora
cænæ

The kingdom of heaven
is likened
to a king
who made a marriage for his son
and invited many and

At the hour
of supper

Is cosmáil
rígeaíocht neimhe
le fear a b'í 'n-a rí,
agus do 'b'ein bainis 'á mac
agus eus sé cuireadh 'á lán daoine.
Agus nuair a éiríodh
am an f'iasa,

Mt 22 3b,c	misit servos suos vocare invitatos ad nuptias, et volebant venire.	he sent his servants to call them that were invited to the marriage: and they would not come.	CUIR SÉ A SEIRBÍSÍĞ ΔΣ ΞΛΑΘΨΔΨ ΔΡ ΝΑ ΨΔΟΙΜΕ Α ΨΔΑΙΡ CUIREΔΨ CUN NA BAINISE; ΔΣΥΣ ΝΙΟΡ ΨΨΙΛ ΛΕΟ ΤΕΔΨΤ..
Lc 14 18	Et coeperunt simul omnes excussare. Primus dixit ei: villam emi et necesse habeo exire et videre illam: rogo te, habe me excusatum.	And they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it. I pray thee, hold me excused.	ΔΣΥΣ CROMΔΨΔΡ ΞΟ ΛΕΙΡ Ι Ν-ΔΟΝΨΕΔΨΤ ΔΡ ΛΕΔΨΞΕΔΛ ΨΟ ΞΔΨΔΙΛ. ΨΟΨΔΙΡΤ ΔΝ CΕΔΨ ΨΟΙΜΕ, ΤΔ ΤΙΞ CΕΔΝΝΙΥΞΤΕ ΔΣΔΜ, ΔΣΥΣ ΝΙ ΜΟΡ ΨΟΜ ΨΟΛ ΔΜΔC 'ΞΔ ΨΕΙΣΙΝΤ: ΙΑΡΡΑΙΜ ΟΡΤ ΜΟ ΛΕΔΨΞΕΔΛ Α ΞΔΨΔΙΛ.
Lc 14 19	Et alter dixit: iuga boum emi quinque et eo probare illa: rogo te, habe me excusatum.	And another said: I have bought five yoke of oxen and I go to try them. I pray thee, hold me excused.	ΔΣΥΣ ΨΟΨΔΙΡΤ ΨΟΙΜΕ ΕΙΛΕ, CΕΔΝΝΙΥΞΕΔΣ CΥΙΞ ΣΕΙΣΡΕΔCΔ ΨΔΜ, ΔΣΥΣ ΤΔΙΜ ΔΣ ΨΟΛ 'ΞΔ ΨCΡΙΑΙΛ: ΙΑΡΡΑΙΜ ΟΡΤ ΜΟ ΛΕΔΨΞΕΔΛ, Α ΞΔΨΔΙΛ.
Lc 14 20	Et alius dixit: uxorem duxi et ideo non possum venire.	And another said: I have married a wife; and therefore I cannot come.	ΔΣΥΣ ΨΟΨΔΙΡΤ ΨΟΙΜΕ ΕΙΛΕ, ΨΨΔΣ ΒΕΔΝ, ΔΣΥΣ ΨΨΔ ΨΡΙΞ ΣΙΝ ΝΙ ΨΕΨΟΙΡ ΨΟΜ ΤΕΔΨΤ.
Mt 22 4	Iterum misit alios servos dicens: dicite invitatis: ecce prandium meum paravi, tauri mei et altilia occisa et omnia parata: venite ad nuptias.	Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready. Come ye to the marriage.	ΔΣΥΣ CUIR SÉ ΣΕΙΡΒÍSÍĞ ΕΙΛΕ ΨΔΨΨ ΔΙΡΙΣ. ΔΒΡΑΨΨ, ΔΡ ΣΕΙΣΕΔΝ, ΛΕΙΣ ΔΝ ΜΥΝCΙΡ Α ΨΔΑΙΡ CUIREΔΨ, ΨΕΔC, ΤΔ ΔΝ ΨΕΔΨΔ ΟΛΛΔΜ ΔΣΔΜ; ΤΔΨΟ ΜΟ ΜΔΙΡΤ ΜΔΡΨ ΔΣΥΣ Μ'ΕΔΛΤΑ ΡΔΜΔΡΑ, ΔΣΥΣ ΞΔC ΝΙΨ ΟΛΛΔΜ: ΤΔΞΔΨΨ CUN ΝΑ ΒΑΙΝΙΣΕ.
Mt 22 5	Illi autem neglexerunt et abierunt alius in villam suam, alius vero ad negotiationem suam.	But they neglected and went their ways, one to his farm and another to his merchandise.	ΔC ΨΕΙΝΕΔΨΔΡ-ΣΔΝ ΝΕΔΜΨΨΙΜ ΨΕ, ΔΣΥΣ Ψ'ΜCΨΙΞΕΔΨΔΡ, ΨΟΙΜΕ ΔCΥ CUN Α ΨΕΙΡΙΜΕ, ΔΣΥΣ ΨΟΙΜΕ ΔCΥ CUN Α CΕΔΝΝΑΨΨΕΔCΤΑ.
6.	Reliqui vero tenuerunt servos eius et contumelia affectos occiderunt.	And the rest laid hands on his servants and, having treated them contumeliously, put them to death.	ΔΣΥΣ ΨΟ ΡΥΞ ΔΝ CΥΨΟ ΕΙΛΕ ΔCΥ ΔΡ Α ΣΕΙΡΒÍSÍĞ, ΔΣΥΣ CΥΞΔΨΔΡ ΤΑΡCΥΙΣΝΕ ΨΨΨΨ, ΔΣΥΣ ΜΔΡΨΨΙΞΕΔΨΔΡ ΙΔΨ.
Mt 22 7	Rex autem cum audisset, iratus est, et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit.	But when the king had heard of it, he was angry: and sending his armies, he destroyed those murderers and burnt their city.	ΝΥΔΑΙΡ ΔΙΡΙΞ ΔΝ ΡΙ ΔΝ ΝΙΨ ΣΙΝ CΔΙΜΙΞ ΨΕΔΡΞ ΑΙΡ, ΔΣΥΣ CUIR SÉ Α ΣΛΥΔΙΞΤΕ ΔΡΜCΔ ΨΔΨΨ, ΔΣΥΣ ΨΨΨΞ ΣΕ ΝΑ ΜΔΡΨCΨΟΙΡΙ ΣΙΝ, ΔΣΥΣ ΨΟ ΛΟΙΞ ΣΕ Α ΞCΔCΔΑΙΡ.
Mt 22 8a	Tunc ait servis suis: nuptiæ quidem paratæ sunt, sed qui invitati erant	Then he saith to his servants: The marriage indeed is ready; but they that were invited	ΔΝΣΔΝ ΨΟΨΔΙΡΤ ΣΕ ΛΕ Ν-Α ΣΕΙΡΒÍΣΕΔCΔΨΨ: ΤΔ ΔΝ ΒΑΙΝΨΕΙΣ ΟΛΛΔΜ; ΔC ΔΝ ΜΥΝCΙΡ Α ΨΔΑΙΡ CUIREΔΨ, ΝΙΟΡ

**CXXVI. UBI PHARISÆI MITTUNT AD IHESUM DOLO INTERROGANTES,
SI LICET TRIBUTUM REDDERE CÆSARI?**

Mt 22 15	Tunc abeuntes Pharisei consilium inierunt, ut caperent eum in sermone.	Then the Pharisees going, consulted among themselves how to insnare him in his speech.	Ansán ò'iméig na Fairisínig, agus cuabair i gcómairle go nbeánfairis buntáiste breic air 'n-a cáine.
16.	Et mittunt ei discipulos suos cum Herodianis dicentes: magister, scimus quia verax es et viam dei in veritate doces, et non est tibi cura de aliquo, non enim respicis personam hominum.	And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men.	Agus cuireabair cuige beisgiobuil leó féin i n-aonfeacht le muintir hÉródo, cun a ráð leis: A Máigiscir, is eól dúinn gur tuine fírinnead tu, agus go múineann tú slig Dé sa b'fírinne, agus ná fuil beann asat ar daoine; óir ní féadann tú cun pearsan aon tuine.
17.	Dic ergo nobis quid tibi videatur: licet census dare Cæsari an non?	Tell us therefore what dost thou think? Is it lawful to give tribute to Cæsar, or not?	Innis dúinn, 'á bríð sin, cá' is bóig leat? An ceart cáin do óiol le Caesar nó gan a óiol?
Mt 22 18	Cognita autem nequitia eorum Ihesus ait: quid me temptatis, hypocritæ?	But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?	Ac bí fios a n'broc-aighe as íosa agus duabair sé: A éluannóche, cá' cuige 'daob' beic a'm bráic? Caisbeánair dom píosa 'dairgead na cána. Agus eugabair do pingin.
19.	Ostendite mihi nomisma census. At illi obtulerunt denarium.	Shew me the coin of the tribute. And they offered him a penny.	Agus duabair íosa leó: Cé leis anóimáig seo agus an sgríbin seo? Le Caesar, ar siad. Ansán duabair seisean leó: 'á bríð sin tugair do Caesar na neice is le Caesar; agus tugair do 'Dia na neice is le 'Dia.
Mt 22 20	Et ait illis Ihesus: cuius est imago hæc et superscriptio?	And Jesus saith to them: Whose image and inscription is this?	Nuair airigeabair an méio sin éáinig ionghaó oréa, agus o'fásabair ansán é, agus o'iméigeabair..
21.	Dicunt ei: Cæsaris. Tunc ait illis: reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt dei deo.	They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's.	
22.	Et audientes mirati sunt, et relicto eo abierunt.	And hearing this, they wondered and, leaving him, went their ways.	

**CXXVII. DE SADDUCÆIS QUI DICUNT, NON ESSE RESURRECTIONEM,
ET INTERROGANT DE VII. FRATRIBUS QUI UNAM UXOREM HABUERUNT.**

Mt 22 23	In illo die accesserunt ad eum Sadducæi, qui dicunt non esse resurrectionem, et interrogaverunt eum dicentes:	That day there came to him the Sadducees, who say there is no resurrection; and asked him, saying:	An lá san éáinig na Sadducínig cuige, daoine a'beir ná fuil aiseirige ann, agus ceistigeabair é, agus, duabair.
24a.	magister, Moyses dixit, si quis mortuus fuerit non habens filios, ut ducat frater eius uxorem illius	Master, Moses said: If a man die having no son, his brother shall marry his wife	A Máigiscir, duabair Maois, Má geibeann tuine bás gan slíocht, pósad a b'ricáir a bean,

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Mt 22 24b.	et suscitetur semen fratri suo.	and raise up issue to his brother.	ionus go òtósfaò sé slíocht ò'á òrícáir.
Mt 22 25	Erant autem apud nos septem fratres, et primus uxore ducta defunctus est, et non habens semen reliquit uxorem suam fratri suo.	Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother.	bí i n-ár meas-ne mórseisear òrícár, agus òo píos an céad òuine acu bean, agus fuair sé bás, agus coisg gan slíocht a òeic air, ò'fás sé a bean asá òrícáir.
26a.	Similiter secundus	In like manner the second	mar an gcéadna an tarna òuine acu, fuair sé sin bás, leis, gan slíocht.
Lc 20 30b	mortuus est sine filio,	died childless,	òo cós an trímaò òuine í.
31a,c.	et tertius accepit illam et omnes septem, et non relinquerunt semen.	and the third took her. And all the seven: and they left no children.	agus òo'n mórseisear go léir, agus níor fásadur slíocht,
Mt 22 27	Novissime autem omnium et mulier defuncta est.	And last of all the woman died also.	i n-a noiaò go léir fuair an bean bás.
Lc 20 33a	In resurrectione ergo cuius eorum erit uxor?	In the resurrection therefore, whose wife of them shall she be?	sá n-aiseiríge, ámác, cé'cu óioò go mbeir sí 'n-a mnaoi aise?
Mt 22 28b	omnes enim habuerunt eam.	For they all had her.	mar, bí sí acu go léir.
Lc 20 34a	Et ait illis Ihesus:	And Jesus said to them:	chò quao ín chér heilant:
Mt 22 29b	erratis nescientes scripturas neque virtutem dei.	You err, not knowing the Scriptures nor the power of God.	tácaoi as dul amú' coisg gan eóus a òeic asaiò ar an scriptúir ná ar cómaçcaio òé.
Lc 20 34b	Filii huius sæculi nubent et traduntur ad nuptias.	The children of this world marry and are given in marriage.	pósaiò agus tugcar le pósaiò clann an tsaoçail seo.
35.	Illi autem qui digni habebuntur sæculo illo et resurrectione ex mortuis, neque nubent neque ducunt uxores,	But they that shall be accounted worthy of that world and of the resurrection from the dead shall neither be married nor take wives, neither can they die any more, but shall be as the angels of God in heaven	ac an muncir go òfeicfar gur fíú iao an saosail iúo a çaðairc óioò agus an aiseiríge ó-s na mairò, ní pósar iao agus ní çlacfar iao mna.
36a.	neque enim ultra mori poterunt, sed sunt sicut angeli dei in cælo	die any more, but shall be as the angels of God in heaven	óir ní féadfar iao bás ò'fásail a çuille, ac beir iao cosmáil le h-angealaio òé ar neam.
Lc 10 36c	et sunt filii dei, cum sint filii resurrectionis.	and are the children of God, being the children of the resurrection.	agus 'n-a çclainn as òia, mar is iao clann na h-aiseiríge iao.
Lc 20 37a	Quia vero resurgant mortui,	Now that the dead rise again,	agus, go n-eireócaio na mairò,
Mc 12 26b	non legistis in libro Moysi super rubum,	have you not read in the book of Moses, how in the bush,	nár léigeadais i leabhar maoise,
Mt 22 31b	quia dictum est a deo,	that which was spoken by God,	conus mar as an òcor:
Mc 12 26c	quomodo dixerit illi deus: ego sum deus Abraham, deus Isaac, deus Iacob.	saying: <i>I am the God of Abraham and the God of Isaac and the God of Jacob?</i>	an ruò aòubairc òia, mar a nòeir sé leis: <i>Is mise òia ábraham agus òia isaac agus òia iacóib.</i>
27a.	Non est deus mortuorum sed vivorum;	He is not the God of the dead, but of the living,	ní òo òaome marba is òia é ac òo òaome açá beó:
Lc 20 38b	omnes enim vivunt ei.	for all live to him.	óir is beó óo iao go léir.

Mc 12 27b	Vos ergo multum erratis.	You therefore do greatly err.	Ὁ ἄ βρίς sin is mór atáchaí-se amú.
Mt 22 33	Et audientes turbæ mirabantur in doctrina eius.	And the multitudes hearing it were in admiration at his doctrine.	Asus nuair a ὁ αἰρίξ na ὁ αοιμε é bíodhar as ὁ éanaí iongna ὁ ἄ éasasas.
Lc 20 39	Respondentes autem quidam scribarum dixerunt: magister, bene dixisti.	And some of the scribes answering, said to him: Master, thou hast said well.	Asus ὁ ἴρεasair cuio ὁ e sna Sgrítheóirib é asus ὁ ὕbraodair: A Máigiscir, is maic ὁ ὕbraís é.

CXXVIII. UBI SCRIBA INTERROGAT IHESUM: QUOD MANDATUM MAXIMUM EST IN LEGE?

Mt 22 34	Pharisæi autem videntes quia silentium inposuisset Sadducæis convenerunt in unum.	But the Pharisees, seeing that he had silenced the Sadducees, came together.	NUAIR AIREÍX NA FAIRISÍNÍX nár fás sé focal le ráṁ as na Saducíníx, éanaodhar i ḃfocair a céile.
Mc 12 28a	Et accessit unus de scribis,	And there came one of the scribes,	Asus éaínx cuise oume ὁ e sna Sgrítheóirib,
Mt 22 35b	legis doctor,	a doctor of the law,	ollaí sa ὁ lís,
Lc 10 25b	temptans eum	tempting him	cun crial a baínt as,
Mt 22 36	et dicens: magister, quod est mandatum magnum in lege?	and saying: Master, which is the great commandment in the law?	asus ὁ ὕbraírc: A Máigiscir, caṁ í an aicne mór sa ὁ lís?
Mt 22 37a	Ait illi Ihesus:	Jesus said to him:	Ὀ ὕbraírc íosa leis:
Mc 12 29b,c	primum omnium mandatum est:	The first commandment of all is:	Isí an céaṁ aicne ὁ íob ḡo léir:
30a,b.	audi, Israel, dominus deus noster deus unus est, et diligis dominum deum tuum ex toto corde tuo et ex tota anima tua et ex tota mente tua et ex tota virtute tua.	Hear, O Israel: the Lord thy God is one God, and thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength.	Clois, a Israel, is aon ὁ ía amáin ὁ o éígearna ὁ ía-se, asus ḡráḃfair cú ὁ o éígearna ὁ ía óṁ' éroíḃe ḡo h-íomlán, asus óc' anam ḡo h-íomlán, asus óc' aigne ḡo h-íomlán, asus óṁ' neart ḡo h-íomlán.
Mt 22 38	Hoc est primum et maximum mandatum.	This is the greatest and the first commandment.	Siní an aicne is mó, asus isí an céaṁ aicne í.
Mt 22 39	Secundum autem simile est huic: diligis proximum tuum sicut te ipsum.	And the second is like to this: Thou shalt love thy neighbour as thyself.	Asus tá an tarna h-aicne cosmaíl léi: ḡráḃfair cú ὁ o cómarsa mar éu féin.
40.	In his duobus mandatis universa lex pendet et prophetæ.	On these two commandments dependeth the whole law and the prophets.	Tá an ὁ lís ḡo léir asus na fáíḃe as seasaí ar an ὁ á aicne sin.
Mc 12 32	Et ait illi scriba: bene, magister, in veritate dixisti quia unus est et non est alius preter eum.	And the scribe said to him: Well, Master, thou hast said in truth that there is one God and there is no other besides him.	Asus ὁ ὕbraírc an Sgrítheóir leis: maic, a Máigiscir. Ὀ ὁ labrais fírinne, aon ḡur b'eaṁ ὁ ía, asus ná fuil ann ac é.
33a.	Et ut diligatur ex toto corde et ex toto intellectu et ex tota anima et ex tota fortitudine, et diligere proximum	And that he should be loved with the whole heart and with the whole understanding and with the whole soul and with the whole strength. And to love one's neighbour	Asus é ḡráṁú ó éroíḃe ḡo h-íomlán, asus ó éuisgint ḡo h-íomlán, asus ó anam ḡo h-íomlán, asus ó neart ḡo h-íomlan, asus an cómarsa ὁ o ḡráṁú

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Mc 12 33b.	tamquam se ipsum, maius est omnibus holocaustibus et sacrificiis.	as one's self is a greater thing than all holocausts and sacrifices.	mar òuine féin. Is mó san 'ná gac íòbirt agus 'ná gac ofráil.
Mc 12 34a	Ihesus autem videns quod sapienter respondisset, dixit illi: non es longe a regno dei.	And Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God.	Agus nuair a cónaic Íosa gur freasair sé go ciallmhar, dubairt sé leis: ní'lis-se a'fao ó rígeadct Dó.
Lc 10 28b	Recte respondisti: hoc fac et vives.	Thou hast answered right. This do: and thou shalt live.	Ógais freasra cruinn. Dein an méir sin agus maisfir.
Lc 10 29	Ille autem volens iustificare se ipsum dixit ad Ihesum: et quis est meus proximus?	But he willing to justify himself, said to Jesus: And who is my neighbour?	Ac dubairt sé le h-Íosa, a 'iaraib é féin do ceartú: Agus cé h-é mo cómrada?
Lc 10 30	Suscipiens autem Ihesus dixit: homo quidam descendebat ab Hierusalem in Hiericho et incidit in latrones, qui etiam despoliaverunt eum, et plagis inpositis abierunt semivivo relicto.	And Jesus answering, said: A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him and having wounded him went away, leaving him half dead.	Agus dubairt Íosa 'gá freasrao: bí òuine ag dul síos ó Ierusalem go Iericó, agus do seólaò amear b'ceamnac é, agus do robálaòar é, agus do gábaòar air, agus d'iméigeadar agus d'fágaòar 'n-a noiaib é leacmab.
Lc 10 31	Accidit autem ut sacerdos quidam descenderet eadem via, et viso illo præterivit.	And it chanced, that a certain priest went down the same way: and seeing him, passed by.	Agus do éarla go raib sazar ag gabáil síos an bótar céadna, agus cónaic sé an òuine, agus buail sé éairis.
32.	Similiter et levita, cum esset secus locum et videret eum, transiit.	In like manner also a Levite, when he was near the place and saw him, passed by.	Mar an gcéadna do éarla go raib leibead i n-aice na h-aice, agus cónaic sé an òuine, agus buail sé éairis.
Lc 10 33	Samaritanus autem quidam transiens venit secus eum, et videns eum misericordia motus est, et adproprians alligavit vulnera eius infundens oleum et vinum, et inponens illum in iumentum suum duxit in stabulum et curam eius egit.	But a certain Samaritan, being on his journey, came near him: and seeing him, was moved with compassion: and going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn and took care of him.	Ac bí Samaritánac ag gabáil an bótar agus éainis sé i n-aice an òuine, agus cónaic sé é, agus éainis truaí aise dó, agus cuair sé anonn cuise agus do ceangail sé suas a cheadna car éis oile agus fíona do cur ionta, agus cuir sé ar muin a beicis féin é, agus eus sé leis é go dtí an tís ósda, agus eus sé aire dó.
35a.	Et altera die protulit duos denarios	And the next day he took out two pence	Agus amáireac a bí cúgaimn éós sé amaíc dá pingsinn,

Lc 10 35b.	et dedit stabulario et ait: curam illius habe, et quodcumque supererogaveris ego cum rediero reddam tibi.	and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.	agus eus sé do 'n fear ósda iad, agus dubairt sé: tabair aire dó san, agus pé méo a béró tú caillte leis, nuair a tiocfao-sa airís tabarfao duit é.
Lc 10 36	Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones?	Which of these three, in thy opinion, was neighbour to him that fell among the robbers?	Cé 'cu de'n triús san is dóig leat-sa ba cómarsa do'n duine a seólaó ameach na mbeathaí?
37.	At ille dixit: qui fecit misericordiam in illum. Et ait illi Ihesus: vade et tu fac similiter.	But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.	agus dubairt seisean: An t-é a deim an carthanaó air. agus dubairt íosa leis: Imeig-se agus deim mar an gcéanna..

CXXVIII. UBI DOCENTE IHESU IN TEMPLO MISERUNT PHARISÆI EUM CONPREHENDERE.

Lc 19 47	Et erat docens cotidie in templo. Principes autem sacerdotum et scribæ et principes plebis quærebant illum perdere, et non inveniabant quid facerent illi; omnis enim populus suspensus erat audiens illum.	And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him. and they found not what to do to him: for all the people were very attentive to hear him.	agus bí sé as teagas; sa teampul gac lá. agus bí uaótarám na sasart agus na sgríbhneoirí agus na h-uaisle a 'iarrat é cur cun báis, agus níor b' féoir leó cuimneam ar cao a deanfaois, mar bí na daoine go léir ar cinniol as éisteach leis.
Jn 7 32	Audierunt Pharisei turbam murmurantem de illo hæc, et miserunt principes et Pharisei ministros, ut adprehenderent eum.	The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.	'Dairig na fairisínig an tslua as cur 's as cúiteam n-a éaoó ar an gcuma san, agus cuir na h-uaótaráin agus na fairisínig oificeacha cun beirte air.
Jn 7 33	Dixit ergo Ihesus: adhuc modicum tempus vobiscum sum et vado ad eum qui me misit.	Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me.	agus dubairt íosa leó: Táim asat fós tamall beas aimsire; agus táim as imeachó as triall ar an t-é a cuir uat mé. beró sib a'm lorg, agus ní bfaóat sib mé; agus an áic 'u-a bfuilim-se, ní féoir daoib-se teachó ann..
34.	Quæritis me et non inuenietis, et ubi sum ego vos non potestis venire.	You shall seek me and shall not find me: and where I am, thither you cannot come.	
Jn 7 35a	Dixerunt ergo Iudæi ad se ipsos: quo hic iturus est, quia non inueniemus eum? numquid in dispersionem	The Judeans therefore said among themselves: Whither will he go, that we shall not find him? Will he go unto the dispersed among	agus dubairt na iúdaig eataréa féim: Cá bfuil sé seo as dul agus ná faigimó é? An as triall ar an muintir atá sgaipíce

gentium iturus est
et docturus gentes?

36. Quis est hic sermo
quem dixit:
quæritis me
et non inuenietis,
et ubi sum ego
vos non potestis venire?

Jn 7 37 In novissimo autem
die magnæ festivitatis
stabat Ihesus
et clamabat
dicens:
qui sitit
veniat ad me
et bibat!

38. Qui credit in me,
sicut dicit scriptura,
flumina de ventre eius
fluent aquæ vivæ.

Jn 7 39 Hoc autem dixit
de spiritu
quem accepturi erant
credentes in eum:
non enim erat spiritus datus,
quia Ihesus
nondum fuerat glorificatus.

Jn 7 40 Ex illa ergo turba
cum audissent
hos sermones eius dicebant:
hic est vere propheta.

41. Alii dicebant:
hic est Christus.
Quidam autem dicebant:
numquid a Galilea
Christus venit?

42. Nonne dicit scriptura,
quia ex semine David
et de Bethleem castello,
ubi erat David,
venit Christus?

43. Dissensio itaque facta est
in turba propter eum.

Jn 7 45 Venerunt ergo
ministri
ad pontifices
et Phariseos,
et dixerunt eis illi:
quare non adduxistis illum?

the Gentiles
and teach the Gentiles?

What is this saying
that he hath said:
You shall seek me
and shall not find me?
And: Where I am,
you cannot come?

And on the last,
and great day of the festivity,
Jesus stood
and cried,
saying:
If any man thirst,
let him come to me
and drink.

He that believeth in me,
as the scripture saith:
Out of his belly
shall flow rivers of living water.

Now this he said
of the Spirit
which they should receive
who believed in him:
for as yet the Spirit was not given,
because Jesus
was not yet glorified.

Of that multitude therefore,
when they had heard
these words of his, some said:
This is the prophet indeed.

Others said:
This is the Christ.
But some said:
Doth the Christ
come out of Galilee?

Doth not the scripture say:
That Christ cometh
of the seed of David
and from Bethlehem
the town where David was?
So there arose a dissension
among the people because of him.

The ministers
therefore came
to the chief priests
and the Pharisees.
And they said to them:
Why have you not brought him?

ameas na ngeinte atá sé as bul,
cun na ngeinte teaghas?

Caó í an cáint seo
a'ubairt sé:
Loirgeócair sib mé
agus ní bfaḡair sib mé,
agus an áit 'n-a bfuilim-se
ní féirbir daoib-se teac̃t ann??

Agus an lá veirmeac̃, an lá mór
o'aimsir na féile,
bí íosa 'n-a seasaḡ
agus é as labairt so h-áró,
agus veiread̃ sé:
Ma tá cart ar doinne,
tagad̃ sé cuḡam-sa
agus ólad̃ sé!

An t-é a crebeann ionamsa,
mar a'ubairt an sgríbinn:
Ruic̃fir as a b'roinn
sruḡana uisḡe beó.

Agus do labair sé an cáint sin
ar an spioraio
a bí le glacaḡ as an muincir
a creirfead̃ ann;
óir bí an spioraio san tabairt fós,
mar bí íosa
san bul isceac̃ 'n-a ḡlóire fós.

Uubairt daoine de'n tsluaḡ,
ám, nuair a o'airḡeadar
an cáint sin uair̃:
Isé seo an fáir̃ san am̃ras.

Uubairt tuille acu:
Isé an críost é seo.
Agus uubairt raint̃ acu:
An ó ḡaililí
atá críost as teac̃t?

Ná veir an sgríbinn
sur de síol o'áibir̃,
agus ó baile becleheim,
mar a raib̃ o'áibir̃,
atá críost as teac̃t?
Agus o'eirḡ aigneas
sa tsluaḡ maf ḡeall air.

Ansan éainḡ
na h-oificeac̃a as triall
an na h-áró-saḡairt
agus ar na fairisínḡ
agus uubradar-san leó:
Caó 'n-a caob̃ nár cuḡabaim lib̃ é?

Jn 7 46.	Responderunt ministri: numquam sic locutus est homo sicut hic homo.	The ministers answered: Never did man speak like this man.	AGUS DUBAIRC NA H-OIFICEADA LEÓ: NÍOR LABAIR AON DUINE RIAM MAR A LABRANN AN DUINE SEO.
Jn 7 47	Responderunt ergo eis Pharisæi: numquid et vos seducti estis?	The Pharisees therefore answered them: Are you also seduced?	AGUS D'FREAGAIR NA FAIRISÍNÍ: NÍ H-ÉIVIR SO D'FULCÍ-SE MEALLTA, LEIS?
48.	Numquid aliquis ex principibus credidit in eum aut ex Pharisæis?	Hath any one of the rulers believed in him, or of the Pharisees?	AN DÓIG SO SCREIBEANN DOIMNE DE SNA H-UACHTARÁNAIB NÓ DE SNA FAIRISÍNÍ ANN??
49.	Sed turba hæc quæ non novit legem maledicti sunt.	But this multitude, that knoweth not the law, are accursed.	AC AN TSLUAÐ SO NÁ FUIL EÓLUS AR AN NOLÍÐ ACU, TÁ MALLACT ORÉA.
Jn 7 50	Dicit Nicodemus ad eos, ille qui venit ad eum nocte, qui unus erat ex ipsis:	Nicodemus said to them, he that came to him by night, who was one of them:	DUBAIRC NICODÉMUS LEÓ, AN FEAR ÚO A ÉÁINIS CUISE SA H-ORÓCE, MAR DUINE ACU AB EAD É:
51.	numquid lex nostra iudicat hominem, nisi audierit ab ipso prius et cognoverit quid faciat?	doth our law judge any man, unless it first hear him and know what he doth?	AN DUCUANN ÁR NOLÍÐ-NE BREIC AR DUINE SAN A D'ÁIREACTAINE AR DÚIS UADÓ FÉIN, AGUS A D'ÁICINE CAO A D'EIMEANN SÉ?
Jn 7 52	Responderunt et dixerunt ei: numquid et tu Galileus es? Scrutare et vide quia propheta a Galilea non surgit.	They answered and said to him: Art thou also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth not.	D'FREAGRADAR AGUS DUBRADAR LEIS: AN AMLAID IS SAILILIAIC TUSA LEIS? CUARDAIS AN SRÍBINN, AGUS CÍFIR NÁ H-EIRIGEANN FÁID A' SAILILÍ..

CXXX. UBI IHESUS INTERROGAT PHARISÆOS: CUIUS FILIUS EST CHRISTUS?

Mt 22 41	Congregatis autem Pharisæis interrogavit eos Ihesus	And the Pharisees being gathered together, Jesus asked them,	BÍ NA FAIRISÍNÍ CRUINNÍGE I BPOCÁIR A CÉILE, AGUS DO CÉISTÍÐ ÍOSA IAD, AGUS DUBAIRC SÉ:
42.	dicens: quid vobis videtur de Christo? cuius filius est? Dicunt ei: David.	saying: What think you of Christ? Whose son is he? They say to him: David's.	CAO A CUIGEANN SIÐ-SE I DCAOB CRÍOST? CÉ 'RO MAC É? AGUS DUBRADAR LEIS: MAC DÁIBIO.
Mt 22 43a	Ait illis: quomodo ergo David	He saith to them: How then doth David	DUBAIRC SÉ LEÓ: MA 'SEAÐ, CAO UIME SO DUCUANN DÁIBIO, I LEABAR NA SÁLM,
Lc 20 42	in libro psalmorum	in the book of Psalms:	A CÍGEARNA AIR, MAR A NVEIR SÉ:
Mt 22 43c	vocat eum dominum dicens:	call him Lord, saying:	DUBAIRC AN CÍGEARNA LE M' CÍGEARNA:
44.	<i>dixit dominus domino meo: sede a dextris meis, donec ponam inimicos tuos scabillum pedum tuorum.</i>	<i>The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?</i>	SUIÐ AR MO DÈIS, SO SCUIREAD DO NAMAIÐ MAR FUAIRMÍN FÉ D'COSAIBH?
45a.	Si ergo David	If David then	D'Á BRÍÐ SIN, MÁ CUGANN DÁIBIO
43b.	in spiritu	in spirit	SA SPIORAID,

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Mt 22 45b.

vocat eum dominum,
quomodo filius eius est?

call him Lord,
how is he his son?

Mt 22 46

Et nemo poterat
respondere ei verbum,
neque ausus fuit quisquam
ex illa die
eum amplius interrogare.

And no man was able
to answer him a word:
neither durst any man
from that day forth
ask him any more questions.

Δ ἸΗΣΟΥΝΑ ΔΙΕ,
ΚΟΝΟΣ ΔΤΑ ΣΕ 'Ν-Δ ΜΑΚ ΔΙΕ?

ΔΓΟΣ ΝΙ ΡΑΙΘ ΟΙΡΕΑΘ ΔΓΟΣ ΡΟΚΑΛ
ΔΓ ΔΟΙΝΝΕ ΛΕ ΡΑΘ 'ΣΑ ΦΡΕΔΣΡΑ;
ΔΓΟΣ Ο'Ν ΛΑ ΣΑΝ ΑΜΑΘ
ΝΙΟΡ ΛΕΟΜΑΙΘ ΔΟΙΝΝΕ Ε
ΕΙΣΘΙΟΥ Δ ΕΥΙΛΛΕ.

CXXXI. UBI IHESUS DOCET: EGO SUM LUX MUNDI.

Jn 8 12

Iterum
locutus est eis Ihesus
dicens:
ego sum lux mundi.
Qui sequitur me
non ambulat in tenebris,
sed habebit lucem vitæ.

Again,
Jesus spoke to them,
saying:
I am the light of the world.
He that followeth me
walketh not in darkness,
but shall have the light of life.

Jn 8 13

Dixerunt ei Pharisei:
tu de te ipso
testimonium perhibes:
testimonium tuum
non est verum.

The Pharisees said to him:
Thou givest testimony
of thyself.
Thy testimony
is not true.

Jn 8 14

Respondit Ihesus
et dixit eis:
et si ego testimonium
perhibeo de me ipso,
verum est testimonium meum,
quia scio unde veni
et quo vado:
vos autem nescitis
unde venio
aut quo vado.

Jesus answered
and said to them:
Although I give
testimony of myself,
my testimony is true:
for I know whence I came
and whither I go:
but you know not
whence I come
or whither I go.

Jn 8 15

Vos secundum carnem
iudicatis,
ego non iudico quemquam.

You judge
according to the flesh:
I judge not any man.

16.

Et si iudico ego,
iudicium meum verum est,
quia solus non sum,
sed ego
et qui misit me
pater.

And if I do judge,
my judgment is true:
because I am not alone,
but I
and the Father
that sent me.

Jn 8 17

Et in lege vestra
scriptum est:
duorum hominum
testimonium verum est.

And in your law
it is written
that the testimony
of two men is true.

18.

Ego sum qui testimonium
perhibeo de me ipso,
et testimonium perhibet de me
qui misit me
pater.

I am one that give testimony
of myself:
and the Father
that sent me
giveth testimony of me.

Jn 8 19a

Dicebant ergo ei: ubi est
pater tuus?

They said therefore to him:
Where is thy Father?

ΔΓΟΣ ΑΝΣΑΝ
ΒΟ ΛΑΒΑΙΡ ΙΟΣΑ ΔΙΡΙΣ
ΔΓΟΣ ΒΟΥΒΑΙΡ ΣΕ:
ΜΙΣΕ ΣΟΛΟΣ ΑΝ ΒΟΜΑΙΝ;
ΑΝ Τ-Ε Δ ΛΕΑΝΦΑΙΘ ΜΕ
ΝΙ ΣΙΟΥΒΛΟΘΑΙΘ ΣΕ ΣΑ ΒΟΙΡΘΕΑΘ,
ΑΘ ΒΕΙΘ ΔΙΕ ΣΟΛΟΣ ΝΑ ΒΕΑΘΑ.

ΔΓΟΣ ΒΟΥΒΑΙΡ ΝΑ ΦΑΙΡΙΣΙΝΙΣ ΛΕΙΣ:
ΤΑΟΙ-ΣΕ ΔΓ ΒΕΑΝΑΜ
ΦΙΑΘΝΑΙΣΕ ΟΡΤ ΦΕΙΝ;
ΝΙ'Λ Τ'ΦΙΑΘΝΑΙΣΕ
ΦΙΡΙΝΝΕΑΘ.

Ο'ΦΡΕΔΣΑΙΡ ΙΟΣΑ
ΔΓΟΣ ΒΟΥΒΑΙΡ ΣΕ ΛΕΘ:
ΒΙΟΘ ΣΟ Β'ΦΥΙΛΜ-ΣΕ ΔΓ ΒΕΑΝΑΜ
ΦΙΑΘΝΑΙΣΕ ΟΡΜ ΦΕΙΝ
ΤΑ Μ'ΦΙΑΘΝΑΙΣΕ ΦΙΡΙΝΝΕΑΘ,
ΟΙΡ ΙΣ ΕΘΛ ΒΟΜ ΚΑ ΒΤΑΝΑΣ
ΔΓΟΣ ΚΑ Β'ΦΥΙΛΜ ΔΓ ΒΥΛ;
ΑΘ ΝΙ Η-ΕΘΛ ΒΑΟΙΘ-ΣΕ
ΚΑ ΒΤΑΝΑΣ
ΝΑ ΚΑ Β'ΦΥΙΛΜ ΔΓ ΒΥΛ.

ΤΥΣΑΝΝ ΣΙΘ-ΣΕ ΒΡΕΙΘ
ΒΟ ΡΕΙΡ ΝΑ ΡΕΘΛΑ;
ΝΙ ΤΥΣΑΙΜ-ΣΕ ΒΡΕΙΘ ΑΡ ΔΟΙΝΝΕ.
ΔΓΟΣ ΜΑ ΒΕΙΡΙΜ-ΣΕ ΒΡΕΙΘ,
ΤΑ ΜΟ ΒΡΕΙΘ ΦΙΟΡ,
ΟΙΡ ΝΙ Η-ΑΜ' ΔΟΝΑΡ ΑΤΑΙΜ,
ΑΘ ΜΕ ΦΕΙΝ
ΔΓΟΣ ΑΝ Τ-Ε Δ ΚΥΙΡ ΥΑΙΘ ΜΕ,
ΑΝ Τ-ΔΕΔΑΙΡ.

ΔΓΟΣ ΤΑ ΣΣΡΙΟΘΕΤΑ
Ι ΝΘΥΡ ΝΟΛΙΣ-ΣΕ
ΣΟ Β'ΦΥΙΛ ΦΙΑΘΝΑΙΣΕ
Ο ΒΕΙΡΤ ΦΙΟΡ.
ΙΣ ΜΙΣΕ Δ ΤΥΣΑΝΝ ΦΙΑΘΝΑΙΣΕ
ΟΡΜ ΦΕΙΝ,
ΔΓΟΣ ΤΑ ΑΝ Τ-ΔΕΔΑΙΡ,
Α ΚΥΙΡ ΥΑΙΘ ΜΕ,
ΔΓ ΤΑΒΔΑΙΡ ΦΙΑΘΝΑΙΣΕ ΟΡΜ..

ΔΓΟΣ ΒΟΥΒΡΑΒΑΡ ΛΕΙΣ:
ΚΑ Β'ΦΥΙΛ Τ'ΔΕΔΑΙΡ?

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THIS IS A FACSIMILE ILLUSTRATION FROM THE HELIAND MANUSCRIPT

Compare with the facsimile illustration on page (184)

endi oc thinoro uuordo so self alloro barno bezz · that thu us bedon
leres iugoronthine so iohannes duot diurtic doperi dago gehuui
licis is uuerod mid uuordun · huuio sie uualdand sculun godan gro
tean · do thinun iugorun so self gerihta us that geruni

Thohabda eft the rikeo garu san aftar thu sunudrohtanes · god
uuood · an · gegin · I han gi god uuillea uueros mid iuuuon uuordun
uualdand grotean · allaro cuningo craftigostan · than quedad gi
so ic iuleriu · Fadar is usa firihobarno · the is an them hohon himi
larikea · 3e uuihid si thin namo uuordo gehuulico · Cuma
thin craftig riki · Uuerda thin uuilleo ohar thesa uuerold al so
sama an erdo · so thar uppa is an them hohon himil rikea · 3ef
us dago gehuulikes raddrohtan the godo · thina helaga helpa ·
Endi alre us hebenes uuard managoro men sculdio · al so uue
odrum mannum doan · Ne lat us far ledcan letha uuihta soford
an iro uuilleon so uui uuirdige sind · Ac help us uuidar allun ubi
· lon dadiun · So sculun biddean than gi te bede hni gal · uueros
mid iuuuom uuordun · that iu uualdand god ledes alate an leut
cunne · efgichan uuillia alatan iudeo gehuulican thero
sacono endi thero sundeono the sie uuid iu selbon hir uureda ge
uuirkeat · than alate iu uualdand god · fadar alamahtig firin
uuerk mikil managoro men sculdeo · **E**f iu than uuirdid
iuuuuamod te fere · that gi ne uuilleat odrun erlun alatan uue
ron uuam dadi · than ne uuil iu oc uualdand god · grim uuece
far geban · ac gi sculun is geld niman · suido ledliclon · telunguru

Respondit Ihesus:
neque me scitis
neque patrem meum:
si me sciretis,
forsitan
et patrem meum sciretis.

21b.c¹.

Ego vado
et quæritis me
et in peccato vestro moriemini.
Quo ego vado
vos non potestis venire.

Jn 8 22

Dicebant ergo Iudæi:
numquid interficiet semetipsum,
quia dicit:
quo ego vado
vos non potestis venire?

Jn 8 23

Et dicebat eis:
vos de deorsum estis,
ego de supernis sum.
Vos de mundo hoc estis,
ego non sum de hoc mundo.

24.

Dixi ergo vobis
quia moriemini
in peccatis vestris:
si enim non credideritis
quia ego sum,
moriemini
in peccato vestro.

Jn 8 25

Dicebant ergo ei:
tu quis es?
Dixit eis Ihesus:
principium,
qui et loquor vobis.
Multi habeo de vobis loqui
et iudicare.
Sed qui misit me
verax est,
et ego quæ audivi ab eo
hæc loquor
in mundo.

Jn 8 27

Et non cognoverunt
quia patrem eis
dicebat deum.

Jn 8 28

Dixit ergo eis Ihesus:
cum exaltaveritis
filium hominis,
tunc cognoscetis
quia ego sum
et a me ipso facio nihil,
sed sicut
docuit me pater,
hæc loquor.

29a.

Et qui me misit

Jesus answered:
Neither me do you know,
nor my Father.
If you did know me,
perhaps
you would know my Father also.
I go:
and you shall seek me.
And you shall die in your sin.
Whither I go
you cannot come.

The Judeans therefore said:
Will he kill himself,
because he said:
Whither I go
you cannot come?

And he said to them:
You are from beneath:
I am from above.
You are of this world:
I am not of this world.
Therefore I said to you
that you shall die
in your sins.
For if you believe not
that I am he,
you shall die
in your sin.

They said therefore to him:
Who art thou?
Jesus said to them:
First comes
what I have to say to you².
Many things I have to speak
and to judge of you.
But he that sent me,
is true:
and the things I have heard of him,
these same I speak
in the world.

And they understood not
that he called God
his Father.

Jesus therefore said to them:
When you shall have lifted up,
the Son of man,
then shall you know
that I am he
and that I do nothing of myself.
But as
the Father hath taught me,
these things I speak.
And he that sent me

Αἰσὺς οὐ φρεαζαῖρ ἰόσα:
νὶ'λ ἀἰνε ἀζαῖθ ὀρμ-σα αἰσὺς νὶ λύζα
'νά μαρ ἀτά ἀἰνε ἀζαῖθ ἀρ μ'ἀέαιρ;
ὅα μβεαὶθ ἀἰνε ἀζαῖθ ὀρμ-σα
ὅ'φέτοῖρ
ζο μβεαὶθ ἀἰνε ἀζαῖθ ἀρ μ'ἀέαιρ, leis.
Τάιμ-σε ἀζ ἰμτέατ,
αἰσὺς βεῖθ σῖθ-σε ἀ'μ λὸρζ,
αἰσὺς ζεοῦθαιθ σῖθ βάς ἰ νῦρ βρεακα;
ἀν αἰτ 'ν-α ὅφυλῖμ-σε ἀζ οὐλ
νὶ φέαῦθαιθ σῖθ-σε τεαττ ann.

Αἰσὺς οὐθαιρτ να λύθαιζ:
ἀν ἀμλαιοθ ἀ μαρβόθαιοθ σέ ε φέιν,
ζο οὐθαιρτ σέ,
ἀν αἰτ 'ν-α ὅφυλῖμ-σε ἀζ οὐλ
νὶ φέαῦθαιθ σῖθ-σε τεαττ ann?

Αἰσὺς οὐθαιρτ σέ λεό:
ὅ'ν αἰτ εἰός σῖθ-σε,
ὅ'ν αἰτ εὐας mise;
ὅε'ν τσαοζαλ σο σῖθ-σε,
νὶ ὅε'ν τσαοζαλ σο mise.
Uime sin αουθαρετ λῖθ,
ζεοῦθαιθ σῖθ βάς
ἰ νῦρ βρεακαίθ;
ὀρ μura ζρετοῖθ σῖθ
ζυρ mise ε
ζεοῦθαιθ σῖθ βάς
ἰ νῦρ βρεακα..

Αἰσὺς οὐθραιθαρ leis:
Cé h-é εῦ?
Οὐθαιρτ ἰόσα λεό:
ἀν τσααέ,
ἀτά ἀνοῖς φέιν ἀζ καῖντ λῖθ-σε.
τά ἀ λάν αζαμ le ráθ
αἰσὺς le βρεῖνῖ ἰ νῦρ ὅταοῦ;
ἀτ τά ἀν τ-έ ἀ εὐρ υαῖθ μέ
φί῀;
αἰσὺς na νεῖτε ἀ ὅ'αῖριζεας-σα υαῖθ
σῖθ na νεῖτε ἀ λαῦραῖμ
sa τσαοζαλ.

Αἰσὺς νί῀ρ εὐγεαῦθαρ
ζο ραῖθ σέ 'ζά ράθ ζυρ ὅ'έ ὅια
ἀ ἀέαιρ.

Αἰσὺς οὐθαιρτ ἰόσα λεό:
Νυαῖρ ἀ ὅ'ἀρβόθαιοθ σῖθ συας
Μαc ἀν ὅuine,
ανσαν ἰσεαὶθ βεῖθ φῖος ἀζαῖθ
ζυρ μέ ε,
αἰσὺς ná veimim νί῀ ἀρ βῖε υαῖμ φέιν,
ἀτ ζυρ
φέ μαρ ἀ τεαζαῖς μ'ἀέαιρ ὅom
ἀ λαῦραῖμ na νεῖτε seo.
Αἰσὺς ἀν τ-έ ἀ εὐρ υαῖθ μέ

¹ Sievers gives verse 20, omitting verse 21. The correct sequence is verse 21, omitting verse 20.

² 'principium, qui et loquor vobis' – Douay translates as 'The beginning, who also speak unto you', but this makes no possible sense. RSV gives 'Even what I have told you from the beginning' which makes sense, but has no visible relationship with the Latin. Hugh J Schonfeld in his 'The Original New Testament' ISBN 0-947752-20-X gives 'First comes what I have to say to you'. This at least contains all the substantives present in the Latin, in more or less the correct order, and makes good sense.

Jn 8 29b.	mecum est: non relinquit me solum, quia ego quæ placita sunt ei facio semper.	is with me: and he hath not left me alone. For I do always the things that please him.	τά σέ ἀμ' ῥοχαίρ ἀγὺς νίος ῥάξ σέ ἀμ' ἀοηαρ μέ, οἶρ ὀεινίμ ἰ γκομνυγε ἡα νεῖτε ἀ ἐαῖνεανν λεις.
Jn 8 30	Hæc illo loquente multi crediderunt in eum.	When he spoke these things, many believed in him.	Ἡαῖρ ἀ λαῖαιρ σέ ἡα νεῖτε σῖν ὅο ἔρεο ἀ λάν ὀαοιη ἀνν.
31.	Dicebat ergo Ihesus ad eos qui crediderunt ei Iudæos: si vos manseritis in sermone meo, vere discipuli mei eritis	Then Jesus said to those Judeans who believed him: If you continue in my word, you shall be my disciples indeed	ἀγὺς οὐῖαιρ ἰοσα λεις ἡα ἰῦδαῖς ἀ ἔρεο ἀνν: μά ῥανανν σῖῖ ἀρ μο ὀριαῖαρ ἰς ῥίορῖοῖςιοῖουλ ἀγὰμ σῖῖ ῥεαςῖα;
32.	et cognoscetis veritatem et veritas liberavit vos.	and you shall know the truth: and the truth shall make you free.	ἀγὺς κυρῥῖῖ σῖῖ εῖλὺς ἀρ ἀν ὀῥίρῖννε, ἀγὺς σαορῥαῖῖ ἀν ῥίρῖννε σῖῖ.
Jn 8 33	Responderunt ei: semen Abrahæ sumus et nemini servivimus umquam: quomodo tu dicis: liberi eritis?	They answered him: We are the seed of Abraham: and we have never been slaves to any man. How sayest thou: You shall be free?	Ὀῥῥεαςῥαῖῖ εῖ: ἰς ὀε σῖῖλ ἀβραῖαῖμ σῖνν, ἀγὺς νῖ ραῖῖαῖαῖρ ρῖαῖμ ἰ ἡ-ἀρ ἡῖαοραῖῖ ἀγ ἀοῖννε; κοῖνὺς ἀ ὀειρῖρ-σε, σαορῥαρ σῖῖ?
Jn 8 34	Respondit eis Ihesus: amen amen dico vobis, quia omnis qui facit peccatum servus est peccati.	Jesus answered them: Amen, amen, I say unto you that whosoever committeth sin is the servant of sin.	Ὀῥῥεαςῥαῖρ ἰοσα ἰαῖῖ: γο ὀειρῖνν ὀειρῖνν ἀὀειρῖμ λῖῖ, γὰῖ ἀοῖννε ἀ ὀεινεανν ἀν ῥεαῖα τά σέ ἡ-ἀ ὀαορ ἀγ ἀν ὀρεαῖα.
35.	Servus autem non manet in domo in æternum: filius manet in æternum.	Now the servant abideth not in the house for ever: but the son abideth for ever.	ἡῖ ῥανανν ἀν ὀαορ σα τεαῖγλαῖ ὅο σῖῖορ, ἀῖῖῖαῖ; ἀῖ ῥανανν ἀν μαῖ σα τεαῖγλαῖ ὅο σῖῖορ.
Jn 8 36	Si ergo filius vos liberaverit, vere liberi eritis.	If therefore the son shall make you free, you shall be free indeed.	Ὀῖ ἀ ὀρίγ σῖν, μά ῖαορανν ἀν μαῖ σῖῖ ὀειῖ σῖῖ σαορ ὀαῖρίρῖῖ.
37.	Scio quia filii Abrahæ estis: sed quæritis me interficere, quia sermo meus non capit in vobis.	I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you.	τά ῥῖος ἀγὰμ γῖρ ὀε σῖῖλ ἀβραῖαῖμ σῖῖ. ἀῖ νῖ ῥολάῖρ λῖῖ ῖῖσε ἔῖρ ἔῖν ὀάῖς, μαρ νῖ ὀῥαῖανν μο ὀριαῖαρ σλίγ ἰοῖαῖῖ.
38.	Ego quod vidi apud patrem loquor, et vos quæ vidistis apud patrem vestrum facitis.	I speak that which I have seen with my Father: and you do the things that you have seen with your father.	λαῖβραῖμ-σε ἀν νῖῖ ἀ κοῖαῖ ἰ ὀῥοῖαῖρ ῖῖῖῖῖ; ἀγὺς ὀεινεανν σῖῖ-σε νεῖτε ἀ ἔοῖαῖαῖαῖρ ἰ ὀῥοῖαῖρ ὀῖῖρ ἡ-αῖῖαρ ῥῖῖν.
Jn 8 39a	Responderunt et dixerunt ei: pater noster Abraham est. Dicit eis Ihesus:	They answered and said to him: Abraham is our father. Jesus saith them:	Ὀῥῥεαςῥαῖῖ ἀγὺς οὐῖραῖῖαῖρ λεις: ἰσέ ἀβραῖαῖμ ἀρ ἡ-αῖῖαῖρ-νε. οὐῖαῖρ ἰοσα λεῖῖ:

si filii Abrahæ estis,
opera Abrahæ facite.

40.

Nunc autem
quæritis me interficere,
hominem
qui veritatem vobis
locutus sum quam audiui a deo:
hoc Abraham non fecit.

Jn 8 41

Vos facitis opera
patris vestri.
Dixerunt itaque ei:
nos ex fornicatione
non sumus nati:
unum patrem habemus,
deum.

Jn 8 42

Dixit ergo eis Ihesus:
si deus pater vester esset,
diligereitis utique me.
Ego enim ex deo processi
et veni,
neque enim ex me ipso veni,
sed ille me misit.

43.

Quare loquellam meam non
cognoscitis?
quia non potestis
audire sermonem meum.

Jn 8 44

Vos ex patre
diabulo estis
et desideria patris vestri
vultis facere.
Ille homicida
erat ab initio
et in veritate non stetit,
quia non est veritas in eo:
cum loquitur mendacium,
ex propriis loquitur,
quia mendax est
et pater eius.

Jn 8 45

Ego autem quia
veritatem dico,
non creditis mihi.
Quis ex vobis
arguit me de peccato?
Si veritatem dico,
quare vos
non creditis mihi?

46.

If you be the children of Abraham,
do the works of Abraham.

But now
you seek to kill me,
a man
who spoke the truth to you,
which I have heard of God.
This Abraham did not.

You do the works
of your father.
They said therefore to him:
We are not born
of fornication:
we have one Father,
even God.

Jesus therefore said to them:
If God were your Father,
you would indeed love me.
For from God I proceeded
and came.
For I came not of myself:
but he sent me.

Why do you not know
my speech?
Because you cannot
hear my word.

You are of your father
the devil:
and the desires of your father
you will do.
He was a murderer
from the beginning:
and he stood not in the truth,
because truth is not in him.
When he speaketh a lie,
he speaketh of his own:
for he is a liar,
and the father thereof.

But if I say
the truth,
you believe me not.
Which of you shall
convince me of sin?
If I say the truth to you,
why do you
not believe me?

Μά's clann D'Ábraham sib
deinib oibreacha Ábrahaim.

Ac anois
ní foláir sib mise marbú,
duine a labhrann lib
an fírinne
a d'airigeas ó D'ia;
níor dein Ábraham san.

Deineann sib-se obair
búir n-aéar féin.
Agsus duibradar leis:
Ní h-a' orúis
a seinead sinne;
cá don aéair amáin agaimn,
D'ia.

Ansan duibairt íosa leó:
Da mb' é D'ia búir n-aéair
bead ghrad aguib dóm-sa;
óir do gluaisias-sa ó D'ia
agsus do éanag uair;
óir ní h-uaim féin a cána,
ac do cuir seisean uair mé.
Cao 'n-a éad ná h-aicneideann sib
mo éaint?
Mar ní féadann sib
m' urlabra d'aireadcaint.

Is ó'n niaibál,
búir n-aéair, sib-se,
agsus isiad na neice a taicneann
le nbúir n-aéair a deineann sib.
Dúnmairbóir ab ead é
sin ó éusac,
agsus níor seasaim sé sa b'fírinne,
óir níl fírinne ann;
nuair a labhrann sé an t-éicead
labhrann sé an níó is leis féin,
óir tugann sé an t-éicead
agsus isé aéair an éicis é.

Ac nuair a d'innsim-se
an fírinne
ní creideann sib mé.
Cé'cu aguib
a cuirfid peaca am'leic?
Má innsim an fírinne d'aoib
cao 'n-a éad
ná creideann sib mé?

Jn 8 47.	Qui est ex deo verba dei audit; propterea vos non auditis, quia ex deo non estis.	He that is of God heareth the words of God. Therefore you hear them not, because you are not of God.	Αν τ-έ is ó òia éisteann sé le bréicrib òé. Isé cúir ná h-éisteann sib-se leó mar ní h-ó òia sib.
Jn 8 48	Responderunt igitur Iudæi et dixerunt ei: nonne bene dicimus nos quia Samaritanus es tu et demonium habes?	The Judeans therefore answered and said to him: Do not we say well that thou art a Samaritan and hast a devil?	Δγus ò'freagair na Iúdaig é Δγus Dubradar: Nac maic a'beirimíò-ne é sur Samaritánac tusa Δγus go b'fuil deamán ionac? Ò'freagair íosa: Níl deamán ionam-sa, ac tusaím onóir do m'acair, Δγus tá easonóir tabaréta Δγaió-se òóm-sa.
Jn 8 49	Respondit Ihesus: ego demonium non habeo, sed honorifico patrem meum et vos inhonorastis me.	Jesus answered: I have not a devil: but I honour my Father. And you have dishonoured me.	Ac nílim-se Δγ lorg mo glóire féin; tá don a loirgeann Δγus a tusaím breic. Go beirim beirim a'beirim lib, má coimeádann don uine mo briacar ní feicrib sé bás go beó. Ansan Dubairt na Iúdaig: Tá fios Δγaim anois go b'fuil deamán ionac. Tá Abraham marb, Δγus na fáíòe, Δγus beirir-se, má coimeádann uine mo briacar-sa ní blaisrib sé bás go beó.
50.	Ego autem non quæro gloriam meam: est qui quærat et iudicet.	But I seek not my own glory: there is one that seeketh and judgeth.	An amlaíb is mó 'de uine tusa 'ná ár n-acair Abraham, acá tar éis báis? Δγus táio na fáíòe tar éis báis. Cé h-é tusa, dar leat?
51.	Amen amen dico vobis, si quis sermonem meum servaverit, mortem non videbit in æternum.	Amen, amen, I say to you: If any man keep my word, he shall not see death for ever.	Ò'freagair íosa: Má tusaím-se glóire òom féin is neamníò mo glóire. Isé m'acair a tusaím glóire òom, an τ-é a beir sib-se sur b'é ár n'òia é, Δγus níl aicne Δγaió air; ac tá aicne Δγam-sa air. Δγus má beirim ná fuil aicne Δγam air
Jn 8 52	Dixerunt ergo Iudæi: nunc cognovimus quia demonium habes: Abraham mortuus est et prophetæ, et tu dicis: si quis sermonem meum servaverit, non gustavit mortem in æternum.	The Judeans therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever.	Δγus níl aicne Δγaió air; ac tá aicne Δγam-sa air. Δγus má beirim ná fuil aicne Δγam air
53.	Numquid tu maior es patre nostro Abraham, qui mortuus est? et prophetæ mortui sunt. Quem te ipsum facis?	Art thou greater than our father Abraham who is dead? And the prophets are dead. Whom dost thou make thyself?	
Jn 8 54	Respondit Ihesus: si ego glorifico me ipsum, gloria mea nihil est: est pater meus qui glorificat me, quem vos dicitis quia deus noster est, et non cognovistis eum; ego autem novi eum, et si dixero quia non scio eum,	Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is our God, and you have not known him: but I know him. And if I shall say that I know him not,	
55a.			

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Jn 8 55b.

ero similis vobis
mendax;
sed scio eum
et sermonem eius servo.

56. Abraham pater vester exultavit
ut videret diem meum,
et vidit
et gavisus est.

Jn 8 57 Dixerunt ergo Iudei ad eum:
quingenta annos
nondum habes
et Abraham vidisti?

58. Dixit eis Ihesus:
amen amen dico vobis,
antequam Abraham fieret,
ego sum.

Jn 8 59 Tulerunt ergo lapides
ut iacerent in eum.
Ihesus autem abscondit se
et exivit
de templo.

I shall be like to you,
a liar.

But I do know him
and do keep his word.

Abraham your father rejoiced
that he might see my day:
he saw it
and was glad.

The Judeans therefore said to
him:
Thou art not yet
fifty years old.
And hast thou seen Abraham?
Jesus said to them:
Amen, amen, I say to you,
before Abraham was made,
I AM.

They took up stones therefore
to cast at him.
But Jesus hid himself
and went out
of the temple.

berò mé mar sib-se,
as ráo an éicig.
Ac tá aicne asam air,
agus táim as cómlíonad a briadair.
Ba mór as búir n-aéair ábraham
so bfeicfead sé mo lá-sa.
Do conaic,
agus bí ácas air.

Ansán duháirt na iúdaig:
ní'l caosad blian
o'aois fós asat,
agus conaicis ábraham?
Agus duháirt íosa leó:
So veimín veimín a veirim lib,
táim-se ann
ó roim ábraham a beic ann.

Ansán do éogadur na cloca
cun iad do cáiteam leis;
ac do ceil íosa a cló oréa
agus o'imcig sé amac
as an tceampul.

CXXXII. UBI IHESUS FACIENS LUTUM DE SPUTO PONENS SUPER OCULOS CAECI NATI CURAVIT EUM.

Jn 9 1 Et præteriens
vidit hominem cecum
a nativitate.

2. Et interrogaverunt eum discipuli eius:
rabbi,
quis peccavit,
hic aut parentes eius,
ut cæcus nasceretur?

Jn 9 3 Respondit Ihesus:
neque hic peccavit
neque parentes eius,
sed ut manifestetur
opus dei in illo.

Jn 9 4 Me oportet operari
opera eius qui misit me,
donec dies est:
venit nox,
quando nemo
potest operari.

5. Quamdiu in mundo sum,
lux sum mundi.

Jn 9 6 Hæc cum dixisset,
expuit in terram
et fecit lutum ex sputo
et levit lutum
super oculos eius

7. et dixit ei:
vade,
lava in natatoria Siloæ,
quod interpretatur
missus.
Abiit ergo
et lavit
et venit
videns.

And Jesus passing by,
saw a man who was blind
from his birth.

And his disciples asked him:
Rabbi,
who hath sinned,
this man or his parents,
that he should be born blind?

Jesus answered:
Neither hath this man sinned,
nor his parents;
but that the works of God
should be made manifest in him.

I must work
the works of him that sent me,
whilst it is day:
the night cometh,
when no man
can work.

As long as I am in the world,
I am the light of the world.

When he had said these things,
he spat on the ground
and made clay of the spittle and
spread the clay
upon his eyes,
and said to him:
Go,
wash in the pool of Siloe,
which is interpreted,
Sent.
He went therefore
and washed:
and he came
seeing.

Agus as gabáil na slíge do
do conaic íosa dume a bí 'n-a óall,
agus gur óall a rusaó é.
Agus o'fiadfraig a veisgiobuil ve:
a Rabbi,
cé'cu a veim peaca,
é seo nó a aéair 's a máéair,
treas gur rusaó 'n-a óall é?

O'freaasair íosa:
Níor peacais sé seo
ná a aéair ná a máéair;
ac cun so tcaisbeánfaí
oibreaca do ann.

Tá orm-sa oibreaca
an t-é a cuir uaid mé do véanam
an faio atá an lá ann;
tá an oibóce as teaót
nuair nác férvir o'aoimne
obair a véanam.
An faio táim ar an saozal
is mé solus an tsaozail.

Nuair duháirt sé an cáint sin
do cuir sé seile ar an tcalam,
agus veim sé laeac leis an seile,
agus címil sé an laeac
ve súilib an daill,
agus duháirt sé leis:
Imcig
agus nig i loacán Silóe,
(a mínigtear:
teaótaire).
O'imcig sé
agus do nig,
agus éainis sé ear n-ais
agus raóarc aise.

Jn 9 8	Itaque vicini et qui videbant eum prius, quia mendicis erat, et dicebant, nonne hic est qui sedebat et mendicabat? Alii dicebant, quia hic est,	The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he.	ANSAN DUBAIRT A CÒMARSAIN AGUS NA DAOINE A CÒNAIC ROIMIS SIN É AGUS É A D'ÌARRAID DÉARCA: NÁC É AN FEAR A BÍOD 'N-A SUIDE AS LORIS DÉARCA? AGUS DUBAIRT DAOINE: Isé é.
9.	alii autem: nequaquam, sed similis est eius. Ille autem dicebat: quia ego sum.	But others said: No, but he is like him. But he said: I am he.	DUBAIRT DAOINE EILE, ÁMČAC: NÍ H-É É, AC IS COSMÁIL LEIS É. AC DUBAIRT AN DUINE FÉIN: Is mé é.
Jn 9 10	Dicebant ergo ei: quomodo aperti sunt oculi tibi?	They said therefore to him: How were thy eyes opened?	AGUS DUBAIRT LEIS: CONUS A H-OSGLAID DO SÚILE DUIT?
11.	Respondit: ille homo qui dicitur Ihesus lutum fecit et unxit oculos meos et dixit mihi: vade ad natatoriam Siloæ et lava! Et abii et lavi et vidi.	He answered: That man that is called Jesus made clay and anointed my eyes and said to me: Go to the pool of Siloe and wash. And I went: I washed: and I see.	D'FREAID SÉ: AN FEAR SAN AN A DUCAR ÍOSA, DÉIN SÉ LAČAC AGUS CIMIL SÉ DE M' SÚILÉ É, AGUS DUBAIRT SÉ LIOM, IMČIS GO LOCÁN SILOÉ AGUS NIS. AGUS D'IMČIGEAS, AGUS DO NIGEAS, AGUS CIM.
Jn 9 12	Dixerunt ei: ubi est ille? Ait: nescio.	And they said to him: Where is he? He saith: I know not.	AGUS DUBAIRT LEIS: CÁ B'FUIL AN FEAR SAN? DUBAIRT SEISEAN: NÍ FEADAR.
13.	Adducunt eum ad Pharisæos qui cæcus fuerat.	They bring him that had been blind to the Pharisees.	ČUSADAR ČUN NA BFAIRISINEAC AN FEAR A BÍ ROIME SIN 'N-A DALL.
14.	Erat autem sabbatum, quando lutum fecit Ihesus et aperuit oculos eius.	Now it was the Sabbath, when Jesus made the clay and opened his eyes.	AGUS SA ČRABBÓD AB EAD É NUAIR A DÉIN ÍOSA AN LAČAC AGUS D'OSGAIL SÉ SÚILE AN DUINE.
Jn 9 15	Iterum ergo interrogabant eum Pharisæi quomodo vidisset. Ille autem dixit eis: lutum posuit mihi super oculos, et lavi et video.	Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes: and I washed: and I see.	AGUS AIRIS D'FIAFRAIS NA FAIRISINIS DÉ CONUS A FUAIR SÉ A RA'DARC. AGUS DUBAIRT SEISEAN LEÓ: ČUIR SÉ LAČAC AR MO SÚILÉ, AGUS DO NIGEAS IAD, AGUS CIM.
Jn 9 16	Dicebant ergo ex Pharisæis quidam: non est hic homo a deo, quia sabbatum non custodit. Alii dicebant: quomodo potest homo peccator hæc signa facere? Et scisma erat in eis.	Some therefore of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.	AGUS DUBAIRT CUID DE SNA FAIRISINIS: NÍ H-Ó DÍA AN FEAR SO NÁ COIMEADANN AN ČSABBÓD. AGUS DUBAIRT TUILLE ACU: CONUS IS FÉIDIR DO DUINE PEACAÍMÁIL NA MÍRBÚILČI SEO DÉANAM? AGUS BÍ SIOSMA EADARČA.
Jn 9 17a	Dicunt ergo cæco iterum: tu quid dicis de eo qui aperuit oculos tuos? Ille autem dixit:	They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said:	AGUS DUBAIRT AIRIS LEIS AN NDALL: CÁD DEIRIR-SE LEIS AN Č-É SIN A D'OSGAIL DO SÚILE? DUBAIRT SEISEAN:

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Jn 9 17b

Jn 9 18

quia propheta est.

Non crediderunt ergo Iudæi

de illo

quia cæcus fuisset

et vidisset,

donec vocaverunt

parentes

eius

qui viderant,

19.

et interrogaverunt eos
dicentes:

hic est filius vester,

quem vos dicitis

quia cæcus natus est?

quomodo ergo

nunc videt?

He is a prophet.

The Judeans then did not

believe

concerning him,

that he had been blind

and had received his sight,

until they called

the parents

of him

that had received his sight,

and asked them,

saying:

Is this your son,

who you say

was born blind?

How then

doth he now see?

Ἰαὶὸ ἰσεαὸ ἐ.

Ἀγὺς νίὸρ ἔρεῖο νὰ λῦδαῖς

Ἕο ραῖὸ σέ

ἵν-α ὅλλ

Ἀγὺς Ἕο ὅφῡαῖρ σέ Ἀ ραῖὸ Ἀρ,

Ἕο ὅτῖ Ἕῡρ Ἕλαοῦ Ἀῡ Ἀρ

Ἀρ Ἀτᾶῖρ Ἀγὺς Ἀρ μᾶτᾶῖρ

Ἀν τ-ἐ σῖν

Ἕο ραῖὸ Ἀ ραῖὸ Ἀρ φᾶῖ Ἀῖς,

Ἀγὺς ἔῖςτῖ Ἕεῡ ἰαῡ,

Ἀγὺς ὅῡ Ἀῡ Ἀρ:

Ἀν ἐ σεο ὅῡρ μᾶτ

Ἀῡ ἔῖρ σῖὸ

Ἀ ρῡῖ ἵν-α ὅλλ?

Ἐνὺς Ἀ ἔᾶῖ Ἀ

Ἕο ὅφῡῖ ραῖὸ Ἀρ Ἀνὺς Ἀῖς?

Jn 9 20

Responderunt eis

parentes eius

et dixerunt:

scimus

quia hic est filius noster

et quia cæcus natus est:

21.

quomodo autem

nunc videat

nescimus,

aut quis eius aperuit oculos

nos nescimus:

ipsum interrogate:

ætatem habet,

ipse de se loquatur.

His parents

answered them

and said:

We know

that this is our son

and that he was born blind:

but how

he now seeth,

we know not:

or who hath opened his eyes,

we know not.

Ask himself:

he is of age:

Let him speak for himself.

Ὁ'ῖρεᾶῖ

Ἀτᾶῖρ Ἀγὺς μᾶτᾶῖρ Ἀν ῖῖρ ἰαῡ,

Ἀγὺς ὅῡ Ἀῡ Ἀρ:

Ἐᾶ ῖῖς Ἀῖ Ἀν

Ἕῡρ μᾶτ ὅῡνν ἐ σεο,

Ἀγὺς Ἕῡρ ὅλλ Ἀ ρῡῖ ἔῖ:

Ἀ ἔ ἔνὺς

ὅο ἔᾶῖ ραῖὸ Ἀρ Ἀ ὅῖ Ἀνὺς Ἀῖς

νῖ ἡ-εὸλ ὅῡνν,

νᾶ νῖ ἡ-εὸλ ὅῡνν

ἔ ὅ'ὸςῖ Ἀ ῡῖῖ;

ῖᾶῖῖῖ ὅ ῖ ῖῖ ἔῖ;

Ἐᾶ Ἀὸς Ἀῖς;

ἰᾶῖᾶ ὅ ῖ ῖῖ Ἀῖ ῖῖ.

Jn 9 22

Hæc

dixerunt

parentes eius,

quia timebant Iudæos:

iam enim

conspiraverant Iudæi,

ut si quis eum confiteretur

Christum,

extra synagogam

fieret.

23.

Propterea

parentes eius dixerunt:

quia ætatem habet,

ipsum interrogate.

These things

his parents

said,

because they feared the Judeans:

for the Judeans had already

agreed among themselves

that if any man should confess him

to be Christ,

he should be put

out of the synagogue.

Therefore

did his parents say:

He is of age.

Ask himself.

Ὁῡ Ἀῖῖ

Ἀν τ-Ἀτᾶῖρ Ἀγὺς Ἀν μᾶτᾶῖρ

νὰ νῖῖ σῖν

μᾶρ ὅῖ ἔᾶῖ νὰ ἡ-ἰῡ ὀῖᾶ,

ὀῖρ ὅῖ ὀᾶῖ

Ἀῖ νὰ ἰῡ Ἀῖ Ἀν ὕᾶῖ σῖν.

Ἀννῖ Ἀ ὅᾶῖ Ἀῖ

Ἕῡρ ὅ' ἐ Ἐῖὀς ἐ,

ἐ ἔῡρ

Ἀμᾶ Ἀς Ἀν σῖ Ἀῖὀῖ.

μᾶρ Ἕᾶῖ Ἀῖ σῖ ἰῖ Ἀῖ

Ἀῡ ὕᾶῖ Ἀν τ-Ἀτᾶῖρ Ἀγὺς Ἀν μᾶτᾶῖρ,

Ἐᾶ Ἀὸς Ἀῖς,

ὅῖῖ ἔ ῖῖ ὅο ἔῖῖ.

Jn 9 24

Vocaverunt ergo

rursum hominem

qui fuerat coecus

et dixerunt ei:

da gloriam deo,

nos scimus

quia hic homo peccator est.

They therefore called

the man again

that had been blind

and said to him:

Give glory to God.

We know

that this man is a sinner.

Jn 9 25

Dixit ergo ille:

si peccator est

nescio:

unum scio,

quia coecus cum essem,

modo video.

He said therefore to them:

If he be a sinner,

I know not.

One thing I know,

that whereas I was blind.

now I see.

Ἀνσᾶ ὅο Ἕλαοῦ Ἀῡ Ἀῖ

Ἀῖῖς Ἀρ Ἀν νῡῖν

Ἀ ὅῖ ἵν-α ὅλλ,

Ἀγὺς ὅῡ Ἀῡ Ἀρ ἰῖ:

Ἐᾶ ὕᾶῖ Ἕῖῖ ὅο ὕᾶ.

ἰς εὸλ ὅῡνν

Ἕῡρ ῖᾶᾶ Ἀν ὕῖν σῖν.

Ὁῡ Ἀῖῖ ῖῖῖ ἰῖ:

μᾶ'ς ῖᾶᾶ ἐ

νῖ ῖᾶᾶ-ῖ Ἀν.

Ἐᾶ ῖῖς Ἀῖ Ἀν νῖ Ἀμᾶῖν,

Ἕο ρᾶῖ Ἀμ' ὅλλ

Ἀγὺς Ἕο ὅφῡῖ ραῖὸ Ἀρ Ἀνὺς Ἀῖ Ἀῖ.

Jn 9 26.	Dixerunt ergo illi: quid fecit tibi? quomodo aperuit tibi oculos?	They said then to him: What did he to thee? How did he open thy eyes?	ΑΓΟΥ ΟΥΒΡΑΘΑΡ-ΣΑΝ ΛΕΙΣ: CΑΘ Α ΘΕΙΝ ΣΕ ΛΕΑΤ? CΟΝΟ Α Θ'ΟΣΓΑΙΛ ΣΕ ΟΟ ΣΥΙΛΕ ΘΟΥΤ?
Jn 9 27	Respondit eis: dixi vobis iam, et audistis: quid iterum vultis audire? numquid et vos vultis discipuli eius fieri?	He answered them: I have told you already, and you have heard. Why would you hear it again? Will you also become his disciples?	Θ'ΦΡΕΑΣΑΙΡ ΣΕ ΙΑΘ: Θ'ΙΝΝΣΕΑΣ ΘΕΑΝΑ ΘΔΟΙΘ Ε ΑΓΟΥ Θ'ΑΙΡΕΑΘΑΙΡ ΜΕ. CΑΘ ΑΒ ΑΙΛ ΛΙΘ 'ΞΑ ΑΙΡΕΑΘΤΑΙΝC ΑΙΡΙΣ? ΑΝ ΑΜΛΑΙΘ ΒΑ ΜΑΙC ΛΙΘ-SE, ΛΕΙC, ΘΕΙC Ι ΝΘΥΡ ΝΘΕΙCΓΙΟΒΥΛ ΑΙΓΕ?
Jn 9 28	Maledixerunt ei et dixerunt: tu discipulus illius sis, nos autem Moysi discipuli sumus.	They reviled him therefore and said: Be thou his disciple; but we are the disciples of Moses.	ΑΝΣΑΝ ΘΟ ΘΥΓΑΘΑΡ ΘΡΟC-ΘΑΙΝC ΘΟ ΑΓΟΥ ΟΥΒΡΑΘΑΡ: ΘΙ-SE ΑΘ' ΘΕΙCΓΙΟΒΥΛ ΑΙΓΕ; ΙC ΘΟ ΜΑΟΙC ΙC ΘΕΙCΓΙΟΒΥΛ ΣΙΝΝΕ.
29.	Nos scimus quia Moysi locutus est deus, hunc autem nescimus unde sit.	We know that God spoke to Moses: but as to this man, we know not from whence he is.	ΙC ΕΟΛ ΘΥΙΝΝΕ ΣΥΡ ΛΑΘΑΙΡ ΘΙΑ ΛΕ ΜΑΟΙC, ΑC ΑΝ ΦΕΑΡ ΣΟ, ΝΙ Η-ΕΟΛ ΘΥΙΝΝ CΑ ΘΤΑΙΝΙC ΣΕ.
Jn 9 30	Respondit ille homo et dixit eis: in hoc enim mirabile est quia vos nescitis unde sit, et aperuit meos oculos!	The man answered and said to them: why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes.	Θ'ΦΡΕΑΣΑΙΡ ΑΝ ΦΕΑΡ ΑΓΟΥ ΟΥΒΑΙΡC ΣΕ ΛΕΟ: ΣΟ ΘΕΙΜΙΝ ΙC ΙΟΙΝCΑΝCΑC ΑΝ CΓΕΑΛ Ε ΣΙΝ, CΑΝ Α ΦΙΟC Α ΘΕΙC ΑCΓΑΙΘ-SE CΑ ΘΤΑΙΝΙC ΣΕ, ΑΓΟΥ Θ'ΟΣΓΑΙΛ ΣΕ ΜΟ ΣΥΙΛΕ ΘΘΜ-ΣΑ!
31.	Scimus autem quia peccatores deus non audit, sed si quis dei cultor est et voluntatem eius facit, hunc exaudit.	Now we know that God doth not hear sinners: but if a man be a server of God and doth his will, him he heareth.	CΑ ΦΙΟC ΑCΓΑΙΝ, ΑΜΕCΑC, ΝΑ Η-ΕΙCΤΕΑΝΝ ΘΙΑ ΛΕ ΛΥCΤ ΡΕΑCΑΙ ΘΕΑΝΑΜ; ΑC ΜΑ ΘΥΓΑΝΝ ΘΟΥΝΕ ΟΝΟΙΡ ΘΟ ΘΙΑ ΑΓΟΥ ΜΑ ΘΕΙΝΕΑΝΝ ΣΕ CΟΙΛ ΘΕ, ΕΙCΤΕΑΝΝ ΘΙΑ ΛΕΙC ΑΝ ΝΘΟΥΝΕ ΣΙΝ.
Jn 9 32	A saeculo non est auditum quia aperuit quis oculos coeci nati.	From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.	ΝΙΟΡ Η-ΑΙΡΙCΘΕΑΘ ΡΙΑΜ Ο ΘΥCΑC ΑΝ ΘΟΜΑΙΝ ΣΥΡ ΟCΓΑΙΛ ΔΟΙΝΝΕ Α ΣΥΙΛΕ ΘΟ ΘΟΥΝΕ Α ΡΥCΑΘ 'Η-Α ΘΑΛΛ.
33.	Nisi esset hic a deo, non poterat facere quicquam.	Unless this man were of God, he could not do anything.	ΜΥΡΑ ΜΒΕΑΘ ΣΥΡ Ο ΘΙΑ ΑΝ ΘΟΥΝΕ ΣΕΟ ΝΙ ΦΕΑΘΡΑΘ ΣΕ ΔΟΝ ΝΙΘ Α ΘΕΑΝΑΜ.
Jn 9 34	Responderunt et dixerunt ei: in peccatis natus es totus, et tu doces nos? et eiecerunt eum foras.	They answered and said to him: Thou wast wholly born in sins; and dost thou teach us? And they cast him out.	Θ'ΦΡΕΑΣΑΘΑΡ ΑΓΟΥ ΟΥΒΡΑΘΑΡ ΛΕΙC: Ι ΒΡΕΑCΑΙΘ Α CΕΙΝΕΑΘ CΥ ΑΡ ΡΑΘ, ΑΓΟΥ ΑΝ ΝΘΕΙΝΕΑΝΝ CΥ ΣΙΝΝΕ ΘΟ ΘΕΑCΑCC? ΑΓΟΥ ΘΟ CΟΜΑΙΝΕΑΘΑΡ ΑΜΑC Ε..

CXXXIII. UBI IHESUS AGNITUS EST EIDEM CÆCO ET CONTENDIT MULTA CUM IUDÆIS.

Jn 9 35	Audivit Ihesus quia eiecerunt eum foras, et cum invenisset eum, dixit ei: tu credis in filium dei?	Jesus heard that they had cast him out. And when he had found him, he said to him: Dost thou believe in the Son of God?	Θ'ΑΙΡΙC ΙΟCΑ ΣΥΡ ΘΑΙCΘΕΑΘΑΡ ΑΜΑC Ε; ΑΓΟΥ ΝΥΑΙΡ Α ΦΥΑΙΡ ΣΕ Ε ΟΥΒΑΙΡC ΣΕ ΛΕΙC: ΑΝ CΡΕΙΘΕΑΝΝ CΥCΑ Ι ΜΑC ΘΕ?
36.	Respondit ille et dixit: quis est, domine, ut credam in eum?	He answered, and said: Who is he, Lord, that I may believe in him?	Θ'ΦΡΕΑΣΑΙΡ CΕΙCΕΑΝ ΑΓΟΥ ΟΥΒΑΙΡC: CΕ Η-Ε ΣΙΝ, Α CΓΕΑΡΝΑ, ΣΟ CΡΕΙΘΕΑΘ ΑΝΝ?
Jn 9 37	Et dixit ei Ihesus: et vidisti eum, et qui loquitur tecum, ipse est.	And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.	ΑΓΟΥ ΟΥΒΑΙΡC ΙΟCΑ ΛΕΙC: CΟΝΑΙCΙC Ε, ΑΓΟΥ ΑΝ C-Ε ΑCΑ ΑC CΑΙΝC ΛΕΑC ΙC Ε.Ι

At ille ait:
credo,
domine,
et procidens
adoravit eum.

Jn 9 39 Et dixit ei Ihesus:
in iudicium
ego in hunc mundum veni,
ut qui non vident
videant
et qui vident
cæci fiant.

Jn 9 40 Et audierunt
ex Phariseis
qui cum ipso erant,
et dixerunt ei:
numquid et nos cæci sumus?

Jn 9 41 Dixit eis Ihesus:
si coeci essetis,
non haberetis peccatum;
nunc vero dicitis:
quia vidimus:
peccatum vestrum manet.

Jn 10 1 Amen amen
dico vobis,
qui non intrat
per ostium
in ovile ovium,
sed ascendit
aliunde,
ille fur est
et latro,
2. qui autem intrat
per ostium
pastor est ovium.
3. Huic ostiarius aperit,
et oves vocem eius audiunt,
et proprias oves
vocat
nominatim
et educet eas.

Jn 10 4 Et cum proprias oves
emiserit,
ante eas vadit,
et oves illum sequuntur,
quia sciunt vocem eius.
5. Alienum autem non sequuntur,
sed fugiunt ab eo,
quia non noverunt
vocem alienorum.

Jn 10 6a Hoc proverbium
dixit illis Ihesus,

And he said:
I believe,
Lord.
And falling down,
he adored him.

And Jesus said:
For judgment
I am come into this world:
that they who see not
may see;
and they who see
may become blind.

And some of the Pharisees,
who were with him,
heard:
and they said unto him:
Are we also blind?

Jesus said to them:
If you were blind,
you should not have sin:
but now you say:
We see.
Your sin remaineth.

Amen, amen,
I say to you:
He that entereth not
by the door
into the sheepfold
but climbeth up
another way,
the same is a thief
and a robber,
but he that entereth in
by the door
is the shepherd of the sheep.
To him the porter openeth:
and the sheep hear his voice.
And he calleth
his own sheep
by name
and leadeth them out.

And when he hath let out
his own sheep,
he goeth before them:
and the sheep follow him,
because they know his voice.
But a stranger they follow not,
but fly from him,
because they know not
the voice of strangers.

This proverb
Jesus spoke to them.

Ansán duðairt seiseán:
Creoim,
a tígearná.
Aḡus do śléac̃t sé d̃ó,
'śá a'orað.

Aḡus duðairt íosa:
Aḡ taðairt breic̃eam̃antais
a c̃ánas-sa ar an saog̃al so;
i' d̃creõ do b̃feic̃fead̃
an m̃uinc̃ir ná feiceann,
aḡus go ñoallf̃aí
an m̃uinc̃ir a c̃íonn.

Aḡus d̃'airiḡ
cuib̃ de sna f̃airis̃iñiḡ
a b̃í i ñ'fõcair é,
aḡus duðraðar leis:
An am̃laid̃ ac̃áim̃í'ne d̃all, leis?
Duðairt íosa leõ:
Dá mbeað sib̃ d̃all
ní beað peaca oraid̃.
Ac̃ anois aḡrann sib̃,
tá raðarc aḡaim̃n:
leanann búr b̃peaca oraid̃.

Go deim̃in deim̃in
a'Veirim lib̃,
an t-é ná caḡann
an d̃orus
isteac̃ i' ḡcrõ na ḡcaorãc̃,
ac̃ do caḡann isteac̃
ar a m̃alaid̃ de c̃uma le sárú,
bĩc̃eam̃nac̃ iseab̃ é sin
aḡus rob̃álad̃re:
Ac̃ an t-é a caḡann isteac̃
an d̃orus,
siné a'oraire na ḡcaorãc̃.
Osḡalann an d̃óirseoir d̃ó san,
aḡus airiḡto na caoire a ḡũc̃,
aḡus ḡlaod̃ann sé
ar a caoire féin,
as a n-ainim,
aḡus seólañn sé am̃ac̃ iab̃.

Aḡus nuair a seólañn sé am̃ac̃
a caoire féin
ḡluaid̃eann sé rómpa,
aḡus leanaib̃ na caoire é,
mar aic̃niḡto siab̃ a ḡũc̃.
Ac̃ ní leanaib̃ siab̃ duine iasac̃ta,
ac̃ teic̃to siab̃ uaid̃,
mar ní aic̃niḡto siab̃
ḡũc̃ na ñdaoine iasac̃ta..
Do lab̃air
íosa an tsoluí'no sin leõ.

Jn 10 6b	illi autem non cognoverunt quid loqueretur eis.	But they understood not what he spoke.	Δὲ νὶ φεαῖραῖοι καὶ ὁ βίαις οὐκ ᾔδει.
Jn 10 7	Dixit ergo eis iterum Ihesus: amen amen dico vobis, quia ego sum ostium ovium.	Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep.	Ἄνθρωποι οὐδαμῶς ἴσα λέει αἰεὶς: ὅτι οὐκ ἔστιν ἄλλος ἄλλος ἢ ἐγώ. ὅτι ἐγώ εἰμι ἡ θύρα τοῦ ποίωτος.
8.	Omnes quotquot venerunt fures sunt et latrones, sed non audierunt eos o ves.	All others, as many as have come, are thieves and robbers: and the sheep heard them not.	Ἄλλοι ὡς ὅσοι ἦσαν ἐλθοῦντες ἦσαν κλέφται καὶ λῃστεῖς, ἀλλ' οὐκ ἤκουσαν αὐτοὺς οἱ πόες.
Jn 10 9	Ego sum ostium. Per me si quis introierit, salvabitur, et ingredietur et egredietur et pascua inveniet.	I am the door. By me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures.	Ἐγώ εἰμι ἡ θύρα. Ἐν ἐμοὶ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσέλθῃ καὶ ἐξέλθῃ καὶ βοσκήσεται.
10.	Fur non venit, nisi ut furetur et mactet et perdat: ego veni ut vitam habeant et abundantius habeant.	The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly.	Ὁ κλέψης οὐκ ἔρχεται, ἀλλ' ὅτι ἵνα κλέψῃ καὶ φονεύῃ καὶ καταστρέψῃ. Ἐγὼ ἔρχομαι ὅτι ἵνα ἔσται ἡ ζωὴ καὶ ἵνα ἔσται ἡ ἐξουσία.
Jn 10 11	Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis;	I am the good shepherd. The good shepherd giveth his life for his sheep;	Ἐγώ εἰμι ὁ καλὸς ποιμήν. Ὁ καλὸς ποιμήν τὴν ψυχὴν αὐτοῦ δίδωμι ὑπὲρ τῶν ποίωτων.
12.	mercenarius et qui non est pastor, cuius non sunt oves proprie, videt lupum venientem et dimittet oves et fugit, et lupus rapit et dispergit oves.	but the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep,	ἀλλ' ὁ μισθωτὴς καὶ ὁ οὐκ ὢν ποιμήν, ὃς οὐκ ἔστιν αὐτοῦ ποῖες, ὅταν ἴδῃ τὸν λύκον ἐρχόμενον καὶ ἀφήσκει τὰς ποῖας καὶ φεύγει, καὶ ὁ λύκος ἐκράτει καὶ ἐσκέπησεν τὰς ποῖας.
13.	Mercenarius autem fugit, quia mercenarius est et non pertinet ad eum de ovibus.	And the hireling flieth, because he is a hireling: and he hath no care for the sheep.	Ὁ μισθωτὴς οὖν φύγει, ὅτι μισθωτὴς ἐστὶν καὶ οὐκ ἔστιν αὐτοῦ ἀπὸ τῶν ποίωτων.
Jn 10 14	Ego sum pastor bonus et cognosco meas, et cognoscunt me meæ.	I am the good shepherd: and I know mine, and mine know me.	Ἐγώ εἰμι ὁ καλὸς ποιμήν καὶ ᾔσχω τοὺς μουσ, καὶ ᾔσχω με τοὺς μουσ.
15.	Sicut novit me pater, et ego agnosco patrem, et animam meam pono pro ovibus meis.	As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.	ὡς ὅτι ᾔσκει ὁ πατήρ ἐμὴν ψυχὴν, καὶ ἐγὼ ᾔσχω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθω ὑπὲρ τῶν ποίωτων.

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Jn 10 16

Et alias oves habeo,
quæ non sunt ex hoc ovile,
et illas oportet me adducere,
et vocem meam audient,
et fiet unum ovile
et unus pastor.

Jn 10 17

Propterea
pater me diligit,
quia
ego pono animam meam,
ut iterum
sumam eam.

18.

Nemo tollit eam a me,
sed ego pono eam
a me ipso.
Potestatem habeo
ponendi eam
et potestatem habeo
iterum sumendi eam:
hoc mandatum accepi
a patre meo.

Jn 10 19

Dissensio iterum facta est
inter Iudæos
propter sermones hos.

Jn 10 20

Dicebant autem multi ex ipsis:
demonium habet
et insanit.

Quid eum auditis?

21.

Alii dicebant:
verba hæc non sunt
demonium habentis:
numquid demonium potest
coecorum oculos aperire?

And other sheep I have
that are not of this fold:
them also I must bring.
And they shall hear my voice:
And there shall be one fold
and one shepherd.

Therefore
doth the Father love me:
because
I lay down my life,
that I may
take it again.
No man taketh it away from me:
but I lay it down
of myself.
And I have power
to lay it down:
and I have power
to take it up again.
This commandment
have I received of my Father.

A dissension rose again
among the Judeans
for these words.

And many of them said:
He hath a devil
and is mad.
Why hear you him?
Others said:
These are not the words
of one that hath a devil.
Can a devil
open the eyes of the blind?

AGUS TÁ CAOIRE EILE AGAM
NÁ BAINEANN LEIS AN ZCRÓ SO;
AGUS TÁ ORM IAD SAN A ÉABHAIRT LIOM,
AGUS ÉISTEFTO SIAD LE M' ZLÓR;
AGUS BEIR AON CRÓ AMÁIN ANN
AGUS AON AOÐAIRE AMÁIN.

MAR ZEALL AIR SEO
ATÁ ZRÁÐ AG AN AÉAIR DOM,
MAR ZO BFULIM
AG TABHAIRT M'ANAMA UAIM,
I BCREÓ ZO NÓEAFAINN
É ZLACAÐ CÚZAM AIRÍS.
NÍ'L AOIMNE 'ZÁ ÉÓGAINC UAIM,
AC IS UAIM FÉIN ATÁIM
'ZÁ ÉABHAIRT UAIM;
AGUS TÁ AR MO CUMAS
É ÉABHAIRT UAIM,
AGUS TÁ AR MO CUMAS
É ÉÓGAINC CÚZAM AIRÍS.
SINÍ AN AITNE
A FUARAS Ó M' AÉAIR.

D'EIRIZ SIOSMA AIRÍS
FOIR NA LÚDAIZ
MAR ZEALL AR AN ZCAINC SIN.

AGUS DUBHAIRT CUIR ACU:
IS AMLAIO ATÁ DEAMHAN ANN,
AGUS TÁ SÉ AS A MEABHAIR;
CAO AB AIL LIB AG ÉISTEACHT LEIS?
DUBHAIRT TUILLE ACU:
NÍ CAINC FÍR ZO MBEAD DEAMHAN ANN
AN CAINC SIN;
AN BFEADFAÐ DEAMHAN
SÚILE NA NOALL A D'OSGAILT?

CXXXIII. UBI INTERROGATUR IHESUS A IUDÆIS: SI TU ES CHRISTUS, DIC NOBIS MANIFESTE.

Jn 10 22

Facta sunt autem
encenia
in Hierosolimis,
et hiemps erat.
Et ambulabat Ihesus in templo
in porticu Salomonis.

Jn 10 24

Circumdederunt
ergo eum Iudæi
et dicebant ei:
quousque
animam nostram tollis?
Si tu es Christus,
dic nobis palam.

Jn 10 25a

Respondit eis Ihesus:

And it was
the feast of the dedication
at Jerusalem:
and it was winter.
And Jesus walked in the temple,
in Solomon's porch.

The Judeans therefore
came round about him
and said to him:
How long dost thou hold
our souls in suspense?
If thou be the Christ,
tell us plainly.

Jesus answered them:

AGUS BÍ
FÉILE AN TOIRBEARETA
I N-IERUSALEM,
AGUS SA ZEIMREAD AB EAD É..
AGUS BÍ ÍOSA AG SIUBAL SA TEAMPUL,
I BPÓIRSE ŠALOMÓN..
AGUS ÉAINIZ NA LÚDAIZ
'N-A ÉÍMPAL,
AGUS BÍODAR 'ZÁ RÁÐ LEIS:
AN FAD A LEAFAIR
AG BAINC AN ANAMA ASAINN?
MÁ'S CÚ CRÍOST,
INNIS DÚINN É ZO SOILÉIR.
D'FREAGAIR ÍOSA IAD:

Jn 10 25b	loquor vobis et non creditis: opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me,	I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me,	Τάλιμ 'ξά innsint δαοιῖ, αἰς νί ἔρεθεανν σιῖ έ. Να η-οιbreαῶα ατᾶ αἰsam 'ά ὀέαναμ ι η-αινιμ μ'αῆαα, τά φαῖῖnaise acu 'ά ὀέαναμ ὀom, Αῆ νί ἔρεθεανν σιῖ-se, μαα νί ὀe'm' ἕαοιρε-se σιῖ. Έιστιο μο ἕαοίρε-se le m' ἕλoρ, αἰς νί αἰῖnḡim-se ιαῖ, αἰς leanaio siaῖ mέ, αἰς τᾶ αη ὀeaῆa ḡioῖῖe αἰsam-sa 'ά ἕαῖaite ὀoῖῖ; αἰς νί caillḡar ḡo ὀeo ιαῖ, αἰς νί ὀéanḡaῖῖ ḡoinne ιαῖ α ὀ'ḡuaῖaῆ as mo láim-se. τᾶ αη νίῖ α ἕῖς m'αῆaῖr ὀom níos mó 'ná ḡaῖo uile νίῖ; αἰς νί ḡéῖoir ὀ'ḡoinne ḡuaῖaῆ as láim m'αῆaῖr. Is aon mise αἰς αη τ-αῆaῖr.. Ansan ὀo ἕoḡ na lúῖaḡ na cloῆa ḡun ḡaῖáil ὀo cloῆaῖῖ ann. ὀ'ḡreaḡaῖr íosa ιαῖ: τᾶ α lán oiBreαῶa ḡóḡanta taῖsḡeáḡta αἰsam ὀaοiῖ ó m'αῆaῖr; cé'cu obaῖr acu ḡo ὀḡuil σiῖ αḡ ḡaῖaῖl ὀo cloῆaῖῖ ionam maα ḡeall aῖr? ὀ'ḡreaḡaῖr na lúῖaḡ έ: Ní maα ḡeall aῖr obaῖr ḡóḡanta ατᾶimíῖ αḡ ḡaῖáil ὀo cloῆaῖῖ ionaτ, αῆ maα ḡeall aῖr ὀiaḡaslaῖῖ, αἰς ḡo nḡeinaḡn tú ὀia ὀíot ḡéim, bíῖῖ ḡur ὀuine ḡu.. ὀ'ḡreaḡaῖr íosa ιαῖ: Ná ḡuil ḡḡríῖῆa ι nḡúr nḡlḡḡ ḡéim, ὀuῖaῖr-sa, is ὀéῖῖe σiῖ?
26.	sed vos non creditis, quia non estis ex ovibus meis.	but you do not believe, because you are not of my sheep.	
Jn 10 27	Oves meæ vocem meam audiunt, et ego cognosco eas, et sequuntur me,	My sheep hear my voice. And I know them: and they follow me, and I give them life everlasting: and they shall not perish for ever. And no man shall pluck them out of my hand.	
28.	et ego vitam æternam do eis, et non peribunt in æternum: non rapiet eas quisquam de manu mea.		
Jn 10 29	Pater meus quod dedit mihi maius omnibus est, et nemo potest rapere de manu patris mei.	That which my Father hath given me is greater than all: and no one can snatch them out of the hand of my Father.	
30.	Ego et pater unum sumus.	I and the Father are one.	
Jn 10 31	Sustulerunt lapides	The Judeans then took up stones to stone him.	
32.	Iudæi, ut lapidarent eum. Respondit eis Ihesus: multa opera bona ostendi vobis ex patre meo: propter quod opus eorum me lapidatis?	Jesus answered them: Many good works I have shewed you from my Father. For which of those works do you stone me?	
Jn 10 33	Responderunt ei Iudæi: de bono opere non lapidamus te, sed de blasphemia, et quia tu homo cum sis, facis te ipsum deum.	The Judeans answered him: For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God.	
Jn 10 34	Respondit eis Ihesus: nonne scriptum est in lege vestra: quia ego dixi: dii estis?	Jesus answered them: Is it not written in your law: I said, you are gods?	

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Jn 10 35.

Si illos dixit deos
ad quos
sermo dei factus est,
et non potest solvi
scriptura:

36. quem pater sanctificavit et misit
in mundum,
vos dicitis:
quia blasphemias,
quia dixi:
filius dei sum?

Jn 10 37

Si non facio
opera patris mei,
nolite credere mihi.

38. Si autem facio,
etsi mihi non vultis credere,
operibus credite,
ut cognoscatis
et credatis
quia in me est pater
et ego in patre.

Jn 10 39

Quærebant ergo
eum prendere,
et exivit de manibus eorum.

40.

Et abiit iterum
trans Iordanen
in eum locum
ubi erat Iohannes
baptizans primum,
et mansit illic.

Jn 10 41

Et multi
venerunt ad eum
et dicebant:
quia Iohannes quidem
signum fecit nullum,
omnia autem quæcumque
dixit Iohannes
de hoc vera erant.
Et multi crediderunt in eum.

42.

If he called them gods
to whom
the word of God was spoken;
and the scripture
cannot be broken:
do you say of him
whom the Father hath sanctified
and sent into the world:
Thou blasphemest;
because I said:
I am the Son of God?

If I do not
the works of my Father,
believe me not.
But if I do,
though you will not believe me,
believe the works:
that you may know
and believe
that the Father is in me
and I in the Father.

They sought therefore
to take him:
and he escaped out of their hands.
And he went again
beyond the Jordan,
into that place
where John
was baptizing first.
And there he abode.

And many
resorted to him:
and they said:
John indeed did
no sign,
but all things whatsoever
John said
of this man were true.
And many believed in him.

Μά ουδαιρε σε zur o'eice iad
suro
zur labrao briacar oe leo,
azus nac feioir an
scripiciuir no cur ar neamniro:
an t-e a beannuis an t-acair
azus no cuir se uair ar an saodal,
an noeir sib-se leis,
ta dia maslae azac 'a oeanam,
coisg go noubarc,
is me mac oe?

Mura noeimim
oibreada m'acac
na creiro me.
Ac ma'beinim,
mura maic lib mise creibeaminc,
creiro na h-oibreada,
i ocreo go mberio fios azad
azus creiro
an t-acair a beic ionam-sa
azus mise sa n-acair.

Ansán bíodac a'iarraio
beirce air;
azus o'imcig se as a lamailb.
Azus o'imcig se airis
car lordan,
cun na h-aice
'n-a railb eoin
as baisteac ar ocuis;
azus o'fan se ansan.
Azus eainis a lan daoine
as triall air,
azus veiriois:
nior bein eoin
aon nio mirbulceac;
Ac na neice go leir
adubairc eoin
'n-a caob so dob' fios iad.
Azus no creio a lan ann..

CXXXV. UBI IHESUS RESUSCITAT LAZARUM A MORTUIS ET PRINCIPES CONSILIUM FACIUNT, UT INTERFICERENT IHESUM.

Jn 11 1

Erat autem
quidam languens,
Lazarus
a Bethania,
de castello
Mariæ
et Marthæ
sororis eius.
Maria autem erat
quæ unxit dominum
unguento

2a.

Now there was
a certain man sick,
named Lazarus,
of Bethania,
of the town
of Mary
and of Martha
her sister.
And Mary was she
that anointed the Lord
with ointment

Azus bi'ouine dar
b'ainim lazarus,
o beania,
o baile
maire azus
marca
a orifiur,
azus bi se breoite.
b'i sin maire
no doirc an ola
ar an ocigearna

Jn 10:38: "But if I do,
though you will not believe me,
believe the works;
that you may know
and believe
that the Father is in me
and I in the Father."

This phrase missing from PUL: Please check my interpolation.

Jn 11 2b.	et extersit pedes eius capillis suis; cuius frater Lazarus infirmabatur.	and wiped his feet with her hair: whose brother Lazarus was sick.	ΑΣΥΣ ΟΟ ΕΤΡΙΟΜΗΪΣ Α ΪΟΪΑ ΛΕ Ν-Α ΢ΥΡΑΪ΢ ΑΣΥΣ Ι΢Ε Α ΟΡΙΪΑΪΡ ΛΑ΢ΑΡΥΣ Α ΒΪ ΒΡΕΟΪΤΕ.
Jn 11 3	Miserunt ergo sorores ad eum dicentes: domine, ecce quem amas infirmatur.	His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.	ΑΣΥΣ ΟΟ ΪΥΙΡ ΑΝ ΒΕΙΡΤ ΟΡΙΪΕΑΡ ΤΕΑΪΤΑΙΡΕΑΪΤ ΪΥΪΓΕ Ϊ΢Α ΡΑΪΟ: Α Ϊ΢ΕΑΡΝΑ, ΡΕΑΪ, ΑΝ Τ-Ε Ι΢ ΙΟΝΜΥΙΝ ΛΕΑΤ ΤΑ ΢Ε ΒΡΕΟΪΤΕ.
4.	Audiens autem Ihesus dixit eis: infirmas hæc non est ad mortem, sed pro gloria dei, ut glorificetur filius dei per eam.	And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.	ΝΥΑΙΡ ΑΙΡΙ΢ ΙΪΟΪΑ ΑΝ ΝΪΟ ΢ΙΝ ΟΥΒΑΙΡΤ ΢Ε: ΝΪ ΪΥΝ ΒΑΪ΢ ΑΝ ΒΡΕΟΪΤΕΑΪΤ ΢Ο, ΑΪ ΪΥΝ ΓΛΟΪΡΕ ΟΕ, ΙΟΝΥ΢ ΢Ο ΟΤΑΒΑΡΪΑΪ ΓΛΟΪΡΕ ΟΟ ΜΑΪ ΟΕ ΤΡΙΪΤΕ.
Jn 11 5	Diligebat autem Ihesus Martham et sororem eius Mariam et Lazarum.	Now Jesus loved Martha and her sister Mary and Lazarus.	ΑΣΥΣ ΟΟΒΪ ΙΟΝΜΥΙΝ ΛΕ Η-ΙΪΟΪΑ ΜΑΡΤΑ ΑΣΥΣ Α ΟΡΙΪΥΪΡ ΜΑΪΙΡΕ ΑΣΥΣ ΛΑ΢ΑΡΥΣ.
6.	Ut ergo audivit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus.	When he had heard therefore that he was sick, he still remained in the same place two days.	ΑΪ ΝΥΑΙΡ Α ΟΪΑΙΡΙ΢ ΢Ε Ε ΒΕΙΤ ΒΡΕΟΪΤΕ ΟΪΪΑΝ ΢Ε ΢Α Ν-ΑΪΤ ΕΕΑΘΝΑ ΑΡ ΡΕΑΘ ΟΑ ΛΑ.
Jn 11 7	Deinde post hæc dicit discipulis suis: eamus in Iudæam iterum.	Then after that, he said to his disciples: Let us go into Judea again.	ΑΝ΢ΑΝ, ΤΑΡ Α ΕΪ΢ ΢ΙΝ, ΟΥΒΑΙΡΤ ΢Ε ΛΕ Ν-Α ΟΕΪ΢ΙΟΒΥΙΛ: ΤΕΪ΢ΜΪ΢ ΢Ο ΙΥΟΔΕΑ ΑΙΡΙ΢.
8.	Dicunt ei discipuli: rabbi, nunc quærebant te lapidare Iudæi, et iterum vadis illuc?	The disciples say to him: Rabbi, the Judeans but now sought to stone thee. And goest thou thither again?	ΟΥΒΑΙΡΤ Α ΟΕΪ΢ΙΟΒΥΙΛ ΛΕ΢: Α ΡΑΒΒΪ, ΒΪ ΝΑ ΙΥΟΔΑΪ΢ Α ΟΪΑΡΡΑΪΘ ΢ΑΒΑΪΛ ΟΟ ΪΛΟΪΑΪΘ ΙΟΝΑΤ ΑΝΟ΢, ΑΣΥΣ ΑΝ ΟΪΪΥΙΛΥΡ Α΢ ΟΥΛ ΪΥΝ ΝΑ Η-ΑΪΤΕ ΢ΙΝ ΑΙΡΙ΢?
Jn 11 9	Respondit Ihesus: nonne XII horæ sunt diei? Si quis ambulaverit in die, non offendit, quia lucem huius mundi videt,	Jesus answered: Are there not twelve hours of the day? If a man walk in the day he stumbleth not, because he seeth the light of this world,	ΟΪΪΡΕΑ΢ΑΙΡ ΙΪΟΪΑ: ΝΑ ΪΥΛ ΟΑ ΥΑΙΡ ΟΕΑ΢ ΢Α ΛΑ? ΜΑ ΢ΥΪΒΛΑΝΝ ΟΥΙΝΕ ΢Α ΛΑ ΝΪ ΢ΕΙΒΕΑΝΝ ΢Ε ΒΑΡΑΪΥ΢ΙΛΕ, ΜΑΡ ΪΪΟΝΝ ΢Ε ΢ΟΛΥ΢ ΑΝ Τ΢ΑΟ΢ΑΪΛ ΢ΕΟ,
10a.	si autem ambulaverit nocte,	but if he walk in the night,	ΑΪ ΜΑ ΢ΥΪΒΛΑΝΝ ΢Ε ΢Α Ν-ΟΙΪΟΪΕ,

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Jn 11 10b.

offendet,
quia lux non est in eo.

he stumbleth,
because the light is not in him.

geirbeann sé baraíuiste,
óir níl an solus sa tóine sin.

Jn 11 11

Hæc ait,
et post hoc dicit eis:
Lazarus amicus noster dormit,
sed vado ut a somno
exsuscitem eum.

These things he said;
and after that he said to them:
Lazarus our friend sleepeth:
but I go that I may awake him
out of sleep.

Dubairt sé an méir sin;
agus ansan dubairt sé leó:
Tá an gcara Lasarus 'n-a coibla,
ac táim as dul cun
é óiseacht.

12.

Dixerunt ergo discipuli eius:
domine,
si dormit,
salvus erit.

His disciples therefore said:
Lord,
if he sleep,
he shall do well.

Dubairt a deisgobuil leis, ámh:
A cigearna,
má tá sé 'n-a coibla
beró sé go maic.

Jn 11 13

Dixerat autem Ihesus
de morte eius,
illi autem putaverunt
quia de dormitione somnii
diceret.

But Jesus spoke
of his death:
and they thought
that he spoke
of the repose of sleep.

Ac is ar a bás

14.

Tunc ergo
dixit eis Ihesus manifeste:
Lazarus mortuus est.

Then therefore
Jesus said to them plainly:
Lazarus is dead.

A labair íosa;
agus measaodar-san
gur ar suan coiblata
do labair sé.
Dá brígh sin
dubairt íosa leó go soiléir:
Tá Lasarus tar éis bás.

15.

Et gaudeo propter vos,
ut credatis,
quoniam non eram ibi.
Sed eamus ad eum!

And I am glad, for your sakes;
that I was not there,
that you may believe.
But, let us go to him.

agus mar geall oraió-se,
ionus go screipeadh sib,
is maic liom ná rabas ann;
ac tégmís as triall air.

Jn 11 16

Dixit ergo Thomas,
qui dicitur Didimus,
ad discipulos suos:
eamus et nos,
ut moriamur
cum eo.

Thomas therefore,
who is called Didymus,
said to his fellow disciples:
Let us also go,
that we may die
with him.

Ansán dubairt Tomás,
ar a dtugtar Dídymus,
le n-a cómhdeisgobuil:
Tégmís-ne mar an gcéadna,
ionus go bfaigmís bás
i n-aonfeacht leis..

Jn 11 17

Venit itaque Ihesus
et invenit eum
quattuor dies iam
in monumento habentem.

Jesus therefore came:
and found that
he had been four days already
in the grave.

Ansán do éinig íosa,
agus fuair sé é
agus é ceire lá
sa tuama.

18.

Erat autem Bethania iuxta
Hierosolima
quasi stadiis XV.

Now Bethania was near
Jerusalem,
about fifteen furlongs off.

agus bí Bethánia i ngioraacht
cimpal cúig scad déas
do Ierúsalem.

Jn 11 19

Multi autem ex Iudæis
venerant
ad Martham
et Mariam,
ut consolarentur eas
de fratre suo.

And many of the Judeans
were come
to Martha
and Mary,
to comfort them
concerning their brother.

agus bí cuir mór lúad
taosaíche as triall
an máirca
agus ar máire
cun sólais a cur oréa
i n-oidiú a ndriáir.

Jn 11 20

Martha ergo
ut audivit quia Ihesus venit,
occurrit illi,
Maria autem domi sedebat.

Martha therefore, as soon as
she heard that Jesus was come,
went to meet him:
but Mary sat at home.

agus d'airigh Máirca
íosa beir as teacht,
agus d'imigh sí amach 'n-a coimh,
agus bí Máire 'n-a suir sa tígh.

Jn 11 21a

Dixit ergo Martha
ad Ihesum:
domine,
si hic fuisses,

Martha therefore said
to Jesus:
Lord,
if thou hadst been here,

Ansán dubairt Máirca
le h-íosa:
A cigearna,
dá mbeiréa anso,

Jn 11 21b 22.	frater meus non fuisset mortuus: sed et nunc scio, quia quaecumque poposceris a deo, dabit tibi.	my brother had not died: but now also I know that whatsoever thou wilt ask of God, God will give it thee.	ní beaò mo òričáir marò: Δέ ανοίς féin τά fíos aзам pé ruò Δ ιαρρφαίρ Δρ òia ζο ηταδαρφαίρ òia òuir é.. Òuðairt íosa léi: Eireóčairò òo òričáir airís. Òuðairt Marta leis: Τά fíos aзам ζο n-eireóčairò sé sa n-aiseiríže Δη λά βέαναč.
Jn 11 23	Dicit illi Ihesus: resurget frater tuus.	Jesus saith to her: Thy brother shall rise again.	Òuðairt íosa léi: Is mise Δη aiseiríže aζus Δη beačΔ; Δη τ-έ Δ čreiðeann ionam-sa, má žeiðeann sé bás féin, beirò sé beó, Aζus ζαč òuine Δτá beó aζus òo čreiðeann ionam-sa ní òφαζairò sé bás čoròče. Δη ζcrieðeann tú san?
Jn 11 24	Dicit ei Martha: scio quia resurget in resurrectione in novissima die.	Martha saith to him: I know that he shall rise again, in the resurrection at the last day.	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.
Jn 11 25	Dixit ei Ihesus: ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet, 26. et omnis qui vivit et credit in me, non morietur in æternum. Credis hoc?	Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live, and every one that liveth and believeth in me shall not die for ever. Believest thou this?	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.
Jn 11 27	Ait illi: utique, domine, ego credidi quia tu es Christus filius dei, qui in hunc mundum venisti.	She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.
Jn 11 28	Et cum hæc dixisset, abiit et vocavit Mariam sororem suam silentio dicens: magister adest et vocat te.	And when she had said these things, she went and called her sister Mary secretly, saying: The master is come and calleth for thee.	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.
Jn 11 29	29. Illa ut audivit, surgit cito et venit ad eum.	She, as soon as she heard this, riseth quickly and cometh to him.	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.
Jn 11 30	Nondum enim venerat Ihesus in castellum, sed erat adhuc in illo loco ubi occurrerat ei Martha.	For Jesus was not yet come into the town: but he was still in that place where Martha had met him.	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.
Jn 11 31a	Iudæi autem qui erant cum illa	The Judeans therefore, who were with her	Òuðairt sí leis: Creioim, Δ čížearna; creioim-se sur tusa Críost mac òé beó, aζus sur čáinís Δρ Δη saóζal so.. Nuair Δ bí Δη čaint sin ráiròče Δici ò'imčíž sí aζus ζλαoirò sí i ζcoζan Δρ Δ òrifiúr Máire, aζus òuðairt sí léi: Čáinig Δη Mágiscir, aζus τά sé aζ ζλαoðáč ort-sa. Nuair airíz sisi Δη méirò sin ò'eiríz sí láicreáč aζus čuairò sí aζ triall air.

in domo
et consolabantur eam,
cum vidissent Mariam,
quia cito
surrexit
et exiit,
secuti sunt eam
dicentes:
quia vadit ad monumentum,
ut ploret ibi.

Maria ergo cum venisset
ubi erat Ihesus,
videns eum
cecidit ad pedes eius
et dixit ei:
domine,
si fuisses hic,
non esset mortuus frater meus.

Ihesus ergo
ut vidit eam plorantem
et Iudæos qui venerant
cum ea plorantes,
fremuit
spiritu
et turbavit se ipsum

et dixit:
ubi posuistis eum?
Dicunt ei:
domine,
veni et vide!

Et lacrimatus est Ihesus.

Dixerunt ergo Iudæi:
ecce,

Quidam autem dixerunt ex ipsis:
non poterat hic
qui aperuit
oculos ceci
facere
ut et hic
non moreretur?

Ihesus ergo
rursum fremens in semetipso
venit ad monumentum;
erat autem spelunca,
et lapis superpositus erat ei.

Ait Ihesus:
tollite lapidem!
Dicit ei
Martha,
soror eius qui mortuus fuerat:

in the house
and comforted her,
when they saw Mary,
that she rose up
speedily
and went out,
followed her,
saying:
She goeth to the grave
to weep there.

When Mary therefore was come
where Jesus was,
seeing him,
she fell down at his feet
and saith to him.

Lord,
if thou hadst been here,
my brother had not died.

Jesus, therefore,
when he saw her weeping,
and the Judeans that were come
with her weeping,
groaned
in the spirit
and troubled himself,

And said:
Where have you laid him?
They say to him:
Lord,
come and see.

And Jesus wept.

The Judeans therefore said:

Behold
how he loved him.
But some of them said:
Could not he
that opened the eyes
of the man born blind
have caused
that this man
should not die?

Jesus therefore
again groaning in himself,
cometh to the sepulchre.
Now it was a cave;
and a stone was laid over it.

Jesus saith:
Take away the stone.
Martha,
the sister of him that was dead,
saith to him:

SA TIG I BFOCAIR MÁIRE,
AS CUR SÓLÁIS UIRÉI,
NUAIR A CONACADAR
AS EIRIGE Í
ASUS AS IMTEACHT AMAÇ
CÓM H-OBANN,
DO LEANADAR Í
ASUS DUBRADAR:
AS DUL CUN AN TUAMA ACÁ SÍ,
CUN SUIL A DÉANAM ANN.

AC NUAIR A ÉÁINIS MÁIRE
CUN NA H-ÁITE 'N-A RAITH ÍOSA
ASUS NUAIR A CONAIC SÍ É,
DO CAIT SÍ Í FÉIM ASÁ COSAIB
ASUS DUBAIRT SÍ LEIS:
A TIGEARNA,
DÁ MBEICÉA ANSO
NÍ BEAD MO DRIÉAIR MARB.

ASUS NUAIR
A CONAIC ÍOSA AS SOL Í,
ASUS NA LÚDAIS A ÉÁINIS
I N-ANFÉACHT LÉI AS SOL,
DO LEIS SÉ OSNA TEACHT
Ó N-A SPIORAITO
ASUS BUAIREAM A TEACHT AIR,
ASUS DUBAIRT SÉ:
CÁR CUIREADAIR É?
ASUS DUBRADAR LEIS:
CAR, A TIGEARNA,
ASUS FEIC.
ASUS BÍ ÍOSA AS SILEAD.

ASUS DUBAIRT NA LÚDAIS:
FÉAC,
CAB É AN CION A BÍ AIGE AIR.
DUBAIRT CUIO ACU, ÁMÉAC:
AN FEAR SO
A D'OSGAIL SÚILE
AN T-É A RUGAD 'N-A DALL,
AN AMLAID NAR FÉAD SÉ
AN DUINE SEO
CÓMEAD ZAN BÁS D'FAGÁIL?

ASUS D'EIM
ÍOSA OSNA AIRÍS,
ASUS ÉÁINIS SÉ CUN AN TUAMA;
ASUS PLUAS CARRAIGE AB EAD AN TUAMA,
ASUS CLOÇ ANUAS UIRÉI.

DUBAIRT ÍOSA:
TÓSDAID AN CLOÇ.
DUBAIRT MARTA
LEIS,
DRIFIÚR AN DUINE MÁIRB:

Jn 11 39b	domine, iam fetet, quadriduanus enim est.	Lord, by this time he stinketh, for he is now of four days.	Δ ὀίξεαρνα, τά σέ βρέαν um an ὅτακα so, mar tá sé ceire lÁ marb.
40.	Dicit ei Ihesus: nonne dixi tibi, quoniam si credideris, videbis gloriam dei?	Jesus saith to her: Did not I say to thee that if thou believe, thou shalt see the glory of God?	Ἰουδαίρτ ἰόσα léi: ná ouðarτ leat mÁ crebeann tú so bfeicfir glóire Dé?
Jn 11 41	Tulerunt ergo lapidem. Ihesus autem elevatis sursum oculis dixit: pater, gratias ago tibi, quoniam audisti me.	They took therefore the stone away. And Jesus lifting up his eyes, said: Father, I give thee thanks that thou hast heard me.	Ansan do cógadh an cloc. Aḡus o'féac ἰόσα suas aḡus ouðarτ sé: Δ ἀέαιρ, beirim a buiðeacás leat sur éiscis liom.
42.	Ego autem sciebam quia semper me audis, sed propter populum qui circumstat dixi, ut credant quia tu me misisti.	And I knew that thou hearest me always: but because of the people who stand about have I said it, that they may believe that thou hast sent me.	bí fíos aḡam féim, ámēac, so n-éisteann tú liom i gcómnuiḡe, ac ouðarτ é sin ar son na nḡaoime atá anso am' éimpal, i ncreó so screiḡfioís sur cuiris-se uat mé.
Jn 11 43	Hæc cum dixisset, voce magna clamavit: Lazare, veni foras!	When he had said these things, he cried with a loud voice: Lazarus, come forth.	Car éis na cainte sin do ráb ḡó do ḡlaoré sé do ḡuē áro: Δ lasarus, car amac!
44.	Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dicit eis Ihesus: solve eum et sinite abire.	And presently he that had been dead came forth, bound feet and hands with winding bands. And his face was bound about with a napkin. Jesus said to them: Loose him and let him go.	Aḡus éainḡ amac láireac an t-é a bí marb, aḡus na ceangail báis ar a lámáiḡ aḡus ar a cósaib, aḡus an t-éadac ar a ceannaçaib. Ἰουδαίρτ ἰόσα leó: ḡḡaoiltear é aḡus leḡtear cun siu bail é..
Jn 11 45	Multi ergo ex Iudæis qui venerant ad Mariam et viderant quæ fecit, crediderunt in eum.	Many therefore of the Judeans, who were come to Mary and had seen the things that he did, believed in him.	Ansan do creib Δ lán de sna lúdaḡ ann, be'n muintir Δ éainḡ aḡ triall ar mÁire, aḡus Δ cónaic na neite Δ bein sé.
46.	Quidam autem ex ipsis abierunt ad Phariseos et dixerunt eis quæ fecit Ihesus.	But some of them went to the Pharisees and told them the things that Jesus had done.	Δc o'imēḡ cuib acu aḡ triall ar na fÁirisínḡ aḡus o'mnseadur oóib cāo a bein ἰόσα.
Jn 11 47a	Colligerunt ergo pontifices	The chief priests, therefore,	Ansan do cruinnḡ na h-áró-ḡaḡairτ

Jn 11 47b

et Pharisei concilium
et dicebant:
quid facimus,
quia hic homo
multa signa facit?

48.

Si dimittimus eum sic,
omnes credent in eum,
et venient Romani
et tollent nostrum et locum
et gentem.

Jn 11 49

Unus autem ex ipsis,
Caiphas,
cum esset pontifex
anni illius,
dixit eis:
vos nescitis quicquam,
nec cogitatis
quia expedit nobis
ut unus moriatur homo
pro populo,
et
non tota gens pereat.

50.

Jn 11 51

Hoc autem
a semetipso non dixit,
sed cum esset
pontifex anni illius,
prophetavit
quia Ihesus moriturus erat
pro gente.
Et non tantum pro gente,
sed ut filios dei
qui erant dispersi
congregaret in unum.

52.

Jn 11 53

Ab illo
ergo die
cogitaverunt
interficere eum.

Jn 11 54

Ihesus ergo iam
non palam ambulabat
apud Iudæos,
sed abiit in regionem
iuxta desertum
in civitatem
quæ dicitur Ephrem,
et ibi morabatur
cum discipulis suis.

Jn 11 55a

Proximum autem
erat pascha Iudæorum,
et ascenderunt multi
Hierosolima

and the Pharisees gathered a council
and said:

What do we,
for this man
doth many miracles?
If we let him alone so,
all will believe in him;
and the Romans will come,
and take away our place
and nation.

But one of them,
named Caiphas,
being the high priest
that year,
said to them:
You know nothing,
neither do you consider
that it is expedient for us
that one man should die
for the people
and that
the whole nation perish not.

And this
he spoke not of himself:
but being
the high priest of that year,
he prophesied
that Jesus should die
for the nation.
And not only for the nation,
but to gather together in one
the children of God
that were dispersed.

From that day
therefore
they devised
to put him to death.

Wherefore Jesus
walked no more openly
among the Judeans:
but he went into a country
near the desert,
unto a city
that is called Ephrem.
And there he abode
with his disciples.

And the pasch of the Judeans
was at hand:
and many from the country went up
to Jerusalem,

agus na fairisíní cónaírlé,
agus déiríóis:
Cao 'tá agaimh 'á déanaí,
agus é seo
as déanaí a lán mírbúiltí?
Má sgaolímí leis ar an gcuma so
creifí na daoine go léir ann,
agus tiocfaid na Rómánaí
agus sgríosfaid siad ár dtír agus
ár gcineál.

Agus bí doimne amáin oréa
agus Caipás ab ainm dó,
agus b'é ársásart
na bliana san é,
agus duháirt sé leó:
Ní tuigean sib-se don níó,
Ní maíctnuigean sib
conus mar isé ár leas
don duine amáin o'fáíl báis
éar éann an pobuil,
agus gan
an cinéal go léir do dul an ceal.

Ní uair féin, ámtac,
aduháirt sé an cáirt sin,
ac ó b'é
an t-ársásart é do'n bliain,
do lahair sé tarsaireact,
go raib íosa cun báis o'fáíl
ar son an cinéil.
Agus ní h-ar son an cinéil amáin,
ac cun clainne Dé
a bí sgaipíe
do cruinnú i n-aon buíom.

O'n lá san amac,
o'a bríí sin,
bíodar as beartú
an é cun báis.
Uime sin níor siubluí íosa
feasta go pubilíe
ameas na n-lúac,
ac o'imíí sé istec i sceanntar
i n-aice an fásais,
go caéair
ar a dtuotar ephrem,
agus o'fan sé ansan
i bfoéair a deisgiobul.

Ansan bí cáis na n-lúac
go h-acamair,
agus móran daoine as teact
go Ierúsalem

Jn 11 55b	de regione ante pascha, ut sanctificarent se ipsos.	before the pasch, to purify themselves.	ó'n òtuac̃ roimis an zcáiss̃ cun iab̃ féin òo naom̃hú.
Jn 11 56	Querebant ergo Ihesum, et conloquebantur ad invicem in templo stantes: quid putatis, quia non veniat ad diem festum?	They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day?	Asus bíob̃ar as lorg̃ íosa, asus iab̃ as caint̃ eactar̃c̃a féin 'n-a seasam̃ sa teampul: Cao is bóiss̃ lib̃ fé nbeara òó zan teact̃ cun lae na féile?
57	Dederant autem pontifices et Pharisei mandatum, ut si quis cognoverit ubi sit, indicet, ut apprehendant eum.	And the chief priests and Pharisees had given a commandment that, if any man knew where he was, he should tell, that they might apprehend him.	Asus eus na h-áf̃o-sazair̃c̃ asus na fairisíñg̃ órú, da mbeaò fios as doimne cá raib̃ sé, é ò'imsint̃, i òcreó zo mbéarfaib̃is air..

**CXXXVI. UBI NON RECEPTUS IN CIVITATE SAMARITANA IOHANNES ET IACOBUS DICUNT AD IHESUM:
SI VIS DICIMUS, UT IGNIS DISCENDAT DE CÆLO.**

Lc 9 51	Factum est autem, dum complerentur dies adsumptionis eius, et ipse faciem suam firmavit, ut iret in Hierusalem,	And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem, and he sent messengers before his arrival ¹ : and going, they entered into a city of the Samaritans, to prepare for him.	Asus òo éarla, fé mar a bí laeānta a òeas̃zab̃ála ò'á zcric̃ónú, zo raib̃ a zñús òaim̃gean aise féin ar òul zo lerúsalem, asus cuir sé teact̃airí roimis amác̃, asus cuab̃ar isteac̃ i zcāc̃air òe cāc̃araç̃aib̃ na samaritánac̃ cun neic̃e cuir i òcreó òó.
Lc 9 53	Et non receperunt eum, quia facies eius erat euntis Hierusalem.	And they received him not, because his appearance ² was of one going to Jerusalem.	Asus níor leig̃eab̃ar isteac̃ é tois̃ a zñús a beic̃ òaim̃gean ar òul zo lerúsalem.
Lc 9 54	Cum vidissent autem discipuli eius Iacobus et Iohannes, dixerunt: domine, vis dicimus ut ignis descendat de cælo et consumat illos?	And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them?	Asus nuair a cōnaic̃ a òeis̃giobuil, séamus agus eóim, an níò sin òub̃raòar: a c̃ig̃earna, an toil leac̃ zo nbearfaim̃is teime teact̃ ó neam̃ cun iab̃ òo los̃zab̃?
55.	Et conversus inrepavit illos.	And turning, he rebuked them,	Asus ò'iompuiz sé or̃c̃a asus eus sé milleán bóib̃, asus ò'im̃c̃ig̃eab̃ar zo baile eile.
56.	Et abierunt in alium castellum.	And they went into another town.	

¹ 'face' – The dictionary also gives 'appearance', and amplifies as 'appearance on the scene' hence, 'arrival'.

² 'face' – The Latin frequently uses 'facium' where 'conspectum' would be more appropriate. Here clearly 'appearance' fits the context better.

CXXXVII. UBI IHESUS VENIT IN BETHANIAM**ET MULTI IUDÆORUM EUNTES PROPTER LAZARUM CREDIDERUNT IN EUM.**

Jn 12 1	Ihesus ergo ante sex dies pasche venit Bethaniam, ubi fuerat Lazarus mortuus, quem suscitavit Ihesus.	Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.	Δὲ σέ λά ροιμ φέιτε na cásza éainis íosa zo βετάνια mar a bfuair lasarus bás agus sur éos íosa ó'n mbás é.
Mc 14 3a	Et cum esset in Bethania in domo Simonis leprosi,	And when he was in Bethania, in the house of Simon the leper,	Agus bí sé i mβetanía, i oici Símoín loúair,
Jn 12 9	cognovit turba multa ex Iudæis quia illic est, et venerunt, non propter Ihesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.	a great multitude therefore of the Judeans knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.	Agus bí fíos as sluaḡ mór de sna Iúdaíḡ é beic sa n-áic, agus éanaḡar, ní h-amáin mar ḡeall ar íosa, ac̃ cun zo bfeicfiois lasarus, an tuine a éos sé ó sna mairb̃.
Jn 12 19	Pharisei ergo dixerunt ad semetipsos: videtis quia nihil proficimus: ecce mundus totus post eum abiit.	The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.	Dubairc na fairisimḡ, o'a bḡis sin, eatarc̃a féin: An bfeiceann sib̃ ná fuil as eirḡe linn i n-aon cor? Siné an saozal zo léir imḡicte 'n-a oiaib̃.
Jn 12 10 11.	Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent, quia multi propter illum abibant ex Iudæis et credebant in Ihesum.	But the chief priests thought to kill Lazarus also, because many of the Judeans, by reason of him, went away and believed in Jesus.	Agus bí uac̃taráin na saḡart 'ḡá beartú zo marb̃ócaiois lasarus, mar an ḡc̃eāona, mar bí mórán de sna Iudáíḡ as im̃eac̃t agus as creibeam̃aint i n-íosa mar ḡeall air.
Jn 12 2	Fecerunt autem ei cēnam ibi, et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo.	And they made him a supper there: and Martha served. But Lazarus was one of them that were at table with him.	Agus beineḡar féasta oó ann, agus bí marc̃a as frioc̃álam̃, agus tuine de'n cuib̃-cactain a suib̃ cun bíb̃ i n'foc̃air ab eab̃ lasarus.

CXXXVIII. UBI MARIA FUDIT ALABASTRUM UNGENTI IN CAPIT EIHESU ET INCREPAT PHARISÆO.

Jn 12 3a	Maria ergo	Mary therefore,	Agus éos máire
Mc 14 3c	habens alabastrum unguenti nardi spicati pretiosi, et fracto effudit super caput Ihesu	having an alabaster box of ointment of precious spikenard. And breaking the alabaster box, she poured it out upon ¹ the head of Jesus	bosca alabastair aici o'ola spicnáir̃ a bí anaḡaor, agus do bḡis sí an bosca alabastair agus ooire sí an ola ar ceann íosa

¹ 'effudit super caput eius' – 'she poured it out upon his head' :: We want the introductory phrase to name Jesus, however, since this is derived from a dependant phrase, it does not. So we must insert the name, even though that forces a Latinism on us.

Mt 26 7d Jn 12 3c.	recumbentis, et unxit pedes eius et extersit capillis suis, et domus impleta est ex odore ungenti.	as he was at table, and anointed his ¹ feet and wiped them with her hair. And the house was filled with the odour of the ointment.	αγυς έ 'η-α λυγε, αγυς κυρ σί αρ α cosαιθ έ, αγυς αναν το cιμιλ σι ιαο le η-α γρυαις; αγυς το λιοναο αν τγ ve θαλυε cύμρα αν spícnaίρo.. αγυς ουβαιρ ουινε ve sna veisgiobuil, λύας iscarιot, αν fear α bί cun έ όiol: cαο 'η-α έαοθ nάρ όiολαο αν ola so αρ cρί cέαο pingin αγυς έ cαβαιρ το sna βοcταιθ?
Jn 12 4	Dicit ergo unus ex discipulis eius, Iudas Scariothis, qui erat traditurus eum:	Then one of his disciples, Judas Iscariot, he that was about to betray him, said:	αγυς ουβαιρ ουινε ve sna veisgiobuil, λύας iscarιot, αν fear α bί cun έ όiol: cαο 'η-α έαοθ nάρ όiολαο αν ola so αρ cρί cέαο pingin αγυς έ cαβαιρ το sna βοcταιθ?
5.	quare hoc unguentum non venit trecentis denariis et datum est egenis?	Why was not this ointment sold for three hundred pence and given to the poor?	αγυς έ cαβαιρ το sna βοcταιθ? nί cρέ don speóis α beic aige ins na βοcταιθ αουβαιρ sé αν meo sin, άmέcαc, αc έ beic 'η-α biέamínnac, αγυς is aige α bίoθ αν sparán, αγυς isé α ό'iompapaθ αν méio α curcí ann.
Jn 12 6	Dixit autem hoc non quia de egenis pertinebat ad eum, sed quia fur erat, et loculos habens ea quæ mittebantur portabat.	Now he said this not because he cared for the poor; but because he was a thief and, having the purse, carried the things that were put therein.	nί cρέ don speóis α beic aige ins na βοcταιθ αουβαιρ sé αν meo sin, άmέcαc, αc έ beic 'η-α biέamínnac, αγυς is aige α bίoθ αν sparán, αγυς isé α ό'iompapaθ αν méio α curcí ann.
Mc 14 4	Erant autem quidam indigne ferentes intra semetipsos et dicentes: utquid perditio hæc ungenti facta est?	Now there were some that had indignation within themselves and said: Why was this waste of the ointment made?	Warun sume unweroliho cpaзenci untar in selben intci quebenci: zu ist forlost cherra salbun зтан?
Mt 26 10	Sciens autem Ihesus ait illis: quid molesti estis mulieri? opus bonum operata est in me.	And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me.	οο κυις ίosa, άmέcαc, αγυς ουβαιρ leó: cαο κυις θαοιθ beic αγ iomaίς leis αν mnaoi seo? is зníomí maié αcά veáncα aici orm-sα.
Mc 14 7	Nam semper pauperes habetis vobiscum, et cum volueritis, potestis illis benefacere, me autem non semper habebitis ² .	For the poor you have always with you: and whensoever you will, you may do them good: but me you will not ² have always.	όιρ cάιρ na βοiέc ι nύúr θφοcαιρ αγαιθ ι зcómnuige, αγυς féaθφαίθ sib maié α veáncamí όoiθ nuair is áil liθ; αc ní'limse ι зcómnuige αγαιθ.
Mt 26 12	Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit.	For she in pouring this ointment on my body hath done it for my burial.	mαρ, nuair α κυρ σί seo αν unγaθ so αρ mo cōrp-sα, is cun m'αόlacέα α όeim σί έ..

¹ 'unxit pedes Iesu' – 'and anointed the feet of Jesus' :: We have here an introductory phrase which we are using as a dependant phrase, hence we want to substitute pronoun for proper noun, else we will be repetitious.

² The Vulgate and Douay translation have the present tense here, but the Latin is clearly future tense.

Amen dico vobis,
ubique predicatum
fuerit evangelium
in toto mundo,
dicetur et quod hæc fecit
in memoriam eius.

Lc 7 39 Videns autem Phariseus qui
vocaverat eum,
ait intra se dicens:
hic si esset propheta,
sciret utique
quæ et
qualis mulier
esset quæ tangit eum,
quia peccatrix est.

Lc 7 40 Et respondens Ihesus
dixit ad illum:
Simon,
habeo tibi aliquid dicere.
At ille ait:
magister,
dic!

Lc 7 41 Duo debitores
erant cuidam foeneratori:
unus debebat
denarios quingentos,
alius
quingenta.

42. Non habentibus illis
unde redderent,
donavit
utrisque.
Quis eum
plus diligit?

Lc 7 43 Respondens Simon
dixit:
æstimo quia is
cui plus donavit.
At ille dixit ei:
recte iudicasti.

Lc 7 44a Et conversus ad mulierem
dixit: Simon,
vides hanc mulierem?

Amen I say to you,
whosoever this gospel
shall be preached
in the whole world,
that also which she hath done
shall be told for a memory of her.

And the Pharisee, who had
invited him, seeing it,
spoke within himself, saying:
This man, if he were if a prophet,
would know surely
who and
what manner of woman
this is that toucheth him,
that she is a sinner.

And Jesus answering,
said to him:
Simon,
I have somewhat to say to thee.
He¹ said:
Master,
say it.

A certain creditor
had two debtors:
the one owed
five hundred pence
and the other
fifty.

And whereas they had not
wherewith to pay,
he forgave
them both.
Which therefore of the two
loveth him most?

Simon answering,
said:
I suppose that
he to whom he forgave most.
And he said to him:
Thou hast judged rightly.

And turning to the woman,
he said unto Simon:
Dost thou see this woman?

So deirim adeirim lib,
pé aic ar fuir an domian so léir
so scraobhsaoilfar
an soiséal so ann,
'neósfar, leis, mar cúinne uirí seo,
an gníomh so atá déanta aici.

Azus do conaic an fairisíneac a
cús cuireadh do an nío sin asus
dubairt sé i n'aigne féin:
'Dá mba fáir an fear so
beadh fíos aige, san amras,
cé h-í an bean so
atá as ceangabáil leis
asus cad é an sažas í,
sur bean peacamail í.

Azus d'freaasair íosa
asus dubairt leis:
A Símon,
tá nío asam le rádh leat.
Asus dubairt seisean:
Abair é,
a máísticir.

Bí fear ann
asus bí fiaca aige ar beirt;
bí cúis céad píosa airgid aige
ar duine acu
asus caoas do píosa
ar an duine eile..
Ní raib an cumas doinne acu
óluigeacht a déanamh,
asus do maic sé
na fiaca dóib araon.
Cé 'cu de'n beirt
is mó grádh do?

Azus d'freaasair Símon
asus dubairt:
Measaim sur b'é
an t-é is mó n-ar maic sé do.
Asus dubairt sé leis:
Tá do breith ceart.

Azus d'iompuig sé cun na mná,
asus dubairt sé le Símon:
An bfeiceann tú an bean san?

¹ 'But he said:' – In English the 'but' is an encumbrance, and best omitted.

Lc 7 44b	Intravi in domum tuam: aquam pedibus meis non dedisti, hæc autem lacrimis rigavit et capillis suis tersit.	I entered into thy house: thou gavest me no water for my feet. But she with tears hath washed my feet; and with her hair hath wiped them.	Ἐάντας ἰστέαδ ἀὐ' ἐῖσε, νίὸρ ἐυδαῖς-σε ὅμ υῖσε ὅμ' ὀσαῖθ; ἀὶ ὅο νῖς σὶ σεο μο ὀσα λε ν-α θεόραῖθ, ἀγὺς ὅο ἐριόμυῖς σὶ ἰαὐ λε ν-α ζῦαῖς.
Lc 7 45	Osculum mihi non dedisti, hæc autem ex quo intravit non cessavit osculari pedes meos.	Thou gavest me no kiss. But she, since she came in, hath not ceased to kiss my feet.	Νίὸρ ἐυδαῖς-σε πὸς ὅμ; ἀὶ ὁ ἐάμῖς σὶ σεο ἰστέαδ νίὸρ σῆαὐ σὶ ἀὶ ἀς πὸςαὐ μο ἐος. Νίὸρ ὀγδαῖς-σε μο ἐεανν λε ν-ολα, ἀὶ ὀ'ὀγ σὶ σεο μο ὀσα λε ν-ολα.
46.	Oleo caput meum non unxisti, hæc autem ungento unxit pedes meos.	My head with oil thou didst not anoint. But she with ointment hath anointed my feet.	Ὅ'ά βρίζ σῖν ἀθεῖρῖμ λεατ: ἱῆαῖο Ἀ λάν πεακαί μαῖτε ὀἱ τρε μέρο Ἀ ζῤάῶ. Ἀν τ-έ, ἀμῆαδ, Ὅ'ά μαῖτεαῤ Ἀν θεαζάν ἰς θεαζάν Ἀ ζῤάῶ. Ἀγὺς οὐδαῖρτ σέ λεί-σε: Ῥάο νᾱ πεακαί μαῖτε οὐκ.
Lc 7 47	Propter quod dico tibi: remittentur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit.	Wherefore, I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.	Ἀγὺς ὅο ἐρόμ Ἀν μῦντῖρ Ἀ βί ἀς Ἀν μβόρο Ἀῤ Ἀ ῤάῶ'ν-Ἀ ν-αῖνε φέιν: Ἐέ ν-έ σεο, Ἀ ἐῖγεανν ἐόμ φαῤᾶ λε πεακαί μαῖτεαμ? Ἀγὺς οὐδαῖρτ σεῖσεαν λείς Ἀν μῖαοἱ: Ὅο ἰλάνυῖς ὅο ἐρεῖθεαμ ἐυ; μῖεῖς ἰ σὶὸεῖαῖν..
48.	Dixit autem ad illam: remittuntur tibi peccata.	And he said to her: Thy sins are forgiven thee.	Ἀγὺς νῦαῖρ Ἀ βί Ἀν μέρο σῖν ῤάῖτε αῖγε, ἐῦαῖο σέ ἀς οὐλ συας σο ν-λεῤῡῤαῤεμ.
Lc 7 49	Et coeperunt qui simul accumbabant dicere intra se: quis est hic, qui etiam peccata dimittit?	And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also?	
50.	Dixit autem ad mulierem: fides tua te salvam fecit, vade in pace.	And he said to the woman: Thy faith hath made thee safe. Go in peace.	
Lc 19 28	Et his dictis abiit ¹ ascendens Hierosolimam.	And having said these things, departed ¹ , going up to Jerusalem.	

CXXXVIII. UBI HIEROSOLYMIS GRÆCI VIDERE VOLUNT IHESUM.

Jn 12 20	Erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo.	Now there were certain Gentiles among them, who came up to adore on the festival day.	βί, ἀμ, ζεῖντεαδᾶ ἀῖριτε Ἀῤ νᾱ ὀαοῖνε Ἀ ἐάμῖς ἐῦν ὀἱᾶ ὀ'Ἀῶῤᾶῶ λά νᾱ φέῖλε.
21.	Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galileæ, et rogabant eum dicentes: domine, volumus Ihesum videre.	These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.	Ἐάναῤᾶῤ Ἀν ἀς τῤῖαῖῖ Ἀῤ φῖῖῖῖ, Ἀν φεᾶρ ὁ βῆτσαῖᾶ ζαῖῖῖῖ, ἀγὺς ὀ'ἰαῤῤᾶῤᾶῤ νῖῶ αῖῤ ἀγὺς οὐβῤᾶῤᾶῤ: Ἀ ὀῦνε ἐόῖρ, βα μαῖτ ἕνν ἱὸσα ὀ'φεῖςῖντ. ἐάμῖς φῖῖῖῖ
22a.	Venit Philippus	Philip cometh	

¹ 'abiit' – 'departed' :: my translation.

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Jn 12 22b.

et dicit Andreæ,
Andreas rursum
et Philippus dicunt Ihesu.

and telleth Andrew.
Again Andrew
and Philip told Jesus.

Jn 12 23

Ihesus autem respondit eis
dicens:
venit hora
ut glorificetur
filius hominis.

But Jesus answered them,
saying:
The hour is come
that the Son of man
should be glorified.

Jn 12 24

Amen amen
dico vobis,
nisi granum frumenti
cadens in terram
mortuum fuerit,

Amen, amen,
I say to you,
unless the grain of wheat
falling into the ground
die,

25.

ipsum solum manet,
si autem mortuum fuerit,
multum fructum affert.
Qui amat
animam suam,
perdet eam,
et qui odit
animam suam
in hoc mundo,
in vitam æternam
custodit eam.

itself remaineth alone.
But if it die
it bringeth forth much fruit.
He that loveth
his life
shall lose it
and he that hateth
his life
in this world
keepeth it
unto life eternal.

Jn 12 26

Si quis mihi ministrat,
me sequatur,
et ubi sum ego
illic et minister meus erit.
Si quis
mihi ministrabit,
honorificabit eum pater meus.

If any man minister to me,
let him follow me:
and where I am,
there also shall my minister be.
If any man
minister to me,
him will my Father honour.

Jn 12 27

Nunc anima mea turbata est.
Et quid dicam?
Pater,
salvifica me ex hac hora!
Sed propterea
veni in horam hanc.

Now is my soul troubled.
And what shall I say?
Father,
save me from this hour.
But for this cause
I came unto this hour.

Jn 12 28

Pater,
clarifica tuum nomen!
Venit ergo vox
de cælo:
et clarificavi
et iterum clarificabo.

Father,
glorify thy name.
A voice therefore
came from heaven:
I have both glorified it
and will glorify it again.

Jn 12 29a

Turba ergo
quæ stabat

The multitude therefore
that stood

ΔΞΥΣ Ο'ΙΝΝΙΣ ΣΕ Ο'ΔΙΝΟΡΙΑΣ Ε,
ΔΞΥΣ ΑΝΣΑΝ Ο'ΙΝΝΙΣ ΡΙΛΙΘ
ΔΞΥΣ ΔΙΝΟΡΙΑΣ Ο'ΙΟΣΑ Ε.

ΔC Ο'ΦΡΕΔΞΑΙΡ ΙΟΣΑ ΙΑΘ
ΔΞΥΣ ΟΥΒΑΙΡC ΣΕ:
CΑΙΝΙΞ ΑΝ ΥΑΙΡ
CΥΝ ΞΛΟΙΡΕ CΔΒΑΙΡC
ΟΟ ΜΑC ΑΝ ΟΥΙΝΕ.

ΞΟ ΟΕΙΜΙΝ, ΟΕΙΜΙΝ,
Α ΟΕΙΡΙΜ ΛΙΘ,
ΜΥΡΑ Ο'ΦΑΞΑΙΘ ΑΝ ΞΡΑΙΝΝΕ ΑΡΘΒΑΙΡ
Α CΥΙCΕΑΝΝ ΣΑ CΑΛΑΜ
ΒΑΣ,

ΝΙ ΟΙΟΝΝ ΑΝΝ ΔC Ε ΦΕΙΝ;
ΔC ΜΑ ΞΕΙΘΕΑΝΝ ΣΕ ΒΑΣ
CΥΞΑΝΝ ΣΕ CΟΡΑΘ ΜΟΡ ΥΑΙΘ.
ΑΝ C-Ε Α ΞΡΑΘΑΝΝ
Α ΑΝΑΜ ΦΕΙΝ
CΑΙΛΛΙΦΘ ΣΕ Ε;
ΔΞΥΣ ΑΝ C-Ε Α Ο'ΦΥΑCΥΙΞΕΑΝΝ
Α ΑΝΑΜ ΦΕΙΝ
ΑΡ ΑΝ ΣΑΟΞΑΛ ΣΟ,
CΟΙΜΕΑΘΑΝΝ ΣΕ Ε
Ι ΞCΟΙΡ ΝΑ ΒΕΑCΘΑ ΣΙΟΡΥΘΕ.

ΜΑ ΦΡΙΟCΑΛΑΝΝ ΟΥΙΝΕ ΜΙΣΕ,
ΛΕΑΝΑΘ ΣΕ ΜΕ;
ΔΞΥΣ ΑΝ ΑΙC Ι Ν-Α Ο'ΦΥΙΛΙΜ-ΣΕ
ΙC ΑΝΝ Α ΟΕΡΘ ΑΝ C-Ε Α ΦΡΙΟCΑΛΙΦΑΙΘ.
ΜΑ ΟΕΙΜΕΑΝΝ ΟΥΙΝΕ
ΦΡΙΟCΑΛΑΜ ΟΡΜ-ΣΑ
CΑΘΒΑΡΦΑΙΘ Μ'ΑCΑΙΡ ΟΗΟΙΡ ΟΟ.

CΑ Μ'ΑΝΑΜ ΑΡ ΟΥΑΙΡΕΑΜ ΑΝΟΙC.
ΔΞΥC CΑΘ ΟΕΑΦΦΑΘ?
Α ΑCΑΙΡ,
ΟΕΙΝ ΜΕ ΞΑΟΡΑΘ Ο'Ν ΥΑΙΡ ΣΕΟ.
ΔC ΙC CΥΙΞΕ ΣΕΟ
ΟΟ CΑΝΑΞ CΥΝ ΝΑ Η-ΥΑΙΡΕ ΣΕΟ.

Α ΑCΑΙΡ,
ΟΕΙΝ C'ΑΙΝΙΜ ΟΟ ΣΟΙΛΛΙCΥ.
ΑΝΣΑΝ ΟΟ CΑΙΝΙΞ
ΞΥC Ο ΝΕΑΜ:
ΟΟ ΣΟΙΛΛΙΞΕΑΣ CΕΑΥΑ Ε,
ΔΞΥC ΣΟΙΛΛΕΟCΑΘ ΑΙΡΙC Ε.

ΔΞΥC ΝΑ ΣΛΥΑΙΞCΕ
Α ΟΙ ΛΑΙCΤΕΑC

Jn 12 29b	et audiebat dicebant tonitruum factum esse, alii dicebant: angelus ei locutus est.	and heard said that it thundered. Others said: An angel spoke to him.	ὁ ἀΙΡΙΓΕΑῶΔΗ ἈΝ ΣΥῚ ἈΣΥΣ ΟὐΒΡΑῶΔΗ ΣΥΡ ἘΟΙΡῚΝΕΑῚ Ἀ ὈΕΙΜΕΑῶ. ἈῚ ΟὐΒΑΙΡῚ ΤΥΙΛΛΕ ΔΑΥ: ὍΟ ΛΑΒΑΙΡ ΔΙΝΓΕΑΛ ΛΕΙΣ.
30.	Respondit Ihesus et dixit: non propter me hæc vox venit, sed propter vos.	Jesus answered and said: This voice came not because of me, but for your sakes.	Ὁ'ἸΡΕΑΣΑΙΡ ἸΟΣΑ ἈΣΥΣ ΟὐΒΑΙΡῚ ΣΕ: ΝΙ ΜΑΡ ΓΕΑΛΛ ΟΝΙΝ-ΣΑ Ἀ ἘΑΙΝΓΣ ἈΣ ΣΥῚ ΣΟ, ἈῚ ΜΑΡ ΓΕΑΛΛ ΟΡΑΙῶ-ΣΕ.
Jn 12 31	Nunc iudicium est mundi: nunc princeps huius mundi eicietur foras.	Now is the judgment of the world: now shall the prince of this world be cast out.	ΑΝΟΙΣ ΑῚΑ ΒΡΕῚ ἘΔΒΑΡῚΑ ἈΡ ἈΝ ΣΑΟΞΑΛ ΣΟ; ΑΝΟΙΣ Ἀ ἘΑΙῚΦΑΡ ΑΜΑῚ ΠΡΙΥΝΣΑ ἈΝ ἘΣΑΟΞΑΙΛ ΣΕΟ.
32.	Et ego si exaltatus fuero a terra, omnia traham ad me ipsum.	And I, if I be lifted up from the earth, will draw all things to myself.	ἈΣΥΣ ΜΑ ἈΡΟΥῚΓῚἘΑΡ ΜΙΣΕ Ὅ'Ν ὈΤΑΛΑΜ ἘΑΡΑΙῚΕΟῚΑῶ ΣΑῚ ΝΙῶ ἘΥΓΑΜ ΦΕΙΝ..
33.	Hoc autem dicebat significans qua morte esset moriturus.	Now this he said, signifying what death he should die.	ἈΣΥΣ ΟὐΒΑΙΡῚ ΣΕ ἈΝ ΜΕΙῶ ΣΙΝ ἽΣΑ ἘΥΡ Ἰ ΣῚΕΙΛΛ ἘΑῶ Ε ἈΝ ΒΑΣ Ἀ ΓΕΟΒΑῶ ΣΕ..
Jn 12 34	Respondit ei turba: nos audivimus ex lege quia Christus manet in æternum, et quomodo tu dicis: oportet exaltari filius hominis? Quis est iste filius hominis?	The multitude answered him: We have heard out of the law that Christ abideth for ever. And how sayest thou: The Son of man must be lifted up? Who is this Son of man?	Ὁ'ἸΡΕΑΣΑΙΡ ΝΑ ὈΔΟΙΝΕ Ε: Ὅ'ΑΙΡΙΓΕΑΜΑΙΡ-ΝΕ ἈΣ ἈΝ ΝΟΛῚΓ ἘΡΙΟΣῚ Ἀ ΒΕῚ ἈΝΝ ὈΟ ΣΙΟΡ: ἈΣΥΣ ΟΝΟΥΣ Ἀ ὈΕΙΡΙῚ-ΣΕ ΝΑῚ ΦΟΛΑΙΡ ΜΑῚ ἈΝ ὈϐΙΝΕ Ὅ'ΑΡῶΥ? ἘΕ Η-Ε ἈΝ ΜΑῚ ΣΑΝ ἈΝ ὈϐΙΝΕ?
Jn 12 35	Dixit ergo Ihesus: adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, ut non tenebre vos comprehendant: et qui ambulat in tenebris nescit quo vadat.	Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth.	ΑΝΣΑΝ ΟὐΒΑΙΡῚ ἸΟΣΑ ΛΕΟ: ἘΑ ἈΝ ΣΟΛΟΥΣ ἈΣΑΙῶ ἘΑΜΑΛΛ ΒΕΑΣ ΦΟΣ. ὈΕΙΝῶ ΣΙΥΒΑΛ ἈΝ ΦΑΙῶ ΑῚΑ ΔΙ ΣΟΛΟΥΣ ἈΣΑΙῶ, Ἰ ὈῚΕΟ ΝΑ ΒΕΑΡΦΑΙῶ ἈΝ ὈΙΡῚἘΑῚῚ ΟΡΑΙῶ; ἈΣΥΣ ἈΝ Ἐ-Ε ὈΙΟΝΝ ἈΣ ΣΙΥΒΑΛ ΣΑ ὈΙΡῚἘΑῚῚ ΝΙ ΦΕΑῶΔΑΙΡ ΣΕ ἘΑ ΜΒΙΟΝΝ ΣΕ ἈΣ ΟΥΛ.
36a.	Dum lucem habetis, credite in lucem, ut filii lucis sitis.	Whilst you have the light, believe in the light, that you may be the children of light.	ἈΝ ΦΑΙῶ ΑῚΑ ἈΝ ΣΟΛΟΥΣ ἈΣΑΙῶ ἘΡΕΙῶῚ ΣΑ ἘΣΟΛΟΥΣ, Ἰ ὈῚΕΟ ΣΟ ΜΒΕΑῶ ΣΙῶ Ἰ ΝῶΥΡ ΣῚΛΑΝΝ ἈΣ ἈΝ ΣΟΛΟΥΣ.

CXL. UBI PHARISÆI INTERROGANT IHESUM: QUANDO VENIT REGNUM DEI?

Lc 17 20a	Interrogatus autem	And being asked	ἈΣΥΣ Ὅ'ΦΙΑΦΡΑῚΣ
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Lc 17 20b

a Phariseis:
quando venit
regnum dei?
respondit eis et dixit:
non venit regnum dei cum
observatione,
21. neque dicent:
ecce hic
aut ecce illic:
ecce enim regnum dei
intra vos est.

Lc 21 37

Erat autem diebus
docens in templo,
noctibus vero exiens
morabatur in monte
qui vocatur Oliveti,
38. et omnis populus
manicabat ad eum
in templo
audire eum.

by the Pharisees
when the kingdom of God
should come,
he answering them and said:
The kingdom of God cometh not
with observation.
Neither shall they say:
Behold here,
or behold there.
For lo, the kingdom of God
is **among**¹ you.

And in the daytime,
he was teaching in the temple:
but at night going out,
he abode in the mount
that is called Olivet,
and all the people
came early in the morning to him
in the temple,
to hear him.

na fairsínig de:
Caétain a tiocfaid
rígeaict Dé?
Aḡus duḃairt sé 'ḡá ḃfreaḡraḃ:
Ní tiocfaid rígeaict Dé i rioct
ḡo ḃféaḡfar beict aḡ faire air.
Na ní déarfair,
féac anso é,
ná féac ansúo é.
Óir, féac, tá rígeaict Dé
i nḃúr measḡ.

Aḡus bíoḃ sé aḡ teaḡasḡ
sa teampul ḡac lá;
Aḡus o'innḡeaoḃ sé amaḡ
Aḡus cuḡaoḃ sé an oíḡce ar an sliab
ar a ḃcuḡtar Olivet.
Aḡus éaḡaoḃ naḃaoime ḡo léir
ḡo moḡ ar maḃoin
isteac sa teampul cun beict
aḡ éisteacit leis..

CXLI. UBI IHESUS LOQUITUR AD TURBAS ET DISCIPULOS DE SCRIBIS ET PHARISÆIS.

Mt 23 1

Tunc Ihesus locutus est
ad turbas
et ad discipulos suos
2. dicens:
super cathedram Moysi
sederunt scribe
et Pharisei:
3. omnia ergo
quæcumque dixerint vobis
servate et facite,
secundum opera vero eorum
nolite facere:
dicunt enim
et non faciunt.

Mt 23 4

Alligant autem
onera gravia et inportabilia
et inponunt
in humeros hominum,
digito autem suo
nolunt ea movere.

Mt 23 5a

Omnia vero opera sua
faciunt

Then Jesus spoke
to the multitudes
and to his disciples,
2. saying:
The scribes
and the Pharisees
have sitten on the chair of Moses:
3. all things therefore
whatsoever they shall say to you,
observe and do:
but according to their works
do ye not.
For they say,
and do not.

For they bind
heavy and insupportable burdens
and lay them
on men's shoulders:
but with a finger of their own
they will not move them.

And all their works
they do

Ansan ḃo labair íosa leis
an bpobul
Aḡus le n-a ḃeisiḡbul,
Aḡus duḃairt sé:
Táio na ḡríḃneóirí
Aḡus na fairsínig
suirḡce i ḡcaḡaoir mḡoise.
O'á bríḡ sin pé ruo
a déarfair siaḃ liḃ a coimeáo,
coimeáoḃaoḃ é aḡus ḃeimḃ é;
ac na ḃeimḃ
ḃo réir a n-oibreaḡa;
óir ḃeimḃ siaḃ,
aḡus ní ḃeimḃ siaḃ.
Óir ceanḡalaio siaḃ
ualái troma ḃo-iompuir,
aḡus cuirḃ siaḃ
ar ḡualniḃ na nḃaoime iaḃ;
ac ní h-áil leo féin oireao
aḡus méar a cur 'ḡá ḡcoruḡe.
ḃeimḃ siaḃ
ḡac obair leo, ámḡac,

¹ 'within' – this is the literal translation of the Latin, but Jesus is addressing a crowd, thus means within the limits of the crowd, so 'among' is more appropriate.

Mt 23 5b	ut videantur ab hominibus: dilatant enim philacteria sua et magnificent fimbrias	for to be seen of men. For they make their phylacteries broad and enlarge their fringes	ionus zo b̄reicfead̄ na ʔaoime iad̄; leac̄-nuiḡro siaʔ a b̄fulact̄eiri asus mead̄uiḡro siaʔ fad̄braī a mbrac̄ asus is maīc̄ leó siub̄al i n̄ éad̄aiḡib̄ fad̄a, Is maīc̄ leó ceann cláir as suībe cun b̄iʔ ʔóib̄, asus na suīc̄áin uac̄tarača ins na sinaḡoḡaib̄.
Mc 12 38b	et volunt ambulare in stolis.	and love to walk in long robes.	asus fáilciú ʔóib̄ i n̄-áit an m̄arṣaib̄, asus zo ʔcabarfaʔ na ʔaoime Rabbí or̄ča.
Mt 23 6	Amant enim primos recubitos in cenis et primas cathedras in synagogis	And they love the principal ¹ places at feasts and the principal ¹ chairs in the synagogues,	asus ʔéist an pobul zo leir̄ leis asus áčas or̄ča. Ac̄ ná tuc̄tar Rabbí or̄aib̄-se: óir is aoimne am̄áin ac̄á 'n-a m̄áiḡiscir or̄aib̄, asus is bráic̄re sib̄ zo leir̄.. asus ná tuc̄aib̄ b̄ur n̄-ac̄air ar aoimne ar an ʔcalam̄ so: óir is aoimne am̄áin is ac̄air as̄aib̄, an t-é ac̄á ins na flac̄ais. asus ná tuc̄tar m̄áiḡiscir̄ or̄aib̄: óir is aoimne am̄áin is m̄áiḡiscir as̄aib̄, .i. Críost̄.
7.	et salutationes in foro et vocari ab hominibus rabbi.	and salutations in the market place, and to be called by men, Rabbi.	An t-é is fearr or̄aib̄, beir̄ sé 'n-a seirb̄iseac̄ as̄aib̄. óir an t-é a ʔár̄oóc̄aib̄ é féin, ísleófar é; asus an t-é a ʔísleócaib̄ é féin, ar̄oófar é.
Mc 12 37b	Et omnis populus libenter audiebant eum.	And all the people heard him gladly.	Is maīs ʔaoib̄, a f̄airisíneac̄a, óir isiaʔ na suīc̄áin uac̄tarača ins na sinaḡoḡaib̄ ac̄á uaid̄, asus ʔaoime beir̄ as beannú ʔaoib̄ i n̄-áit an m̄arṣaib̄.
Mt 23 8	Vos autem nolite vocari rabbi: unus est enim magister vester, omnes autem vos fratres estis.	But be not you called Rabbi. For one is your master: and all you are brethren.	Is maīs ʔaoib̄ a s̄grí̄b̄neóir̄i asus a f̄airisíneac̄a, ʔaoib̄-se ac̄á oilce ar an nolīḡ, a cluanar̄oche,
Mt 23 9	Et patrem nolite vocare vobis super terram: unus enim est pater vester, qui in cælis est.	And call none your father upon earth; for one is your father, who is in heaven.	
Mt 23 10	Nec vocemini magistri, quia magister vester unus est Christus.	Neither be ye called masters: for one is your master, Christ.	
Mt 23 11	Qui maior est vestrum erit minister vester.	He that is the greatest among you shall be your servant.	
12.	Qui autem se exaltaverit humiliabitur, et qui se humiliaverit exaltabitur.	And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.	
Lc 11 43	Væ vobis Phariseis, quia diligitis primas cathedras in synagogis et salutationes in foro.	Woe to you, Pharisees, because you love the uppermost seats in the synagogues and salutations in the marketplace.	
Mt 23 14a	Væ vobis, scribe et Pharisei,	Woe to you scribes and Pharisees,	
Lc 11 52b	legisperiti,	lawyers,	
Mt 23 14b	hypochritæ,	hypocrites,	

¹ 'first' – 'primos' or 'primas' :: correct, but so also is 'principal', which is much better in this context.

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Lc 11 52c

quia tulistis
clavem scientiæ

for you have taken away
the key of knowledge.

ÓIR DO ÉÓSAÐAIR LIÐ
EOÐAIR NA H-EAGNA;

Mt 23 13b

et cluditis
regnum cælorum
ante homines:
vos autem
non intratis
nec introeuntes
sinitis intrare.

and you shut
the kingdom of heaven
against men:
for you yourselves
do not enter in
and those that are going in,
you suffer not to enter.

AGUS DO ÓÚNAÐAIR
RÍGEACHT NA BFLACAS
I H-AÐAIR NA NÐAOINE;
MAR,
NÍ ÉÍGEANN SIÐ ISCEAC,
NÁ NÍ LEIGEANN SIÐ ISCEAC
NA ÐAOINE ACÁ AS BUL ISCEAC.

Mt 23 14a,
c

Væ vobis,
Pharisei hypocritæ,
qui devoratis domus viduarum
sub obtentu prolixæ orationis:

Woe to you
Pharisees, hypocrites,
who devour the houses of widows
under the pretence of long prayer.

IS MAIRIS ÐAOIB
A FAIRISÍNEACÁ, A CLUANAIRÐE,
LETO SIAO TEAGLAÇA NA MBAINCREAC
AR SGÁCT ÚRNUIGTE FADA.

Mt 23 14e

accipietis
maiolem damnationem.

You shall receive
greater damnation.

IS CRUIME-DE AN ÐAOR-ÐREIC A
CABARFAR ORAIB.

Lc 20 47c

(in hoc) accipietis
prolixus iudicium.

(For this) you shall receive
the greater judgement.

(MAR GEALL AIR SIN) IS CRUIME-DE
AN ÐREIC A CABARFAR ORAIB.

Mc xii 40b:

hii accipient
prolixus iudicium

These shall receive
greater judgement.

GEODAIR SIAO SAN
AN ÐREIC IS CRUIME.

Lc xx 47c:

hii accipient
damnationum maiorem

These shall receive
greater damnation.

ISIAO A GEODAIR
AN ÐAOR-ÐREIC IS CRUIME.

Mt 23 15

Væ vobis,
scribe et Pharisei
hypocritæ,
quia circuitis mare
et aridam,
ut faciatis
unum proselitum,
et cum fuerit factus,
facitis eum filium gehenne
duplo quam vos.

Woe to you,
scribes and Pharisees,
hypocrites,
because you go round about the sea
and the land
to make
one proselyte.
And when he is made,
you make him the child of hell
twofold more than yourselves.

IS MAIRIS ÐAOIB-SE,
A SGRIÐNEÓIRÍ AGUS A FAIRISÍNEACÁ,
A CLUANAIRÐE:
ÓIR SIUBLANN SIÐ MUIR
AGUS CIR
CUN AOIMNE AMÁIN A ÉADAIRC
CUN BÚR SCREIDIM;
AGUS NUAIR A ÉUGANN SIÐ LIÐ É
ÐÉINEANN SIÐ MAC-FRINN
DE NÍOSA ÐÁ MEASA 'NÁ SIÐ FÉIN..

Mt 23 16

Væ vobis,
duces cæci,
qui dicitis:
quicumque iuraverit
per templum
nihil est,
qui autem iuraverit
in aurum templi
debet.

Woe to you,
blind guides,
that say,
Whosoever shall swear
by the temple,
it is nothing;
but he that shall swear
by the gold of the temple
is a debtor.

IS MAIRIS ÐAOIB-SE,
A SJOLLÁI ÐALLA
ÐVEIR:
PÉ ÐUINE A ÐEARBÓCÁIR
ÐAR AN TEAMPAL,
IS NEAMNÍÐ É;
AC AN T-É ÐEARBÓCÁIR
ÐAR ÓR AN TEAMPAIL
CÁ AN CEANGAL AIR.

17.

Stulti et ceci,
quid enim maius est,
aurum
an templum
quod sanctificat aurum?

Ye foolish and blind:
for which¹ is greater,
the gold
or the temple
that sanctifieth the gold?

A ÐAOINE ÐALLA SAN CÍALL:
CÉ'CU IS MÓ LE RÁÐ,
AN T-ÓR,
NÓ AN TEAMPAL
A ÐEANNUIGEANN AN T-ÓR?

Mt 23 18

Et quicumque iuraverit
in altari
nihil est,
quicumque autem iuraverit
in dono
quod est super illud
debet.

And whosoever shall swear
by the altar,
it is nothing;
but whosoever shall swear
by the gift
that is upon it
is a debtor.

AGUS: PÉ ÐUINE ÐEARBÓCÁIR
ÐAR AN ALTÓIR,
IS NEAMNÍÐ É;
AC PÉ ÐUINE A ÐEARBÓCÁIR
ÐAR AN ÐCABARÉAS
ACÁ AR AN ALTÓIR,
CÁ AN CEANGAL AIR.

19.

Cæci,
quid enim maius est,
donum
an altare
quod sanctificat
donum?

Ye blind:
for which¹ is greater,
the gift
or the altar
that sanctifieth
the gift?

A ÐAOINE ÐALLA:
CÉ'CU IS MÓ,
AN CABBARÉAR
NÓ AN ALTÓIR
A CUIREANN AN ÐEANNUIGTEAC AR
AN ÐCABARÉAS??

Mt 23 20a

Qui ergo
iurat
in altare

He therefore
that sweareth
by the altar

Ð'Á BRÍG SIN,
AN T-É ÐEARBUIGEANN
ÐAR AN ALTÓIR,

Mt 23 14e Lc 20 47c This section is woven from Mt xxiii 14e: Mc xii 40b: Lc xx 47c: The weaving is not simple, and there may be errors here.

¹ 'quid' may be translated as 'whether' but 'which' or 'what' are also correct. 'which' seems more appropriate.

Mt 23 20b	iurat in eo et in omnibus quæ super illud sunt,	swareth by it and by all things that are upon it,	ðeapbuiḡeann sé ðar an altóir aḡus ḡač a bfuil uirči., aḡus an t-é a ðeapbuiḡeann ðar an teampal, ðeapbuiḡeann sé ðar an teampal aḡus ðar an t-é ačá 'n-a čómnuiḡe ann., aḡus an t-é ðeapbuiḡeann ðar neam̃, ðeapbuiḡeann sé ðar cačaoir ríosa ḡé, aḡus ðar an t-é ačá 'n-a šuiḡe m̃ci.
21.	et qui iurat in templo iurat in illo et in eo qui inhabitat in ipso,	and whosoever shall swear by the temple swareth by it and by him that dwelleth in it,	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
22.	et qui iurat in cælo iurat in throno dei et in eo qui sedet super eum.	and he that swareth by heaven swareth by the throne of God and by Him that sitteth thereon.	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 23 23a	Væ vobis, scribe et Pharisei hypochritæ, qui decimatis mentam et anetum et ciminum	Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and anise and cummin	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Lc 11 42b	et rutam et omne holus,	and rue and every herb,	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 23 23b	et reliquistis quæ graviora sunt legis, iudicium et misericordiam et fidem	and have left the weightier things of the law: judgment and mercy and faith	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Lc 11 42d	et caritatem dei.	and the charity of God.	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 23 23c	Hæc oportuit facere et illa non omittere.	These things you ought to have done and not to leave those undone.	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 15, 14b.	Duces cæcorum,	Leaders of the blind,	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 23, 24b.	excolantes culicem, camelum autem glutientes.	who strain out a gnat and swallow a camel.	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 23 25	Væ vobis, scribæ et Pharisæi hypochritæ, quia mundatis quod deforis est calicis et parabsidis, intus autem pleni sunt rapina et inmunditia.	Woe to you, scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.
Mt 23 26a	Pharisææ cæce, munda prius quod intus est	Thou blind Pharisee, first make clean the inside	Is máirḡ ḡaoib̃-se, a ḡḡríḡneóirí aḡus a f̃airisíneada, a čluanaib̃če: óir tuḡann sib̃ ðeac̃m̃aḡ as an miončais aḡus as an ainise aḡus as an ḡcumin, aḡus ar an ruiḡ aḡus ar ḡač uile luiḡ, aḡus ḡ'f̃aḡab̃air ḡan cómlionaḡ na neiče is trume sa olíḡ, breičeam̃ancas, aḡus trócaire, aḡus creḡeam̃; aḡus ḡḡráḡ ḡé.

ḡollaf̃ ḡalla: should this be vocative? Actually, the vocative is given at the start of Mt xxiii 24. So use that, and not the other link.

Mt 23 26b	calicis et parabsidis, ut fiat et id quod de foris est mundum.	of the cup and of the dish, that the outside may become clean.	ve'n cúpán aḡus ve'n méis, ionus go mbeaḡ an taob̃ amuiḡ ḡlan.
Lc 11 44	Vae vobis, quia estis ut monumenta quae non parent, et homines ambulantes supra nesciunt.	Woe to you, because you are as sepulchres that appear not: and men that walk over are not aware.	Is mairḡ ḡaoib̃, óir is cuma sib̃ nó na h-uag̃na ná feictear, aḡus náć eól ḡo sna ḡaoime a shúblann orca.
Mt 23 27	Vae vobis, scribe et Pharisei hypocritae, quia similes estis sepulchris dealbatis, quia foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia.	Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men's bones and of all filthiness.	Is mairḡ ḡaoib̃, a ḡsríb̃neóirí aḡus a fáirisíneaca, a cluanair̃ce: óir is cuma sib̃ nó uag̃na aolca, a féac̃ann ḡo h-álunn lasmuiḡ, sé shúil̃ ḡaoime, ac̃ laisc̃iḡ taíḡo síaḡo lán ve c̃nám̃aib̃ ḡaoime marb̃a, aḡus ve'n uile shag̃as bréancais.
Mt 23 28	Sic et vos a foris quidem paretis hominibus iusti, intus autem pleni estis hypochrisin et iniquitate.	So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity.	Ar an ḡcuma ḡcéaḡna féac̃ann sib̃-se fíoraonca ar an ḡtaob̃ amuiḡ, fé shúil̃ ḡaoime; ac̃ laisc̃iḡ caḡaoí lán ve'n feall aḡus ve'n málluiḡceac̃t..
Lc 11 45	Respondens autem quidam ex legisperitis ait illi: magister, hæc dicens etiam nobis contumeliam facis.	And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.	aḡus ḡ'freaḡair ḡume ve'n luḡt olíḡe é, aḡus ḡub̃airc̃: a m̃aig̃isc̃ir, aḡ ráḡo na caince sin ḡuir ca masla aḡac̃ 'á caḡairc̃ ḡúinne, leis.
Lc 11 46	At ille ait: et vobis legisperitis vae, quia oneratis homines oneribus quae portari non possunt, et ipsi uno digito vestro non tangitis sarcinas.	But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers.	aḡus ḡub̃airc̃ sé leis: aḡus is mairḡ ḡaoib̃-se féin, a luḡt eóluis ar an nólíḡ, óir cuireann sib̃ ar na ḡaoime ualaí náć féir̃oir ḡóib̃ a ḡ'iompar, aḡus ní cuireann sib̃ féin bara méire c̃un na n-ualaí..
Mt 23 29	Vae vobis scribæ et Pharisei hypocritae, quia ædificatis sepulchra prophetarum et ornatis monumenta iustorum	Woe to you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets and adorn the monuments of the just,	Is mairḡ ḡaoib̃, a ḡsríb̃neóirí aḡus a fáirisíneaca an fíll: a ḡeineann caamaí ḡo c̃ur suas ḡo sna fáir̃ioib̃ aḡus a cuireann na h-órnaíóí ar uag̃naib̃ na ḡfíoraon,

Mt 23 29 30.	et dicitis: si fuissetis in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum.	and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.	AGUS DEIREANN SIŮ: DÁ mbeimis-ne beó le linn ár sinsear ní beimis páircead leó i bfuil na bfaíre. DÁ bříg sin
Mt 23 31	Itaque testimonio estis vobismetipsis, quia filii eorum estis qui prophetas occiderunt.	Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.	DÁ bříg sin is fínníche siŮ oraiŮ féin sur siŮ slíocht na n-aoime a máirb na fáirb.
32.	Et vos implete mensuram patrum vestrorum.	Fill ye up then the measure of your fathers.	Líonaid-se suas, mar sin, cómas úr sínsear.
Mt 23 33	Serpentes, genimina viperarum, quomodo fugietis a iudicio gehennæ?	You serpents, generation of vipers, how will you flee from the judgment of hell?	A diereadā nime, a slíoch na n-diēreac nime, cad é an bual acá aŷaid-se ó breic ifrinn?
Lc 11 49a	Propterea et sapientia dei dixit: mittam ad illos prophetas et apostolos et sapientes	For this cause also the wisdom of God said: I will send to them prophets and apostles: and wise men	Uime sin isead abubairt eadna De: Cuirfead cúca faíre aŷus aspoil aŷus luic eadna, aŷus luic sgríimne; aŷus marbócair siŮ cuir acu, aŷus céasfaí siŮ ar crosair cuir acu aŷus sgrírsálfair siŮ cuir acu i n-úr sinasóŷair, aŷus ruaŷfí siŮ iad ó caŷair ŷo caŷair.
Mt 23 34b,c	et scribas. Ex illis occidetis et crucifigietis et ex eis flagellabitis in synagogy vestris et persequimini de civitate in civitatem,	and scribes: and some of them you will put to death and crucify: and some you will scourge in your synagogues and persecute from city to city,	Ionus ŷo tiocfaŮ oraiŮ ŷac fuil fíoraonta DÁr doircead ar an bcalam, ó fuil an fíoraoin Abel ŷo fuil SACARIAS mic bARACHIAS a marbócair iŮir an teampal aŷus an altóir.
35.	ut veniat super vos omnis sanguis iustus qui effusus est super terram, a sanguine Abel iusti usque ad sanguinem Zachariæ filii Barachiaë, quem occidistis inter templum et altare.	that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.	ŷo beirim aŷeirim liŮ, tiocfaí na neice sin ŷo léir ar an slíocht so..
Mt 23 36	Amen dico vobis, venient hæc omnia super generationem istam.	Amen I say to you, all these things shall come upon this generation.	

CXLII. UBI IHESUS LAMENTAT SUPER HIERUSALEM.

Mt 23 37a	Hierusalem, Hierusalem, quæ occidis prophetas	Jerusalem, Jerusalem, thou that killest the prophets	A Ierúsalem, A Ierúsalem, A marbúŷeann na fáirb,
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Mt 23 37b

et lapidas eos
qui mittuntur ad te!
Quotiens
volui congregare
filios tuos
quemadmodum gallina
congregat pullos suos
sub alis suis,
et noluisti.

38.

Ecce
relinquitur vobis domus vestra
deserta.

Mt 23 39

Dico enim vobis:
non me videbitis
a modo donec dicatis:
benedictus
qui venit
in nomine
domini!

and stonest them
that are sent unto thee,
how often
would I have gathered together
thy children,
as the hen
doth gather her chickens
under her wings,
and thou wouldst not?

Behold,
your house shall be left to you,
desolate

For I say to you,
you shall not see me
henceforth till you say:
Blessed is he
that cometh
in the name
of the Lord.

AGUS A ŠADANN DO ĆLOČAIŮ
INS NA ĐAOIME A CURTAR ĆŮŠAT,
CAŮ É
A MİNICEAĈT ĐOB' AIL LIOM
DO ĆLANN
A ĐAILIŮ ĆUŠAM
MAR A ĐAILIŠEANN AN ĆEARC A H-ÁL
FÉ N-A ŠIAĈÁHAIŮ,
AGUS NÍOR Đ'ÁIL LEAT!

ḤÉAĈ,
ḤÁŠFAN ĐÚR ĐIŠ
I N'UAIŠNEAS AŠAIŮ.

ÓIR AĐEIRIM LIĐ,
NÍ ḤEICḤRĐ SIĐ MIŠE
ḤEASĐA ŠO N-AĐRAIĐ SIĐ:
MOLAĐ LEIS AN T-É
AĈÁ AŠ TEAĈT
I N-AINIM
AN TĤŠEARNÁ.

**CXLIII. UBI MULTI EX PRINCIPIBUS CREDIDERUNT IN EUM ET NON CONFITEBANTUR,
NE DE SYNAGOGA EICERENTUR.**

Jn 12 42

Verumtamen
ex principibus multi
crediderunt in eum,
sed propter Phariseos
non confitebantur,
ut de synagoga
non eicerentur.

43.

Dilexerunt enim
gloriam hominum
magis quam gloriam dei.

Jn 12 44

Ihesus ergo
clamavit
et dixit:
qui credit in me
non credit in me,
sed in eum qui misit me.

45.

Et qui videt me
videt eum qui misit me.

Jn 12 46

Ego lux in mundum
veni,
ut
omnis qui credit in me
in tenebris non maneat.

However,
many of the chief men
also believed in him:
but because of the Pharisees
they did not confess him,
that they might not be cast out
of the synagogue.

For they loved
the glory of men
more than the glory of God.

But Jesus
cried
and said:
He that believeth in me
doth not believe in me,
but in him that sent me.
And he that seeth me,
seeth him that sent me.

I am come,
a light into the world,
that
whosoever believeth in me
may not remain in darkness.

AĈ
SA N-AM ŠĆEADONA DO ĆREĐ
A LÁN ĐE ŠNA H-UACĈARÁIN ḤÉIN ANN;
AĈ NÍOR AĐMUIŠEADAR É,
LE H-EAŠLA ROIMIS NA ḤAIRISINIŠ,
ŠAN A ŠCURḤAI
AS NA ŠINAGÓŠAIŮ IAĐ.

ÓIR ĐÁ MÓ AĈU
ŠLÓIRE ĐAOIME
'NÁ ŠLÓIRE ĐÉ.

AŠAN DO LABAIR ÍOSA
DO ŠUĈ ÁRĐ,
AGUS ĐUBAIRĈ ŠÉ:
AN T-É A ĆREĐEANN IONAM-SA,
NÍ H-IONAM-SA A ĆREĐEANN ŠÉ
AĈ ŠAN T-É A ĆUIR UAIĐ MÉ.
AGUS AN T-É A ĆIONN MIŠE,
ĆIONN ŠÉ AN T-É A ĆUIR UAIĐ MÉ.

IS AM' ŠOLUS
DO ĆÁNAŠ AR AN ŠAOŠAL,
IONUS,
AN T-É A ĆREĐEANN IONAM,
NÁ ḤANḤAĐ ŠÉ SA ĐOIRĈEAĈT.

Jn 12 47	Et si quis audierit verba mea et non custodierit, ego non iudico eum. Non enim veni ut iudicem mundum, sed ut salvificem mundum.	And if any man hear my words and keep them not, I do not judge him for I came not to judge the world, but to save the world.	Agus má airigeann doimne mo b'éicre agus ná coimeárfaió sé iao, ní eugaim-se breic air, óir ní cun breiceamantais a eabairt ar an ndóman do éanáas, ac cun an doimain do saorao..
Jn 12 48	Qui spernit me et non accipit verba mea, habet qui iudicet eum: sermo quem locutus sum, ille iudicabit eum in novissimo die.	He that despiseth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.	An t-é ná eugann torao ormsa asus ná glacann mo b'éicre, cá aige an t-é a eugann breic air; an briactar acá ráitoe aзам-sa, eabarfaió an briactar san breic air an lá déanaic.
Jn 12 49	Quia ego ex me ipso non sum locutus, sed qui misit me pater, ipse mihi mandatum dedit quid dicam et quid loquar,	For I have not spoken of myself: but the Father who sent me, he gave me commandment what I should say and what I should speak.	Óir ní h-uaim féin do labras-sa, ac an t-Deair a cuir. uaió mé, eus sé sin óróú dom, cao déarfao agus cao a labarfao.
50.	et scio quia mandatum eius vita æterna est. Quæ ergo ego loquor, sicut dixit mihi pater, sic loquor.	And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.	Agus cá fios aзам sur beača síoruithe a óróú. na neice a labraim, o'á breis sin, is mar adubairt an t-Deair liom do labraim iao.
Jn 12 36b	Hæc locutus est eis Ihesus, et abiit et abscondit se ab eis.	These things Jesus spoke: and he went away and hid himself from them.	Chiz sprah in ther heilant, inci chana gieng inci gibarc sih fon in.
Jn 12 37	Cum autem tanta signa fecisset coram eis, non credebant in eum,	And whereas he had done so many miracles before them, they believed not in him:	Agus bíoó sur òein sé an oireao san mírbúiltí os a gcómair níor creideaoar ann,
38.	ut sermo Esaiaæ prophetæ impleretur quem dixit: domine, quis credidit auditui nostro, et brachium domini cui revelatum est?	That the saying of Isaías the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?	Ionus so gcómlíonfaí an cáine adubairt Isáias fáio: a t'gearna, cé creio a gcloistear uaimn? Agus cé óó sur foillsigeao cuiste an t'gearna?
41.	Hæc dixit Esaías, quando vidit gloriam eius et locutus est de eo.	These things said Isaías, when he saw his glory, and spoke of him.	Doubairt Isáias na neice sin nuair a conaic sé a glóire, agus nuair a labair sé air.

CXLIH. UBI OSTENDUNT DISCIPULI IHESU STRUCTURAM TEMPLI.

Mc 13 1a	Et cum egrederetur Ihesus de templo,	And as Jesus was going out of the temple,	agus nuair a b'í Íosa as 'oul amac as a 'teampul,
Mt 24 1b	accesserunt discipuli eius, ut ostenderent ei ædificationes templi,	his disciples came to shew him the buildings of the temple,	agus éainis a 'beisgiobuil cúige as taisbeáint oibreaca an teampail bó.
Mc 13 1c	dicentes ¹ : magister, aspice quales lapides et quales structure!	saying ¹ : Master, behold what manner of stones and what buildings are here.	agus dubairt siad : féac, a máigistir, ca'o iad mar cloca agus ca'o é mar 'béanam!
Mc 13 2a	Et respondens Ihesus ait: videtis has omnes magnas ædificationes:	And Jesus answering, said: See ye all these great buildings?	agus o'freaasair Íosa agus dubairt sé: Cionn sib na h-oibreaca móra san go léir?:
Mt 24 2b	amen dico vobis,	Amen I say to you,	go veimín a'beirim lib ,
Lc 21 6b	venient dies in quibus	the days will come in which	tiocfaib na lae'anta agus
Mt 24 2c	non relinquetur hic lapis super lapidem, qui non destruat.	there shall not be left here a stone upon a stone that shall not be destroyed.	ní fásfar anso cloc ar mun cloice san raoba'o.

CXLV. UBI SEDENTE IHESU IN MONTE OLIVETI INTERROGANT EUM DISCIPULI:**QUOD SIGNUM ERIT ADVENTUS TUI VEL EORUM QUÆ DIXISTI?****ET PRÆDICAT EIS DE EVERSIONE HIERUSALEM ET SIGNIS ET PRODIGIIS.**

Mc 13 3a	Et cum sederet in monte olivarum contra templum,	And as he sat on the mount of Olivet opposite ² the temple,	agus b'í sé 'n-a shuíe ar c'noc na n-ola'crann ar asair an teampail,
Mt 24 3b	accesserunt ad eum discipuli secreto	the disciples came to him privately,	agus éainis a 'beisgiobuil cúige a san fíos,
Lc 21 7a	et interrogaverunt eum dicentes: preceptor,	and they asked him, saying: Master,	intí fraasctun man sus quebent: meistar,
Mt 24 3d	dic nobis, quando hæc erunt, et quod signum adventus tui,	tell us when shall these things be? And what shall be the sign of thy coming	Innis úinn ca'aim a tuic'fio na neite seo amac, agus ca'o a beir mar cómar'ea ar 'o eadac-sa,
Mc 13 4b	cum ³ hæc omnia incipient consummari?	when ³ all these things shall begin to be fulfilled?	nuair a cosnócair na neite seo go léir ar eadac cun cinn.?
Lc 17 22	Et ait ad discipulos: venient dies quando desideretis videre unum diem filii hominis et non videbitis.	And he said to his disciples: The days will come when you shall desire to see one day of the Son of man. And you shall not see it.	agus dubairt sé le n-a 'beisgiobuil: tiocfaib na lae'anta 'n-a mbeir úil asair aon lá amáin de lae'ib m'ic an 'uine a o'feisgint, agus ní feic'fio sib é.
Mt 24 4b	Videte ne quis vos seducat:	Take heed that no man seduce you.	Seac'naib agus ná cuiread aoimne amú' sib.
5.	multi enim venient in nomine meo dicentes: ego sum Christus, et multos seducunt.	For many will come in my name saying, I am Christ. And they will seduce many.	Óir tiocfaib a lán ain' ainim-se agus béarfaib siad, Is mise Críost; agus meallfaib siad a lán..

¹ 'dicentes' – 'saying' :: my translation.² 'contra' – 'over against' :: actually 'opposite' is adequate, and more in context.³ 'cum' – 'when' :: my translation.

Lc 21 9a	Cum audieritis autem prelia	And when you shall hear of wars	Αἴσῃρ νῦαιρ ἃ ὁ ἄιρεόχαιρ σὶβ κατὰνα
Mc 13 7c	et opinioniones bellorum	and rumours of wars,	Ἀἴσῃρ ράφλαί Ἀρ ὀγαίβ,
Lc 21 9b	et seditiones, nolite terri:	and seditions, be not terrified:	Ἀἴσῃρ καίσμεαρετὰ νά βιοὺ σῆανηραὺ οῤαίβ,:
Mt 24 6b	oportet enim hæc fieri, sed nondum est finis.	for these things must come to pass: but the end is not yet.	μαρ νί φολαίρ να νείτε σιν ὅο τεατ,
Mt 24 7	Consurget enim gens in gentem et regnum contra regnum, et erunt pestilentiae et fames et terre motus per loca	For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places,	Ἀτ νί η-έ Ἀη νείρε φός έ. Οἱρ εἰρεόχαιρ cine ι η-αῖαιρ cine, Ἀἴσῃρ ρίῖεατ
Lc 21 11b	terroresque de cælo et signa magna.	and terrors from heaven and great signs.	ι η-αῖαιρ ρίῖεαττα; Ἀἴσῃρ βειρ ῖαλαίρ, Ἀἴσῃρ ῖορτα, Ἀἴσῃρ λῡαῖατὰ κατλῡαν, Ἀρ φῡρ ἄιτεαηα.
Mt 24 8	Hæc autem omnia initia sunt dolorum.	Now all these are the beginnings of sorrows.	Ἀἴσῃρ νείτε σῆανηραῖα ὀ'η σπέιρ, Ἀἴσῃρ κόμαρεταί μόρα.
Mt 24 9	Tunc tradent vos in tribulatione et occident vos, et eritis odio omnibus gentibus propter nomen meum.	Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake.	Τοσατ να ὀτριοβλόηοί, ἄμητατ, ιαὺ σἈη ῖο λέιρ. ἈησἈη κυίρφι σἈὺ σἱβ-se ι ῖσσυαὺτἈη, Ἀἴσῃρ κυίρφι σἈὺ ὀυν βάις σἱβ; Ἀἴσῃρ βειρ φῡατ Ἀῖ να ῖεητἱβ ῖο λέιρ ὀαοἱβ μαρ ῖεαλλ Ἀρ μ'Ἀηημ-se.
Lc 21 18	Et capillus de capite vestro non peribit,	But a hair of your head shall not perish,	Ἀτ ρῡβε ὀε ῖρῡαῖς βῡρ ῖσἱηη νί ρἈῖαιρ Ἀμῡ,
19.	et in patientia vestra possidebitis animas vestras.	and in your patience you shall possess your souls.	Ἀἴσῃρ ι ηβῡρ ὀφοῤηε ἃ ὀοιμεάὀφαιρ σἱβ βῡρ η-ἈηηηηατἈ.
Lc 21 14	Ponite ergo in cordibus vestris non premeditari quemadmodum respondeatis:	Lay it up therefore in your hearts, not to meditate before how you shall answer:	Ἐαπαἱρ ι ηβῡρ η-Ἀῖηηε, ὀ'Ἀ βῤίῖ σἱη, ῖἈη ματἈηηἈη ἃ ὀέἈηηἈη ροἱμ ρέ Ἀρ κοης ἃ φῤεἈῖσῤόχαιρ σἱβ, Οἱρ ταβἈρφατ-sἈ ὀαοἱβ βéal Ἀἴσῃρ εἈῖηηα
15.	ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri.	for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.	νά φéἈὀφαιρ βῡρ ηἈἡἈἱρ ῖο λέιρ κυῤ 'η-Ἀ ῖκοἱηηἱβ 'νά λαβἈἱρτ 'η-Ἀ ῖκοἱηηἱβ.
Mt 24 10b	Tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem.	Then shall many be scandalized and shall betray one another and shall hate one another.	ἈησἈη ῖλατἈἱρ ἃ λἈη ὀαοιη σῖἈηηηλ, Ἀἴσῃρ βéἈηἈἱρ σἈὺ φεαλλ Ἀρ ἃ ὀéιηε, Ἀἴσῃρ βειρ φῡατ Ἀκυ ὀ'Ἀ ὀéιηε..

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Mt 24 11.

Et multi pseudoprophetae
surgent
et seducunt multos.

And many false prophets
shall rise
and shall seduce many.

AGUS EIREÓCAIR
A LÁN FÁIRÍ FALLSA,
AGUS MEALLFAIR SIAB A LÁN.
AGUS TOISZ AN MALLUIĞTEAC
A BEIC IOMARCAIC
FUARFAIR
AN CARÉANAIC I N-A LÁN.
AC AN T-É A BEIR SEASAMAC
AMAC ZO VEIRE,
RAĞAIR SE SAOR.

12.

Et quoniam abundavit
iniquitas,
refrigescet
caritas multorum,

And because iniquity
hath abounded,
the charity of many
shall grow cold,

13.

qui autem perseveraverit
usque in finem,
hic salvus erit.

but he that shall persevere
to the end,
he shall be saved.

Mt 24 14

Et predicabitur
hoc evangelium regni
in universo orbe
in testimonium
omnibus gentibus,
et tunc
veniet consummatio.

And this gospel of the kingdom
shall be preached
in the whole world,
for a testimony
to all nations:
and then
shall the consummation come.

AGUS CRAOBZSAOILFAR
AN SOISÉAL SO NA RÍGEACCA
CRÍO AN NUOMAN ZO LÉIR
MAR FIAONNAISE
DO SNA ZEINTIB ZO LÉIR;
AGUS ANSAN
CIOCFAIR AN CRÍOCHÚ.

Mt 24 15

Cum ergo
videritis
abominationem desolationis,
quæ dicta est a Daniele
propheta
stantem in loco sancto,
qui legit intellegat!

When therefore
you shall see
the abomination of desolation,
which was spoken of by Daniel
the prophet,
standing in the holy place:
he that readeth let him understand!

D'Á BRÍZ SIN, NUAIR
A CÍFIR SIB
ZRAIM AN LÉIRSGRÍOSA,
AR AR LABAIR DANIEL
FÁIR,
'N-A SEASAM SA N-ÁIC NAOMÉA:
AN T-É A LÉIGFIR, TUIGEAD!

Lc 21 20

Cum autem videritis
circumdari ab exercitu
Hierusalem,
tunc scitote
quia adpropinquavit
desolatio eius.

And when you shall see
Jerusalem
compassed about with an army,
then know
that the desolation thereof
is at hand.

D'Á CÍMPALAIB LE SLUAZ
BÍOIB FIOS AGAIR
AN UAIR SIN A H-ÍOIB
BEIC BUAILTE IB.

Lc 21 21

Tunc qui in Iudæa sunt
fugiant in montes,
et qui
in medio eius discedant,
et qui in regionibus
non intrent in eam.

Then let those who are in Judea
flee to the mountains:
and those who are
in the midst thereof depart out:
and those who are in the countries
not enter into it.

ANSAN NA DAOINE ACÁ I N-LUADÉA
CEIBOIB CUN NA ZCHOC,
AGUS NA DAOINE ACÁ
'N-A LAR IMEIBOIB AMAC,
AGUS NA DAOINE INS NA TUAICIB
NÁ TÉIBOIB ISTAC INCI;
ÓIR IS LAÉTANTA DÍBEIRGE
NA LAÉTANTA SAN,
AGUS CÓMLÍONFAR ZAC
A BFUL SGRIÓBÉA.

22.

Quia dies ultionis
hi sunt,
ut impleantur omnia
quæ scripta sunt.

For these are
the days of vengeance,
that all things may be fulfilled,
that are written.

Lc 21 23a

Væ autem
pregnantibus

But woe to them
that are with child

IS LÉANMAR, ÁMÉAC, DO LUCC
CLAINNE D'IOMPAR

Lc 21 23b	et nutrientibus in illis diebus! Erit enim præsura magna supra terram et ira populo huic,	and give suck in those days: for there shall be great distress in the land and wrath upon this people.	ΔΣΥΣ ΟΟ ΛΥΕΤ ΒΑΝΑΛΕΤΡΑΝΑΙΣ ΙΝΣ ΝΑ ΛΑΕΨΑΝΤΑ ΣΑΝ, ΟΙΡ ΒΕΙΘ ΣΥΑΙΣ ΑΝΑ-ΘΙΑΝ ΑΡ ΑΝ ΝΟΥΨΑΙΣ, ΔΣΥΣ ΨΕΑΡΣ ΞΥΝ ΝΑ ΝΘΑΟΙΜΕ ΣΕΟ., ΔΣΥΣ ΤΥΙΤΨΙΘ ΣΙΑΘ ΛΕ ΒΕΔΑΙ ΑΝ ΞΙΑΘΙΘΙ, ΔΣΥΣ ΒΕΑΡΨΑΡ Ι ΜΒΡΑΙΨΘΙΜΕΑΣ ΙΑΘ ΑΡ ΨΥΘ ΝΑ ΝΨΕΙΝΤΕ ΣΟ ΛΕΙΡ, ΔΣΥΣ ΒΕΙΘ ΙΕΡΥΣΑΛΕΜ ΤΡΕΑΣΨΑΡΨΑ ΨΕ ΞΟΣΑΙΘ ΝΑ ΝΨΕΙΝΤΕ, ΣΟ ΨΤΙ ΣΟ ΨΧΟΜΛΙΟΝΨΑΡ ΤΡΕΙΜΨΕΑΨΑ ΝΑ ΝΨΕΙΝΤΕ.
24.	et cadent in ore gladii et captivi ducentur in omnes gentes, et Hierusalem calcabitur a gentibus donec impleantur tempora nationum.	And they shall fall by the edge of the sword and shall be led away captives into all nations: and Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled.	ΑΨ ΞΥΙΘΙΘ ΨΑΝ ΘΥΡ ΨΤΕΙΨΕ ΒΕΙΨ ΣΑ ΨΕΙΜΨΕΑΨ ΝΑ ΑΡ ΑΝ ΣΑΒΒΟΙΘ. ΟΙΡ ΒΕΙΘ ΒΥΑΙΡΕΑΨ ΜΟΡ ΑΝ ΥΑΙΡ ΣΙΝ, ΝΑ ΡΑΙΘ Α ΙΕΨΕΙΡΘ Ο ΞΟΣΑΨ ΑΝ ΘΟΜΑΙΝ ΣΟ ΨΤΙ ΣΟ, ΔΣΥΣ ΝΑ ΒΕΙΘ..
Mt 24 20 21.	Orate autem ut non fiat fuga vestra hieme vel in sabbato. Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo neque fiet.	But pray that your flight be not in the winter or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.	ΔΨ ΒΕΙΘ ΧΟΜΑΡΨΑΙ ΣΑ ΨΡΕΙΝ ΔΣΥΣ ΣΑ ΡΑΕ ΔΣΥΣ ΙΝΣ ΝΑ ΡΕΙΛΤΙΘ; ΔΣΥΣ ΒΡΥΨ ΝΑ ΝΨΕΙΝΤΕ ΙΝΣ ΝΑ ΤΙΟΡΨΑΙΘ, ΤΡΕ ΜΕΑΡΒΑΛΛ ΨΟΨΡΑΙΜ ΝΑ ΜΑΡΑ ΔΣΥΣ ΝΑ ΨΤΟΝΝ. ΘΑΟΙΜΕ Θ'Α ΘΨΕΟΨΑΨ ΛΕ ΨΞΑΝΝΡΑΨ, ΔΨ ΞΥΜΨΕΑΨ ΑΡ ΨΑΨ Α ΒΕΙΘ ΛΕ ΤΕΑΨΤ ΑΡ ΑΝ ΝΘΟΜΑΝ ΣΟ ΛΕΙΡ.
Lc 21 25	Et erunt signa in solae et luna et in stellis, et in terris presura gentium pre confusione sonitus maris et fluctuum, et arescentibus hominibus pre timore et exspectatione, quae supervenient universo orbi.	And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves, men withering away for fear and expectation of what shall come upon the whole world.	ΔΨ ΜΥΡΑ ΨΧΙΟΡΡΥΨΤΙ ΝΑ ΛΑΕ ΨΑΝΤΑ ΣΑΝ ΝΙ ΒΕΑΨ ΘΥΛ ΑΣ ΔΨ ΨΕΟΙΛ ΑΡ ΒΙΨ; ΑΨ ΧΙΟΡΡΟΨΑΡ ΝΑ ΛΑΕΨΑΝΤΑ ΣΑΝ
26a.	Et nisi breviati fuissent dies illi, non fieret salva omnis caro: sed propter electos	And unless those days had been shortened, no flesh should be saved: but for the sake of the elect	
Mt 24 22a			

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Mt 24 22b

breviabuntur dies illi.

those days shall be shortened.

AR SON NA B'FÍORAON.

Mt 24 23

Tunc si quis

Then if any man

AN UAIR SIN

vobis dixerit:
ecce hic Christus
aut illic,
nolite credere.

shall say to you,
Lo here is Christ,
or there:
do not believe him.
For there shall arise
false Christs
and false prophets
and shall shew
great signs
and wonders,
insomuch as to deceive
(if possible)
even the elect.

MÁ B'EIR AOINNE LÍB:
FÉAC, TÁ CRÍOST ANSO,
NÓ ANSÚO;
NÁ CREIDRÖ.

24.

Surgent enim
Pseudochristi et
pseudoprophetae
et dabunt
signa magna
et prodigia,
ita ut in errorem inducantur,
si fieri potest,
etiam electi.

Behold
I have told it to you, beforehand.
If therefore
they shall say to you,
Behold
he is in the desert:
go ye not out.
Behold
he is in the closets:
believe it not.

MAR, EIREÓCAIO
CRÍOSTANA FALLSA
AGUS FÁIRÍ FALLSA,
AGUS TABARFAIO SIAO
CÓMARCAÍ MÓRA UACÁ
AGUS IONHNAÍ,
I 'DTREÓ SO SEÓLFAÍ AMÚ'
NA FÍORAON FÉIM
(TÁ MB' FÉIDR É).
FÉAC,
TA INNSTE AGAM DAOIB ROIM SÉ.

25.

Ecce
predixi vobis.

Behold
I have told it to you,
beforehand.
If therefore
they shall say to you,
Behold
he is in the desert:
go ye not out.
Behold
he is in the closets:
believe it not.

D'Á BRÍG SIN MÁ
D'EIRIO SIAO LÍB:
FÉAC,
TÁ SÉ SA B'FÁSAC:
NÁ TÉIGRÖ AMAC;
FÉAC,
TÁ SÉ INS NÁ SEÓMRAÍB:
NI CREIDRÖ.

Mt 24 26

Si ergo
dixerint vobis:
ecce
in deserto est,
nolite exire:
ecce
in penetrabilibus,
nolite credere.

For as
brightening¹ cometh
out of the east
and appeareth
even into the west:
so shall also
the coming of the Son of man be.

ÓIR, MAR
AN B'FIANAISE A ÉAGANN
AS AN DCAOB TOIR
AGUS A CÍTEAR
SO D'Í AN CAOB ÉIAR,
SIN MAR A B'EIO
TEACR MÍC AN D'UINE.

Mt 24 29²

Statim autem
post tribulationem
dierum illorum
sol obscurabitur,
et luna non dabit
lumen suum,
et stellæ cadent de cælo,
et virtutes cælorum
commovebuntur.

And immediately
after the tribulation
of those days,
the sun shall be darkened
and the moon shall not give
her light
and the stars shall fall from heaven
and the powers of heaven
shall be moved.

AGUS LÁITREAC
TAR ÉIS TRIOBLÓIOE
NA LAEANTAN SAN
D'OIRCEÓFAR AN ŠRIAN,
AGUS NÍ TABARFAIO AN ŠEALAC
A SOLUS,
AGUS TUIFIO NA RÉALTA AS AN SPÉIR,
AGUS BEIO CÓMACTA NA B'FLACAS
D'Á SUACADÖ;

30a

Et tunc parebit
signum fili hominis
in cælo,

And then shall appear
the sign of the Son of man
in heaven.

AGUS ANSAN CÍFAR
CÓMARCA MÍC AN D'UINE
SA SPÉIR;

¹ 'fulgur' can be translated either as 'lightning', or 'lightening'. Context is clear that the latter is intended. To avoid confusion, 'brightening' is substituted

² Either Sievers is in error here or his Vulgate numbered the three following verses of Matthew 24 as one less than my copy. Hence he writes 28, 29, & 30 where I find 29, 30 & 31.

Mt 24 30b	et tunc plangent se omnes tribus terræ, et videbunt filium hominis venientem in nubibus cæli cum virtute multa et maiestate.	And then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.	ΔΕΥΣ ΔΝΣΑΝ ΔΑΟΙΡΩ ΤΡΕΔΘΑ ΔΗ ΒΟΘΑΙΝ ΞΟ ΛΕΙΡ, ΔΞΥ ΔΪΡΩ ΣΙΑΘ ΜΑΔ ΔΗ ΏΥΝΕ ΔΞ ΤΕΔΑΤ Ι ΣΞΑΜΑΛΛΑΙΘ ΝΕΙΜΕ ΛΕ ΜΟΡ-ΔΟΜΑΤΤ ΔΞΥ ΛΕ ΞΡΑΒΑΜ. ΔΞΥ ΔΝΣΑΝ ΔΥΙΡΩ ΣΕ Δ ΔΙΝΞΙΛ ΑΜΑΔ, ΛΕ ΤΡΥΜΠΑ ΔΞΥ ΛΕ ΞΥΤ ΑΡΩ: ΔΞΥ ΔΡΥΙΝΝΕΘΑΙΘ ΣΙΑΘ Δ ΪΙΟΡΑΟΙΝ ΟΣ ΝΑ ΔΕΙΤΕ ΞΑΟΙΘΩ, Ο ΝΑΔΤΑΡ ΝΑ ΒΪΛΑΔΑΣ ΞΟ ΒΤΙ Δ Ν-ΙΟΔΤΑΡ. ΝΥΔΙΡ Δ ΒΕΙΘ ΝΑ ΝΕΙΤΕ ΣΕΟ ΔΞ ΤΥΣΝΥ, ΔΜΪΔΑΔ, ΒΕΙΜΩ-ΣΕ ΪΕΔΑΔΙΝΤ ΣΥΔΣ ΔΞΥ ΒΥΡ ΞΥΙΝΝ ΒΟ ΔΪΞΑΙΛΤ, ΜΑΡ ΤΑ ΒΥΡ ΒΪΥΔΣΞΑΙΛΤ ΒΥΔΙΛΤΕ ΛΩ.
31 ¹ .	Et tunc mittet angelos suos cum tuba et voce magna, et congregabunt electos eius a quattuor ventis, a summis cælorum usque ad terminos eorum.	And then he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.	
Lc 21 28	His autem fieri incipientibus respicite et elevate capita vestra, quoniam adpropinquat redemptio vestra.	But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand.	

CXLVI. DE PARABOLA FICULNEÆ.

Mt 24 32a,b	Ab arbore autem fici discite parabolam. Cum iam ramus eius tener fuerit et folia nata, et omnes arbores cum producunt iam ex se fructum, scitis quoniam prope est estas.	And from the fig tree learn a parable: When the branch thereof is now tender and the leaves come forth, and all the trees, when they now shoot forth their fruit, you know that summer is nigh.	ΪΟΞΛΥΜΥΞΩ ΣΟΛΥΩ ΟΪΝ ΞΥΡΑΝΝ ΪΪΞΕ. ΝΥΔΙΡ Δ ΒΪΟΝΝ Δ ΞΕΔΞ ΒΟΞ, ΔΞΥ Δ ΫΥΙΛΛΕΔΒΑΡ ΤΑΞΑΙΤΕ ΑΜΑΔ, ΔΞΥ ΝΑ ΔΡΑΙΝΝ ΞΟ ΛΕΙΡ; ΝΥΔΙΡ Δ ΒΪΟΝΝ Δ ΒΤΟΡΑΒ ΔΔΥ Β'Α ΔΥΡ ΑΜΑΔ ΙΣ ΕΩΛ ΒΑΟΙΘ ΔΗ ΣΑΜΣΑ ΒΕΙΔ ΒΥΔΙΛΤΕ ΛΩ.. ΜΑΡ ΣΙΝ ΒΑΟΙΘ-ΣΕ, ΝΥΔΙΡ Δ ΔΪΡΩ ΣΩ ΝΑ ΝΕΙΤΕ ΣΕΟ ΥΙΛΕ, ΒΪΟΘ Δ ΪΙΟΣ ΔΞΑΙΘ ΞΟ ΒΪΥΙΛ ΣΕ Ι Ν-ΔΙΔΕ ΛΩ, ΙΝΣ ΝΑ ΒΪΟΙΡΣΩ..
Lc 21 29c 30.			
Mt 24 33	Ita et vos cum videritis hæc omnia fieri, scitote quia prope est in ianuis.	So you also, when you shall see all these things, know ye that it is nigh, even at the doors.	

¹ See footnote 1 on previous page.

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Mt 24 34

Amen dico vobis,
quia non preteribit
hæc generatio
donec omnia hæc fiant.

35.

Cælum et terra
transibunt,
verba vero mea
non preteribunt.

Lc 21 34

Adtendite autem vobis,
ne forte
graventur corda vestra
in crapula
et ebrietate
et curis huius vitæ,
et superveniat in vos
repentina dies illa:

35.

tamquam laqueus enim
superveniet in omnes
qui sedent super faciem
omnis terræ.

Lc 21 36

Vigilate
itaque
omni tempore orantes
ut digni habeamini
fugere
ista omnia quæ futura sunt,
et stare
ante filium hominis.

Mc 13 33b

Nescitis enim
quando tempus sit.

Mt 24 36a

De die autem illo
et hora
nemo scit,

Mc 13 32c,b

neque filius
neque angeli in cælo,

Mt 24 36c

nisi solus pater.

Amen I say to you
that this generation
shall not pass
till all these things be done.

Heaven and earth
shall pass:
but my words
shall not pass.

And take heed to yourselves,
lest perhaps
your hearts be overcharged
with surfeiting
and drunkenness
and the cares of this life:
and that day
come upon you suddenly:

for as a snare
shall it come upon all
that sit upon the face
of the whole earth.

Watch ye,
therefore,
praying at all times,
that you may be accounted worthy
to escape
all these things that are to come
and to stand
before the Son of man.

For ye know not
when the time is.

For¹ of that day
and hour
no one knoweth,
neither the Son
nor the angels in heaven,
but the Father alone.

ʒo ʋeĩmĩn aʋeĩrim lĩb,
nĩ imĩeóćaiřo an tslĩoćt so ʒo
ʋciocfaiřo na neĩce seo ʒo léĩr cun
cinn.

Raʒaiřo an spéĩr aʒus an talam
ar neaĩmĩnĩb,
ać nĩ raʒaiřo mo ʋreĩcre-se
ar neaĩmĩnĩb.

Ać tuʒaiřo aĩre ʋaioĩb féĩn
sar a
raʒař ʋũr ʒcroĩřce
i noũĩre le craos
aʒus le meisʒe
aʒus le cúram an tsaosail seo,
aʒus ʒo ʋciocfařo an lá úo ʒo h-
obann oraĩb.

Óĩr ciocfaiřo sé ar
nós ʒaĩste
an na ʋaoĩne ʒo léĩr aćá surĩce
as uaćtar an ʋoĩmam uile.

ʋéĩmĩo faĩre,
ʋ'á ʋrĩʒ sin,
aʒ ʋéanarĩ úrnuʒce coĩcćianća,
ionus ʒur ʋfĩú sĩb
ʋul ó sna neĩce sin ʒo léĩr
aćá ce ceacć,
aʒus seasaĩ
i láćaiř mĩc an ʋuĩne.

Óĩr nĩ fĩos ʋaioĩb
caćam a ʋeĩřo an t-am ann.
Óĩr i ʋcaosĩ an lae sin, amćać,
aʒus na h-uaĩre sin,
nĩ'ĩ fĩos aʒ aoĩne,
na an mac, nó h-aĩngĩl ins na
flaćais iařo,
ać aʒ an aćaiř amám.

CXLVII. UBI IHESUS DIEM IUDICII ADVERSUS TEMPORA NOE ET LOTH ADSIMULAVIT ET DE FIDELE ET PRUDENTE DISPENSATORE.

Mt 24 37

Sicut autem in diebus Noe
ita erit et adventus
filii hominis.

38a.

Sicut enim erant in diebus

And as in the days of Noe,
so shall also the coming
of the Son of man be.

For, as in the days

Óĩr mar a bí i laećĩo nóe
iseař ʋeĩřo ceacć
mĩc an ʋuĩne.

mar a bíořar ins na laećanća

¹ Douay has 'But', which though correct, does not convey the meaning. 'For' is permissible, and meaningful.

Mt 24 38b.	ante diluvium comedentes et bibentes, nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe, et non cognoverunt, donec venit diluvium et tulit omnes, ita erit et adventus filii hominis.	before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came and took them all away: so also shall the coming of the Son of man be.	ROIMIS AN NOÍLINN AS IÉ ASUS AS ÓL, AS PÓSAÐ ASUS AS TABDAIRC LE PÓSAÐ, OÍREAÐ ZO BÍ AN LÁ 'NA NDEAGDAIÐ NÓE ISCEAÐ SA N-ARC, ASUS NÍ RAIÐ FIOS ACU ZO BÍ ZO BÍAINIS AN OÍLE, ASUS SUR RUZ SÍ CUN SIÚBAIL IAÐ ZO LÉIR; SIN MAR A BEIÐ TEAÐC MÍIC AN DUINE.
39.			OÍREAÐ MAR A ÉARLA I LAECIB LOIC: BÍODAR AS IÉ ASUS AS ÓL, AS CEANNAÐ ASUS AS OÍOL, AS CUR SÍL ASUS AS OÉANAM CIGÉ; ASUS AN LÁ A O'IMCIS LOT AMAÐ A' SODOMAIÐ BO CUIC AN CÍC TEINE ASUS AN ÉLOCÉORM Ó NEAM OREÁ, ASUS BO LOISGEAÐ IAÐ ZO LÉIR. MAR SIN ISEAÐ BEIÐ, AN LÁ A TAISBEÁNFAR MAC AN DUINE..
Lc 17 28	Similiter sicut factum est in diebus Loth: edebant et bibebant, emebant et vendebant, plantabant et ædificabant: qua die autem exiit Loth a Sodomis, pluit ignem et sulphur de caelo et omnes perdidit. Secundum hæc erit qua die filius hominis revelabitur.	Likewise as it came to pass in the days of Lot. They did eat and drink, they bought and sold, they planted and built: and in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.	ANSAN AN DUINE AR BUAIIC AN CIGÉ, NÁ CÉIGEAD SÉ SÍOS CUN AON RUÐ A BREIC AS A CIG LEIS; ASUS AN DUINE SA PAIRC NÁ FILLEAÐ SÉ A O'IARRAIÐ A BRAIC. CUIMNIGIÐ AR MNAOI LOIC.
29.			ANSAN BEIÐ BEIRC I BPÁIRC: CÓGFAR DUINE
30.			
Mt 24 17b,c	Tunc ¹ qui in tecto est non descendat tollere aliquid de domo sua, et qui in agro non revertatur tollere vestimentum suum.	Then ¹ he that is on the housetop, let him not come down to take any thing out of his house, and he that is in the field, let him not go back to take his garment.	
18a,b.	Memores estote uxoris Loth.	Remember Lot's wife.	
Mc 13 16a,b			
Lc 17 32			
Mt 24 40a	Tunc duo erunt in agro: unus assumetur	Then two shall be in the field. One shall be taken	

¹ 'Tunc' – 'Then' :: my translation.

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Lc 17 35d

Mt 24 41

et alter relinquetur.

Duæ

molentes in unum:
una assumetur et una
relinquetur.

Lc 17 34b

Duo in lecto uno:
unus assumetur
et alter relinquetur.

Lc 17 36

Respondentes dicunt illi:
ubi, domine?

37.

Qui dixit eis:
ubicumque fuerit corpus
illuc
congregabuntur aquilæ.

Mc 13 34

Sicut homo
qui peregre profectus
reliquit domum suam
et dedit servis suis
potestatem
cuiusque operis,
et ianitori precipiat
ut vigilet.

Mc 13 35

Vigilate ergo,
nescitis enim
quando dominus
veniat,
sero
an media nocte
an galli cantu
an mane,

36.

ne
cum venerit repente,
inveniat vos
dormientes.

Mt 24 43

Illud autem scitote,
quoniam si sciret paterfamilias
qua hora
fur veniret,
vigilaret utique
et non sineret
perfodiri domum suam.
Ideoque et vos estote parati,
quia qua nescitis hora
filius hominis venturus est.

44.

and the other shall be left.

Two women

shall be grinding at the mill.
One shall be taken
and one shall be left.

there shall be two men in one bed:
one shall be taken
and the other shall be left.

They answering, say to him:
Where, Lord?

He said¹ to them:

Wheresoever the body shall be,
thither will the eagles
also be gathered together.

Even as a man
who, going into a far country,
left his house
and gave authority
to his servants
over every work
and commanded
the porter to watch.

Watch ye therefore,
for you know not
when the lord of the house
cometh,
at even,
or at midnight,
or at the cock crowing,
or in the morning,
lest

coming on a sudden,
he find you
sleeping.

But this know ye,
that, if the **householder**² knew
at what hour
the thief would come,
he would certainly watch
and would not suffer
his house to be broken open.

Wherefore be you also ready,
because at what hour you know not
the Son of man will come.

AZUS FÁSFAR AN DUINE EILE.

BEIR BEIRT BIAN

AZ MEILT LE MUILEANN:
TÓSFAR BEAN

AZUS FÁSFAR BEAN.
BEIRT I N-AON LEABAIR:
TÓSFAR DUINE ACU
AZUS FÁSFAR AN DUINE EILE.

DUBRAODAR LEIS 'SÁ FREASRAO:
CÁNAO, A TIGEARN?

AZUS DUBAIRT SÉ LEÓ:
AN ÁIC 'N-A MBEIR AN CORP,
IS ANN
A CRUINNEOFAR NA FIOLAIR.

AR NÓS DUINE

A D'FÁS A TÍ
AZUS D'IMTÍ I SCÉIN,
AZUS A CUS
D'Á SEIRBÍSEACAIR
DÉANAMH SÁC OIBRE,
AZUS A DUBAIRT
LEIS AN NDOIRSEÓIR FAIRE DÉANAMH.

Déimí-se faire, d'á brí sí sin,
(óir ní fíós daoib
caitín a tíoctair
an tigearna,
um tráchnóna,
i lár na h-oirce,
ar glaotha an coilí,
nó ar maíom)
le h-easla,
nuair a tíoctar sé,
sur i núbúir scoilao
a seobao sé sí.

Ac bíod fíós an méir seo asail,
d'á mbead fíós as fear an tí
cao é an uair
a bead an btearmnac le teacht,
go deimín do dhéanfao sé faire,
azus ní leigfeao sé
a tí do briseao isteach.
D'á brí sí sin, bíod-se, leis, ollamh,
mar an uair nác eol daoib
iseo atá Mac an Duine le teacht.

¹ 'Who said' – Gross Latinism :: better 'He said'

² 'goodman of the house' This is an excessively flowery phrase with little meaning. It betrays a French hand in the translation. The meaningful, and simple direct translation from Latin is 'householder'

Lc 12 41	Ait autem ei Petrus: domine, ad nos dicis hanc parabolam an et ad omnes?	And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?	agus dubairt peadar leis: a tigearna, an linne atá an éaint sin astat 'á ráð, nó leis na daoine go léir? agus an ruo a veirim lib-se veirim le sac doimne é: veini faire!
Mc 13 37	Quod autem vobis dico omnibus dico: vigilate!	And what I say to you, I say to all: Watch.	agus dubairt an tigearna: cé h-é, is dóig leat, an seinbiseac óis, an scioibard ciallmár, a cuir a tigearna os cionn a muintire, cun bíó a éadbairt dóib do réir aimsire?
Lc 12 42a Mt 24 45a	Dixit autem dominus: quis putas est fidelis servus et prudens dispensator, quem constituit dominus supra familiam suam, ut det illis cibum in tempore?	And the Lord said: Who, thinkest thou, is a faithful servant and wise, steward, whom his lord hath appointed over his family, to give them meat in season?	Is doibinn do'n tseirbiseac san, nuair a tiocfaib a tigearna, má seibean sé é as déanam ná h-oibre sin. go veimín a veirim lib, cuirfí sé os cionn a coida go léir é.
Lc 12 42c Mt 24 45b	Beatus ille servus, quem cum venerit dominus eius invenerit sic facientem.	Blessed is that servant, whom when his lord shall come he shall find so doing.	ac má veir an droc-seirbiseac san 'n-a croidhe féin: tá mo tigearna as déanam rígnis de teacht; agus má úrígeann sé ar a cóm-seirbiseaca do bualao, agus ar veit as íce agus as ól i bfochair luct meisge; tiocfaib tigearna an tseirbísí sin an lá nác dóig leis, agus an uair nác eól nó; agus veigilfí sé é, agus ceapfaib sé a cuib amasg luct fill agus bíccreirim.
Mt 24 46	Vere ¹ dico vobis, quoniam super omnia bona sua constituet eum.	Verily ¹ I say to you: he shall place him over all his goods.	berí sa n-áic sin goi agus bíoscan fiacal.
Mt 24 48	Si autem dixerit malus servus ille in corde suo: moram fecit dominus meus venire, et coeperit percutere conservos suos, manducet autem et bibat cum ebris, veniet dominus servi illius in die qua non sperat et hora qua ignorat, et dividet eum, partemque eius ponet cum hypocritis cum hipochritis	But if that evil servant shall say in his heart: My lord is long a coming, and shall begin to strike his fellow servants and shall eat and drink with drunkards, the lord of that servant shall come in a day that he hopeth not and at an hour that he knoweth not, and shall separate him and appoint his portion with the hypocrites and ² unbelievers. There shall be weeping and gnashing of teeth.	et ² infidelibus. Illic erit fletus et stridor dentium.
47b,c.			
49.			
50.			
51a.			
Lc 12 46d Mt 24 51b			

¹ 'Vere' is not in the Vulgate verse. The dictionary allows that this word can be translated as 'Verily'

² 'et' – 'and' :: my translation.

CXLVIII. DE DECEM VIRGINIBUS.

Mt 25 1	Tunc simile erit regnum cælorum decem virginibus, quæ accipientes lampadas suas exierunt obviam sponso et sponsæ.	Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.	Ansán berò ríḡeaḋt na bʼflaḋas cosmáil le veicniúḃar maḡvean a ḋós a lócranna aḡus a cuairò amac i ḡcoimniḃ an céile aḡus na céile.
Mt 25 2	Quinque autem ex eis erant fatuæ et quinque prudentes.	And five of them were foolish and five wise.	Aḡus bí cúḡear acu ciallmár, aḡus an cúḡear eile ḡan ciall.
3.	Sed quinque fatuæ acceptis lampadibus non sumserunt oleum secum,	But the five foolish, having taken their lamps, did not take oil with them,	Aḡus an cúḡear a bí ḡan ciall nuair a ḋḡḡar na lócranna, níor ḋḡḡar oíle leó.
4.	prudentes vero acceperunt oleum in vasis suis cum lampadibus.	but the wise took oil in their vessels with the lamps.	Aḋ ḃo ḋḡḡ an cúḡear a bí ciallmár oíle leó i n-a n-árḋáib i ḃceannḡa na lócrann..
Mt 25 5	Moram autem faciente sponso dormitaverunt omnes et dormierunt.	And the bridegroom tarrying, they all slumbered and slept.	Aḡus ḃo vein an céile moill, aḡus ḋáinḡ múisiún orḋa ḡo léir, aḡus ḃo ḋuireaḋar 'n-a ḡcoḃlaḋò.
6.	Media autem nocte clamor factus est: ecce sponsus venit, exite obviam ei!	And at midnight there was a cry made: Behold the bridegroom cometh. Go ye forth to meet him!	I lár na n-orḋe, ámḋaḋ, ḃo veineaḋ ḡuḋ árò: féaḋ, tá an céile aḡ teaḋt; téḡrò amac 'n-a coimniḃ!.
Mt 25 7	Tunc surrexerunt omnes virgines ille et ornaverunt lampadas suas.	Then all those virgins arose and trimmed their lamps.	Ansán b'eiríḡeaḋar na maḡveana san ḡo léir aḡus cuireaḋar a lócranna i ḃcreó.
Mt 25 8	Fatuæ autem sapientibus dixerunt: date nobis de oleo vestro, quia lampades nostre extinguntur.	And the foolish said to the wise: Give us of your oil, for our lamps are gone out.	Aḡus duḃairḋ an cuir a bí ḡan ciall leis an ḡcuir a bí ciallmár: ḡḡairò dúinne cuir ve'n oíle aḋa aḡaib-se, mar tá ár loḋranna aḡ ḃul i n-éaḡ.
9.	Responderunt prudentes dicentes: ne forte non sufficiat nobis et vobis: ite potius ad vendentes et emite vobis!	The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves!	b'freagaḋar an muintir ciallmár aḡus duḃraḋar: ár eaḡla ná beaḋ ár n'óḋcin ann dúinne aḡus ḃaoib-se, is fearr sib a b'imḋeaḋt cun na ḡceannaibḋe aḡus oíle ceannaḋ ḃaoib féin!.
Mt 25 10a	Dum autem irent emere, venit sponsus,	Now whilst they went to buy the bridegroom came:	Aḡus an fáir a bíḃar aḡ ḃul 'ḡá ceannaḋ, ḋáinḡ an céile;

Mt 25 10b	et quæ paratæ erant intraverunt cum eo ad nuptias, et clausa est ianua.	and they that were ready went in with him to the marriage. And the door was shut.	ΔΕΥΣ ΑΝ ΜΥΝΤΙΡ Α ΒΙ ΟΛΛΑΜ ΕΥΑΘΑΡ ΙΣΤΑΕ Ι Ν-ΑΟΝΦΕΑΕΤ ΛΕΙΣ ΕΥΝ ΝΑ ΒΑΜΙΣΕ, ΔΕΥΣ ΤΟ ΟΥΝΑΘ ΑΝ ΤΟΡΟΣ.
Mt 25 11	Novissime veniunt et relique virgines dicentes: domine, domine, aperi nobis!	But at last came also the other virgins, saying: Lord, Lord, open to us!	ΑΡ ΒΑΛΛ ΕΑΙΝΙΣ ΝΑ ΜΑΙΣΘΕΑΝΑ ΕΙΛΕ ΔΕΥΣ ΟΥΒΡΑΘΑΡ: Α ΕΙΣΕΑΡΝΑ, Α ΕΙΣΕΑΡΝΑ, ΟΣΘΑΙΛ ΟΥΙΝΝΕ.
12.	At ille respondens ait: amen dico vobis, nescio vos.	But he answering said: Amen I say to you, I know you not.	ΑΕ Ο΄ΦΡΕΑΣΑΙΡ ΣΕΙΣΕΑΝ ΔΕΥΣ ΟΥΒΑΙΡΕ: ΣΟ ΘΕΙΜΙΝ ΑΘΕΙΡΙΜ ΛΙΘ, ΝΙ΄Λ ΑΟΝ ΔΙΕΝΕ ΑΣΑΜ ΟΡΑΙΘ.
Mt 25 13	Vigilate itaque, quia nescitis diem neque horam.	Watch ye therefore, because you know not the day nor the hour.	ΘΕΙΜΙΘ ΦΑΙΡΕ, Ο΄Α ΘΡΙΣ ΣΙΝ, ΜΑΡ ΝΙ Η-ΕΟΛ ΘΑΟΙΘ ΑΝ ΛΑ ΝΑ ΑΝ ΥΑΙΡ..

CXLVIII. DE EO QUI PEREGRE PROFICISCENS TALENTA SERVIS SUIS DISTRIBUIT.

Mt 25 14	Sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua,	For even as a man going into a far country called his servants and delivered to them his goods,	ΜΑΡ, ΑΡ ΝΟΣ ΑΝ ΦΙΡ Α ΒΙ ΑΣ ΤΟΥ ΑΘΦΑΘ Ο ΒΑΙΛΕ, ΔΕΥΣ ΤΟ ΣΤΑΟΙΘ ΕΥΙΣΕ Α ΣΕΙΡΒΙΣΙΣ, ΔΕΥΣ ΕΥΣ Α ΕΥΡΟ ΤΟΙΘ,
15.	et uni dedit ·V· talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim.	and to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.	ΔΕΥΣ ΕΥΣ ΕΥΙΣ ΤΑΛΑΝΤΑ ΤΟ ΘΥΜΕ ΑΕΥ ΔΕΥΣ ΘΑ ΕΑΛΑΝΤ ΤΟ ΘΥΜΕ ΕΙΛΕ, ΔΕΥΣ ΤΑΛΑΝΤ ΤΟ ΘΥΜΕ ΕΙΛΕ; ΤΟ ΣΑΕ ΤΥΜΕ ΤΟ ΡΕΙΡ Α ΕΥΜΑΙΣ ΟΙΒΡΕ; ΔΕΥΣ Ο΄ΙΜΕΙΣ ΛΑΙΕΡΕΑΕ.
Mt 25 16	Abiit autem qui ·V· talenta acceperat et operatus est in eis et lucratus est alia quinque.	And he that had received the five talents went his way and traded with the same and gained other five.	ΔΕΥΣ Ο΄ΙΜΕΙΣ ΑΝ Τ-Ε Α ΦΥΑΙΡ ΝΑ ΕΥΙΣ ΤΑΛΑΝΤΑ, ΔΕΥΣ Ο΄ΟΙΒΡΙΣ ΣΕ ΙΑΘ, ΔΕΥΣ ΘΕΙΝ ΣΕ ΕΥΙΣ ΤΑΛΑΝΤΑ ΕΙΛΕ.
17.	Similiter et qui duo talenta acceperat lucratus est alia duo.	And in like manner he that had received the two gained other two.	ΜΑΡ ΑΝ ΣΕΕΑΘΝΑ ΑΝ Τ-Ε Α ΦΥΑΙΡ ΑΝ ΘΑ ΕΑΛΑΝΤ ΘΕΙΝ ΣΕ ΘΑ ΕΕΑΝΝ ΕΙΛΕ.
18.	Qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui.	But he that had received the one, going his way, digged into the earth and hid his lord's money.	ΑΕ ΑΝ Τ-Ε Α ΦΥΑΙΡ ΑΝ Τ-ΑΟΝ ΤΑΛΑΝΤ ΑΜΑΙΝ Ο΄ΙΜΕΙΣ ΣΕ ΔΕΥΣ ΘΕΙΝ ΣΕ ΠΟΛΛ ΣΑ ΤΑΛΑΜ, ΔΕΥΣ ΕΥΙΡ ΣΕ ΑΙΡΣΕΑΘ Α ΕΙΣΕΑΡΝΑ Ι ΘΦΟΛΑΕ.
Mt 25 19a	Post multum vero temporis venit dominus servorum illorum	But after a long time the lord of those servants came	ΤΑΡ ΕΙΣ ΜΟΡΑΝ ΑΙΜΣΙΡΕ, ΑΜΕΑΕ, ΕΑΙΝΙΣ ΤΙΣΕΑΡΝΑ ΝΑ ΣΕΙΡΒΙΣΕΑΕ ΣΑΝ,

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Mt 25 19b

et posuit rationem cum eis.

and reckoned with them.

agus sócaruig sé cúntas leó.

Mt 25 20

Et accedens
qui ·V· talenta acceperat
obtulit
alia ·V· talenta
dicens:
domine,
·V· talenta
tradidisti mihi,
et ecce
alia quinque
superlucratus sum.

And he that had received
the five talents coming,
brought
other five talents,
saying:
Lord,
thou didst deliver to me
five talents.
Behold
I have gained other five
over and above.
His lord said to him:
Well done,
good and faithful servant,
because thou hast been faithful
over a few things,
I will place thee over many things.
Enter thou
into the joy of thy lord.

agus éainig an t-é
a fuair na cúig talanta
agus éus sé leis
na cúig talanta eile,
agus duðairt:
A éigearna,
éusais
cúig talanta dom.
féad,
sin cúig cinn eile
curta leó agam.
Duðairt a éigearna leis:
Is maic é sin,
a sheirbísig fóganca, óilis;
ó bís óilis
os cionn an beagáin
cuirfead tu os cionn an móráin;
eirig istead
i n-aoibneas do éigearna.

21.

Ait illi dominus eius:
euge,
bone serve et fidelis,
quia super pauca
fuisti fidelis,
super multa te constituam:
intra
in gaudium domini tui.

And he also
that had received
the two talents
came and said:
Lord,
thou deliveredst two talents to me.
Behold
I have gained other two.
His lord said to him:
Well done,
good and faithful servant:
because thou hast been faithful
over a few things,
I will place thee over many things.
Enter thou
into the joy of thy lord.

agus éainig
an fear a fuair
an dá talant
agus duðairt:
A éigearna,
éusais dom dá talant;
féad,
sin dá ceann eile curta leó agam.
Duðairt a éigearna leis:
Is maic é sin,
a sheirbísig fóganca, óilis;
ó bís óilis
os cionn an beagáin
cuirfead tu os cionn an móráin;
eirig istead
i n-aoibneas do éigearna.

Mt 25 22

Accessit autem et
qui duo talenta
acceperat
et ait:
domine,
duo talenta tradidisti mihi,
ecce
alia duo lucratus sum.
Ait illi dominus eius:
euge,
serve bone et fidelis,
quia super pauca
fuisti fidelis,
supra multa te constituam:
intra
in gaudium domini tui.

23.

Accedens autem et
qui unum talentum
acceperat
ait:
domine,
scio quia homo durus es
et metis
ubi non seminasti
et congregas
ubi non sparsisti,
et timens
abii et abscondi talentum tuum
in terra:
ecce
habes quod tuum est.

But he
that had received
the one talent,
came and said:
Lord,
I know that thou art a hard man;
thou reapest
where thou hast not sown
and gatherest
where thou hast not scattered¹.
And being afraid,
I went and hid thy talent
in the earth.
Behold
here thou hast that which is thine.

Ansan do éainig
an fear a fuair
an t-aon talant amáin,
agus duðairt:
A éigearna,
is eól dom gur duine cruaid tu;
baineann tú
sa n-áit nár cúiris,
agus cruinnigeann tú
sa n-áit nár sgaipis.
Agus le h-eagla rómad
cuireas do talant
i bfolac sa talam;
seo,
siné do cuib féin agat.

Mt 25 24

25.

Mt 25 26a

Respondens autem dominus
eius dixit ei: serve male

And his lord answering, said to
him: Wicked and slothful

agus o'freaadair a éigearna é,
agus duðairt leis: a b'roc-sheirbísig

¹ 'strewed' is correct, but 'scattered', also correct, is more meaningful, and better balanced with 'gathered'.

Et si venerit
in secunda vigilia
et si in tertia vigilia venerit
et ita invenerit,
beati servi illi.

And if he shall come
in the second watch
or come in the third watch
and find them so,
blessed are those servants.

AŽUS MÁ ĆAZANN
 SÉ SA TARNÁ FAIRE,
 AŽUS SA TRÍMÁĎ FAIRE MÁ ĆAZANN SÉ,
 AŽUS ŽO ĆFAŽAIĎ SÉ MAR SIN IAO,
 IS AOIBINN DO SNA SEIRBÍSIS SIN.

CLI. DE EO QUI PEREGRE ACCIPERE SIBI REGNUM PROFICISCENS ·X· MNAS SERVIS SUIS DEDIT.

Lc 19 12 Dixit ergo:
homo quidam nobilis abiit
in regionem longinquam
accipere sibi regnum
et reverti.

He said therefore:
a certain nobleman went
into a far country,
to receive for himself a kingdom
and to return.

Οὐδ' αἶρε σέ, ὅ' ἄ βρίς σιν:
 Ὅ' ἰμ' αἰς οὐνι ὡσαύτ' αἰρίτῃ
 ὅσ' οὐτ' αἰς ἰασάτῃ
 ὅσ' ἰρίσῃ αἰσάτῃ ὅσ' ἰρίν
 ὡς τῇ αἰσάτῃ ὡς ἰρίν.

Lc 19 13 Vocatis autem
·X· servis suis
dedit illis ·X· mnas
et ait ad illos:
negotiamini
dum venio.

And calling
his ten servants,
he gave them ten pounds
and said to them:
Trade
till I come.

ΔΥΣ ΞΛΑΘΙΘ ΣΕ ΞΥΓΕ
 ΘΕΙΧΝΙΨΔΑΡ ΣΕΙΒΨΙΣΑΔ ΛΕΙΣ,
 ΔΥΣ ΞΥ ΣΕ ΘΨΙΘ ΘΕΙΧ ΘΡΨΙΝΤ,
 ΔΥΣ ΘΥΒΑΙΡΤ ΣΕ ΛΕΘ,
 ΘΨΙΘ ΔΥ ΘΕΑΝΑΘΙ ΘΕΑΝΝΑΙΘΕΑΔΤΑ
 ΞΘ ΘΤΑΞΑΘ.

Lc 19 14 Cives autem eius oderant illum
et miserunt legationem
post illum
dicentes:
nolumus hunc
regnare super nos.

But his citizens hated him
and they sent an embassy
after him,
saying:
We will not have this man
to reign over us.

Δε βί φυαε ζζά ύοοιηε ύό,
 Δζυς ύο ύυρεαυαυ τεαεττιφεαεε
 'η-α ύιαυό
 'ζα ράύ:
 Νί η-άλι ιιην έ seo βεετ
 'η-α ρί οραιηη.

Lc 19 15 Et factum est,
 dum rediret
 accepto regno,
 et iussit
 vocari servos
 quibus dedit
 pecuniam,
 ut sciret
 quantum quisque
 negotiatus esset.

And it came to pass
that he returned,
having received the kingdom:
and he commanded
his servants to be called,
to whom he had given
the money,
that he might know
how much every man
had gained by trading,

Δὲ νο ἑάρλα
 ζο ὕφαιρ σέ ἀν ρίζεαῖτ
 ἀζυς ζο ὡάινις σέ ἑαρ η-αῖς,
 ἀζυς ὀ'ὀρουῖς σέ
 να σεῖρβίσις ζυρ ἑυς σέ
 ἀν τ-αιρζεαῖτ ὡόῖῃ
 νο ζλαῶῖαῖτ ἑυῖε
 ζο μβεαῖτ 'φῖος αῖε
 ἀν μὶρ ἁ ὕειν ζαῖτ ἀοῖνε ἀκυ
 λειρ ἀν ζγεανναῖρεαῖτ.

Lc 19 16
17. Venit autem primus
dicens:
domine,
mna tua
·X· mnas adquisivit.
Et ait illi:
euge
bone serve,
quia in modico
fidelis fuisti,
eris potestatem habens
supra ·X· civitates.

And the first came
saying:
Lord,
thy pound hath gained
ten pounds.
And he said to him:
Well done,
thou good servant,
because thou hast been faithful
in a little,
thou shalt have power
over ten cities.

ἄγως οὐδαίρε σέ,
 ἃ ρί,
 ὅειν ὅο πύντ
 ὀείς ὀπύντ.
 ἄγως οὐδαίρε σέ leis,
 Is maic é sin,
 ἃ šeirōisig maic;
 ó bís v́ilis
 sa beagán
 beirō cómaict agat
 ar v́eic mbailtē..

Lc 19 18 Et alter venit
dicens:
domine,
mna tua
fecit ·V· mnas.

And the second came,
saying:
Lord,
thy pound hath gained
five pounds.

ΔΥΣ ΕΛΠΙΣ ΑΝ ΤΑΡΝΑ ΘΥΜΗ
 ΔΥΣ ΘΥΒΑΙΡΕ ΣΕ,
 Α ΡΙ,
 ΘΕΙΝ ΘΟ ΠΥΝΤ
 ΕΥΣ ΠΥΝΤ.

Lc 19 19.	Et huic ait: et tu esto supra V· civitates.	And he said to him: Be thou also over five cities.	<p> AGUS DUBAIRT SÉ LEIS SIN, AGUS TUSA, BÍSE OS CIÖNN CÚG MBAILTE. </p>
Lc 19 20	Et alter venit dicens: domine, ecce mna tua, quam habui repositam in sudario:	And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin.	<p> AGUS ÉÁING FEAR EILE AGUS DUBAIRT SÉ, A RÍ, SINÉ DO PÚNT AZAT. BÍ SÉ FILLTE I N-ÉADAC AZAM. </p>
21.	timui enim, quia homo austerus es, tollis quod non posuisti et metis quod non seminasti.	For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down: and thou reapest that which thou didst not sow.	<p> ÓIR BÍ EAZAL AZAM RÓMAC, MAR IS DUINE CRUAÍO ÉU. TÓZANN CÚ AN RUO NÁR CUIRIS SÍOS, AGUS BAINEANN CÚ AN FÓZMAR NÁF CUIRIS. </p>
Lc 19 22	Dicit ei: de ore tuo te iudico, serve nequam. Quia ego homo austeris sum, tollens quod non posui et metens quod non seminavi:	He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down and reaping that which I did not sow:	<p> AGUS DUBAIRT SÉ LEIS, AR DO BÉAL FÉIN A BEIRIM BREIC ORC, A DROCSEIRBÍSÍG. BÍ 'FÍOS AZAT SUR DUINE CRUAÍO MÉ, SO DÓZAIM AN RUO NÁR CUIREAS SÍOS, AGUS SO MBAINIM AN FÓZMAR NÁR CUIREAS; </p>
23.	et quare non dedisti pecuniam meam ad mensam, et ego veniens cum usuris utique exigissem illud?	and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury?	<p> AGUS CAO 'N-A ÉAOB NÁR CUIRIS MO CUIPO AIRGÍO SA BANC, I DCREÓ, NUAIR A ÉIOCFAINN SO N-ÉILEÓCAINN É FÉIN AGUS AN C-ÚNCAMUS? </p>
Lc 19 24	Et adstantibus dixit: auferte ab illo mnam et date illi qui habet ·X· mnas.	And he said to them that stood by: Take the pound away from him and give it to him that hath ten pounds.	<p> AGUS DUBAIRT SÉ LEIS AN MUINCIR A BÍ LÁICREAC, TÓZAIÖ UAIÖ AN PÚNT AGUS CUGAIÖ É DO'N FEAR SO BFUL NA DEIC BPÚINT AIGE. </p>
Lc 19 25	Et dixerunt ei: domine, habet ·X· mnas.	And they said to him: Lord, he hath ten pounds.	<p> AGUS DUBRAÖAR, A RÍ, CÁIO DEIC BPÚINT AIGE. </p>
Lc 19 26a	Dico autem vobis, quia omni habenti dabitur, ab eo autem qui non habet et quod habet auferetur	But I say to you that to every one that hath shall be given, and from him that hath not, even that which he hath shall be taken	<p> DEIRIM-SE LIB-SE, ÁMÉAC, AN C-É SO BFUL AIGE CABARFAR DÓ, AGUS AN C-É NA FUIL AIGE, CÓZGAR UAIÖ AN RUO </p>

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Lc 19 26b
27.

ab eo.
Verumtamen inimicos meos
illos qui noluerunt me
regnare super se
adducite huc
et interficite
ante me.

from him.
But as for those my enemies,
who would not have me
reign over them,
bring them hither
and kill them
before me.

ΔΤΑ ΑΙΣΕ.
ΔΕ ΝΑ Η-ΕΑΣCΑΙΡΘΕ ΣΕΟ
ΝΑΡ Β'ΑΙΛ ΛΕΟ ΜΙΣΕ
ΒΕΙC ΔΜ' ΡΙ ΟΡΕΔ,
CΥCΤΑΡ ΑΝΣΟ ΙΑΘ
ΑCΥC CΥCΤΑΡ CΥΝ ΒΑΙC
ΟC ΜΟ CΟΜΑΙΡ ΙΑΘ..

CLII. CUM VENERIT FILIUS HOMINIS IN SEDE MAGESTATIS SUÆ.

Mt 25 31

Cum autem venerit
filius hominis
in maiestate sua
et omnes angeli
cum eo,
tunc sedebit super sedem
maiestatis suæ.

And when the Son of man
shall come
in his majesty,
and all the angels
with him,
then shall he sit upon the seat
of his majesty.

ΔΕ ΝΑΙΡ Δ CΙΟCΦΑΙΘ
ΜΑC ΔΝ ΘΥΜΕ
'Η-Δ CΥΡΑΘΑΜ,
ΑCΥC Δ ΑΙΝCΙΛ CΟ ΛΕΙΡ
Ι Η-ΑΟΝΦΕΑCΤ ΛΕΙC,
CΥΡΘΦΙΘ ΣΕ CΥΝΑCΘΑΟΙC
Δ CΥΡΑΘΑΙΜ;.

Mt 25 32

Et congregabuntur
ante eum
omnes gentes,
et separavit eos
ab invicem,
sicut pastor segregat
oves ab hedis,
et statuet oves quidam
a dextris suis,
hedos autem
a sinistris.

And all nations
shall be gathered together
before him:
and he shall separate them
one from another,
as the shepherd separateth
the sheep from the goats,
and he shall set the sheep
on his right hand,
but the goats
on his left.

ΑCΥC CΥΙΝΝΕΟΦΑΡ
'Η-Δ ΛΑCΔΑΙΡ Ι
Δ CΕΙΝCΕ CΟ ΛΕΙΡ;
ΑCΥC ΒΕΙCΙΛΦΙΘ ΣΕ
Ο Η-Α CΕΙΛΕ ΙΑΘ,
ΜΑΡ ΒΕΙCΙΛΕΑΝΝ ΔΝ C-ΑΟΘΑΙΡΕ
ΝΑ CΑΟΙΡΕ ΟC ΝΑ CΑΒΑΙΡ;
ΑCΥC CΥΙΡΦΙΘ ΣΕ ΝΑ CΑΟΙΡΕ
ΑΡ Δ ΛΑΙΜ ΘΕΙC,
ΑCΥC ΝΑ CΑΒΑΙΡ
ΑΝ Δ ΛΑΙΜ CΛΕ.

Mt 25 34

Tunc dicet
rex his qui
a dextris eius erunt:
venite,
benedicti patris mei,
possidete
paratum vobis regnum
a constitutione mundi.
Esurivi enim
et dedistis mihi manducare,
sitivi et
dedistis mihi bibere,
hospes eram
et collegistis me,
nudus
et operuistis me,
infirmus
et visitastis me,

Then shall the king say
to them that
shall be on his right hand:
Come,
ye blessed of my Father,
possess you
the kingdom prepared for you
from the foundation of the world.
For I was hungry,
and you gave me to eat:
I was thirsty,
and you gave me to drink:
I was a stranger,
and you took me in,
naked,
and you covered me:
sick,
and you visited me:

ΑΝCΑΝ ΒΕΑΡΦΑΙΘ
ΑΝ ΡΙ ΛΕΙC ΑΝ ΜΥΙΝCΙΡ
Δ ΒΕΙΘ ΑΡ Δ ΛΑΙΜ ΘΕΙC:
CΕΑΝΑΙΘ,
Δ ΘΑΟΙΜΕ ΒΕΑΝΝΥCΤΕ ΛΕ Μ'ΑCΔΑΙΡ,
ΑCΥC ΣΕΑΛΘΥCΙΘ
ΑΝ ΡΙCΕΑCΤ ΑCΑ ΟΛΛΑΜ ΘΑΟΙΘ
Ο CΥΙCΤΗΝΙΥ ΑΝ ΘΟΜΑΙΜ:
ΜΑΡ, ΒΙ ΟCΡΑC ΟΡΜ,
ΑCΥC CΥCΑΘΑΙΡ ΡΥΘ ΛΕ Η-ΙCΕ ΘΟΜ;
ΒΙ CΑΡC ΟΡΜ,
ΑCΥC CΥCΑΘΑΙΡ ΛΕ Η-ΟΛ ΘΟΜ;
ΒΙΟC ΑΡ ΦΑΝ,
ΑCΥC CΥCΑΘΑΙΡ ΒΕΙC ΙCΤΙC ΘΟΜ;
ΒΙΟC ΝΟCΤ,
ΑCΥC CΛΥΘΑΘΑΙC ΜΕ;
ΒΙΟC ΒΡΕΟΙCΕ
ΑCΥC CΑΝΑΘΑΙΡ ΑΜ' ΦΕΑCΑΙΝC;

35.

36a.

Mt 25 36b.	in carcere et venistis ad me.	I was in prison, and you came to me.	bíos sa príosún agus éanáðair cúlúam.
Mt 25 37	Tunc	Then	Ansán
38.	respondebunt ei iusti	shall the just answer him,	freasgarócair na fíoraom é,
39.	dicentes:	saying:	agus déarfair siad:
	domine,	Lord,	Δ χίεαρνα,
	quando te vidimus esurientem	when did we see thee hungry	cačain Δ conacamaí-ne ocras ort,
	et pavimus,	and fed thee:	agus sur cúsamaí bia òuic?
	sitientem	thirsty	nó tarc ort,
	et dedimus tibi potum?	and gave thee drink?	agus sur cúsamaí deoc òuic?
	quando autem	Or when	nó cačain
	te vidimus hospitem	did we see thee a stranger	Δ conacamaí ar fán tu,
	et collegimus te,	and took thee in?	agus sur cúsamaí beic isciğ òuic?
	aut nudum	Or naked	nó noct,
	et cooperuimus te?	and covered thee?	agus sur clúvuğeamair cù?
	aut quando	Or when	nó cačain
	te vidimus infirmum	did we see thee sick	Δ conacamaí cù breóite,
	et in carcerem	or in prison	nó i bpríosún,
	et venimus ad te?	and came to thee?	agus sur éanamair cúlúat?
Mt 25 40	Et respondens rex	And the king answering	agus déarfair an Rí
	dicet illis:	shall say to them:	'śá bfreasra:
	amen dico vobis,	Amen I say to you,	śo veimín òveirim lið,
	quamdiu fecistis	as long as you did it	an fair Δ òeimeðair é
	uni de his	to one of these	òo òuine òe'n cùo
	fratribus meis minimis,	my least brethren,	is suaraíge òe m'bráicrib anso,
	mihi fecistis.	you did it to me.	òo òeimeðair òóm-sa é.
Mt 25 41	Tunc dicet et his	Then he shall say to them also	Ansán déarfair sé leis
	qui a sinistris erunt:	that shall be on his left hand:	an muicir Δ beir ar Δ lám clé:
	discedite a me,	Depart from me,	lmçigrò uaim,
	maledicti,	you cursed,	Δ òream mallağče,
	in ignem æternum,	into everlasting fire,	isceac sa teine síoruiðe
	qui preparatus est diabulo	which was prepared for the devil	òo h-ollamuiğeað òo'n viaðal
	et angelis eius.	and his angels.	agus ò'á aingelair;
42.	Esurivi enim	For I was hungry	mar, bí ocras orm,
	et non dedistis mihi manducare,	and you gave me not to eat:	agus níor cúsabair ruð le n-ice òom;
	sitivi	I was thirsty	bí tarc orm,
	et non dedistis mihi potum,	and you gave me not to drink,	agus níor cúsabair deoc òom.
43.	hospes eram	I was a stranger	bíos ar fán,
	et non collegistis me,	and you took me not in:	asur níor cúsabair beic isciğ òom;
	nudus	naked	bíos noct,
	et non operuistis me,	and you covered me not:	agus níor clúðabair mé;
	infirmus	sick	bíos breóite,
	et in carcere	and in prison	agus sa príosún,
	et non visitastis me.	and you did not visit me.	agus níor éanáðair am' féacaint.

Tunc
respondebunt et ipsi
dicentes:
domine,
quando te vidimus
esurientem
aut sitientem
aut hospitem
aut nudum
aut infirmum
vel in carcere
et non ministravimus tibi?

Tunc respondebit illis
dicens:
amen dico vobis,
quamdiu non fecistis
uni de minoribus his,
nec mihi fecistis.

Et ibunt hi
in suplicium æternum,
iusti autem
in vitam æternam.

Then
they also shall answer him,
saying:
Lord,
when did we see thee
hungry
or thirsty
or a stranger
or naked
or sick
or in prison
and did not minister to thee?

Then he shall answer them,
saying:
Amen: I say to you,
as long as you did it not
to one of these least,
neither did you do it to me.

And these shall go
into everlasting punishment:
but the just,
into life everlasting.

Ansán
DÉARFAID SIAO-SAN LEIS,
'SÁ FREAḠRA:
A ḠIGEADḠNA
CAḠAM A ḠONACAMAIR-ne ḠU
FÉ OCRAS
'NÁ FÉ ḠART,
NÁ AR FÁN,
NÁ NOḠT,
'NÁ BREÓITE,
NÁ I BPRÍOSÚN,
AḠUS NÁR DÉINEAMAIR FURḠAḠT ORḠ?
Ansán DÉARFAID SÉ
'SÁ DḠFREAḠRA:
ḠO DEIMIN ADEIRIM LÍB,
AN FAID NÁR DÉINEADBAIR
D'AOINNE DE'n MÚINTIR SUARAḠ SO É
'NÍOR DÉINEADBAIR DÓM-SA É.
AḠUS IMḠEÓḠAID SIAO SAN ISTEAḠ
I BPIANḠAIB SÍORUÍDE;
AḠUS NA FÍONAOM ISTEAḠ
I MBEADḠA SÍORUÍDE.

CLIII. UBI ITERUM CONSILIUM FACIUNT PRINCIPES ET VADIT IUDAS AD EOS.

Et factum est,
cum consummasset Ihesus
sermone hos omnes,
dixit discipulis suis:

Scitis quia
post biduum
pascha fiet,
et filius hominis
tradetur,
ut crucifigatur.

Tunc
congregati sunt
principes sacerdotum
et seniores populi
in atrium principis sacerdotum,
qui dicebatur Caiphas.

Et consilium fecerunt
ut Ihesum
dolo tenerent
et occiderent.

Dicebant autem:
non in die festo,
ne forte
tumultus

And it came to pass,
when Jesus had ended
all these words,
he said to his disciples:

You know that
after two days
shall be the pasch:
and the Son of man
shall be delivered up
to be crucified.

Then
were gathered together
the chief priests
and elders of the people,
into the court of the high priest,
who was called Caiphas:

And they consulted together
that by subtilty they might
apprehend Jesus
and put him to death.

But they said:
Not on the festival day,
lest perhaps
there should be a tumult

AḠUS DO ḠARLA,
NUAIR A ḠRÍOḠNUḠ ÍOSA
NA BRIADḠRA SAN ḠO LÉIR,
ḠO NOUBAIRT SÉ LE N-A DḠISIOBULAIB:
IS EÓL DAOIB
ḠO MBEID AN ḠÁISḠ ANN
ḠAR ÉIS DÁ LÁ,
AḠUS ḠADARFAR
MAC AN DḠINE SUAS
ḠUN A ḠEASDḠ..
Ansán
DO ḠÁINḠ I DḠOḠAIR A ḠÉILE
UADḠARÁIN NA SAḠART
AḠUS SEANÓIRÍ AN PḠOBUIL
I HALLA AN ÁRḠ-SAḠAIRT,
DÁR, D'AIMIN CAIPHAS.
AḠUS DÉINEADBAR CḠMAIRLE
ḠUN ḠO NOÉANFAIDÍS
ÍOSA DO ḠADÁIL LE CEITḠ,
AḠUS É ḠUR ḠUN DÁIS.
DUBRADAR, ÁMḠAḠ,
NÁ DEIMTEAS É LÁ NA FÉILE,
LE N-EAḠLA
ḠO MBEADḠ TOIRMEASḠ

Mt 26 5b.	fieret in populo.	among the people.	sa pòbul.
Mt 26 14a	Tunc abiit unus de duodecim, qui dicitur Iudas Scarioth,	Then went one of the twelve, who was called Judas Iscariot,	Ansan o'imc'ig' ouine de'n d'aréas, d'ár b'ainim lúodás Iscariot,
Lc 22 4b	et locutus est ad principes sacerdotum et magistratibus	and discoursed with the chief priests and the magistrates,	agus do labair sé le h-uac'taráim na sagart agus leis na gúiscísib',
Mt 26 15a	et ait illis: quid vultis mihi dare? et ego vobis eum tradam.	and said to them: What will you give me, and I will deliver him unto you?	agus dubairt sé leó: Cao is toil lib' a d'adairt dóm-sa agus tabarfao suas daoib' é?.
Mc 14 11a	Qui audientes gavisi sunt, et	Those hearing it ¹ were glad: and	agus nuair airigeadar é bí ácas orca, agus
Mt 26 15b	constituerunt ei · XXX· argenteos,	appointed him thirty pieces of silver,	socaruigead'as-san leis ar críocao píosa airgíu.
16.	et exinde querebat oportunitatem ut eum traderet	and from thenceforth he sought opportunity to betray him	agus as san amac bí sé as faire ar caoi cun é d'adairt suas.
Lc 22 6d	sine turbis.	in the absence of the multitude.	doib' nuair ná beaó na daoine ann..

CLIII. UBI IHESUS LAVIT PEDES DISCIPULORUM.

Jn 13 1	Ante autem diem festum paschæ sciens Ihesus quia venit hora ut transeat ex hoc mundo ad patrem, cum dilexisset suos qui erant in mundo, in finem dilexit eos.	Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.	Roin lá féile na cásca, ó bí fios as íosa go raib' a crát t'asairce cun im'ead'c as an saogal so as triall ar an d'cair: ó cu' sé gráó d'á m'incir féin, do gráóuib' sé iad go deire.
Jn 13 4	Surgit a cena et ponit vestimenta sua, et cum accepisset linteum precinxit se.	He riseth from supper and layeth aside his garments and, having taken a towel, girded himself.	d'eirig sé ó'n suipéar, agus bain sé de a cu'io éad'ais agus ceangail sé línéadac fan cóim air féin.
5.	Deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat precinctus.	After that, he putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded.	Ansan cuir sé uisge i mbáisín agus crom sé ar cosuib' a d'eisgíobul do nise agus ar iad do críomú leis an línéadac a bí fan cóim air.

¹ 'Who hearing it' – Gross Latinism. Better 'Those hearing it'

Venit ergo
ad Simonem Petrum,
et dicit ei Petrus:
domine,
tu mihi lavas pedes?

7. Respondit Ihesus
et dicit ei:
quod ego facio
tu nescis modo,
scies autem postea.

Dicit ei Petrus:
non lavabis mihi pedes
in æternum.
Respondit ei Ihesus:
si non laverō te,
non habebis partem mecum.

Dicit ei Simon Petrus:
domine,
non tantum pedes meos,
sed et manus
et caput.

Dicit ei Ihesus:
qui lotus est
non indiget nisi ut pedes lavet,
sed est mundus totus.

Et vos mundi estis,
sed non omnes.

Sciebat enim
quisnam esset
qui traderet eum,
propterea
dixit:
non estis mundi omnes.

Postquam ergo
lavit pedes eorum
et accepit vestimenta sua,
cum recubisset iterum,
dixit eis:

He cometh therefore
to Simon Peter.

And Peter saith to him:
Lord,
dost thou wash my feet?

Jesus answered
and said to him:
What I do,
thou knowest not now;
but thou shalt know hereafter.

Peter saith to him:
Thou shalt never
wash my feet,
Jesus answered him:
If I wash thee not,
thou shalt have no part with me.

Simon Peter saith to him:
Lord,
not only my feet,
but also my hands
and my head.

Jesus saith to him:
He that is washed
needeth not but to wash his feet,
but is clean wholly.

And you are clean,
but not all.

For he knew
who he was
that would betray him;
therefore
he said:
You are not all clean.

Then after
he had washed their feet
and taken his garments,
being set down again,
he said to them:

Ansán do éáinig sé
go dtí Símon peadar.
Duðairt peadar leis:
Tusa aḡ níḡe mo ḡos-sa,
a ḡḡearna?

D'freaḡair íosa
aḡus duðairt sé leis:
An ruo aḡá aḡam-sa 'á òéanaḡ
ní fíos duit-se anois é;
beirò a fíos aḡat ar ball, áḡḡaḡ.

Duðairt peadar leis:
Ní níḡfir mo ḡosa-sa òóm-sa
ḡo bráḡ.

D'freaḡair íosa é:
Mura níḡeab tu
ní beirò ráirt aḡat liom.

Duðairt Símon peadar leis:
A ḡḡearna,
ní h-aḡáin mo ḡosa,
aḡ fós mo láḡa
aḡus mo ḡeann.

Duðairt íosa leis:
An t-é a níḡtear
ní ḡáò a níḡe aḡ a ḡosa
aḡus aḡ sé ḡlan ar faò.

Aḡḡaor-se ḡlan,
aḡ ní'l sib ḡo léir ḡlan.

Óir bí fíos aḡe
cé r' b'é an t-é
a òíolfaò é;
mar ḡeall air sin iseabò
a duðairt sé:
Ní'l sib ḡo léir ḡlan..

Ansán, nuair a bí
a ḡcosa níḡte aḡe
aḡus a éabaiḡe curḡa uime aḡe,
aḡus é 'na súibe airís
duðairt sé leó:

Jn 13 12b	Scitis quid fecerim vobis?	Know you what I have done to you?	An t'fhuil fíos a'gaid cao 'cá b'éanta a'gam b'aoib'?
13.	Vos vocatis me magistrum et dominum, et bene dicitis, sum etenim.	You call me Master and Lord. And you say well: for so I am.	Glaoðann sib-se orm-sa Máigistis, agus t'gearna, agus cá an ceart a'gaid, óir is mé san.
14.	Si ergo ego lavi pedes vestros dominus et magister, et vos debetis alter alterius lavare pedes.	If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.	'Dá b'ris sin, má nígeas-sa b'ur gcosa b'aoib-se agus sur mé an t'gearna agus an Máigistis, is ceart b'aoib-se, mar an gcéanna, cosa a céile do níge.
Jn 13 15	Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.	For I have given you an example, that as I have done to you, so you do also.	Óir cá sampla tabarta a'gam b'aoib', ionus fé mar cá b'éanta a'gam-sa b'aoib-se go n'éanfao sib-se mar an gcéanna.
Jn 13 16	Amen amen dico vobis, non est servus maior domino suo neque apostolus maior eo qui misit illum.	Amen, amen, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him.	Go veimín, veimín, a'beirim lib'. Níl an seistíseac níos mó 'na a máigistis, 'na níl an t-aspol níos mó 'na an t-é cuir uair é.
17.	Si hæc scitis, beati eritis, si feceritis ea.	If you know these things, you shall be blessed if you do them.	Má cá fíos a'gaid na neice sin, is doibinn b'aoib' má b'eimeann sib iaó.
Jn 13 18	Non de omnibus vobis dico: ego scio quos elegerim, sed ut impleatur scriptura: qui manducat mecum panem levabit contra me calcaneum suum.	I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me,	Nílim a'g labairt oraib go léir; aithním na daoine a t'osas: Ac ionus go gcómlíonfí an Sgríobinn: An t-é a t'iceann arán am' fócair árúócaib sé a sál am' coinnib.
Jn 13 19	A modo dico vobis priusquam fiat, ut credatis, cum factum fuerit, quia ego sum.	At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.	Cáim 'gá innsint sin b'aoib' anois roim sé, i t'reó, nuair a cuirfí sé amac, go screipead sib sur mé acá ann.
Jn 13 20a	Amen amen dico vobis,	Amen, amen, I say to you,	Go veimín, veimín, a'beirim lib'.

qui accipit
si quem misero
me accipit,
qui autem me accipit
accipit eum qui me misit.

he that receiveth
whomsoever I send
receiveth me:
and he that receiveth me
receiveth him that sent me.

An t-é a ḡlacann
 aoinne a cùirfeadh uaim,
 ḡlacann sé mise;
 agus an t-é a ḡlacann mise,
 ḡlacann sé an c-é a cùir uaidh mé.

**CLV. UBI IHESUS MITTET DISCIPULOS PRÆPARARE SIBI PASCHA ET DICIT EIS,
QUOD UNUS EX VOBIS TRADIT ME.**

Mt 26 17 Prima autem die
 azimorum
 accesserunt discipuli ad Ihesum
 dicentes:
 ubi vis
 paremus tibi
 comedere pascha?

And on the first day
of the Azymes,
the disciples came to Jesus,
saying:
Where wilt thou
that we prepare for thee
to eat the pasch?

An céad lá, ámtad,
 de laeantair féile an aráin san gíost
 éinis a deisibhail cún íosa,
 agus duibhíodar:
 Cár maic leat
 go n'éanfaimis an éisg
 n'ollamú n'uit le caiteam?

Mt 26 18a At Ihesus dixit:
ite in civitatem,

But Jesus said:
Go ye into the city

AGUS DUBAIRT ÍOSA:

Lc 22 10b,c **et** introeuntibus vobis
occurret vobis homo
anphoram aquæ portans:
sequimini eum in domo
in quam intrat

and as you enter¹,
there shall meet you a man
carrying a pitcher of water:
follow him into the house
where he entereth in,
to whomsoever he shall lead you²

TEIGIRÒ AS ÇAÇAIR
 AŞUS NUAIR A RAŞAIR SIŢ **ISTEAÇ**,
 buailfîrò uime umailò
 AŞUS ÁRÇAÇ UISŞE AŞE U'Á IOMPAR;
 LEANAIRÓ É ŞO UÇÍ AN TIŞ
 ŞO RAŞAIRÓ SÉ ISTEAÇ ANN,
 ÇUN UIME ÁIRIÇE,

Mt 26 18b	ad quendam.
Lc 22 11a	Et dicitis
Mc 14 14b	domino domus:
Mt 26 18d	magister dicit:
	tempus meum prope
	apud te
	facio pascha
	cum discipulis meis.

And you shall say
to the master of the house:
The master saith:
My time is near at hand.
With thee
I make the pasch
with my disciples.

AGUS ABRAIO
 le fear an tige,
 DEIR AN MÁIGISTIR:
 TÁ m'AIMSIR I NGOIREACHT DOM;
 DÉANFAO FÉIN
 AGUS MO D'EISGIBUIL
 AN CÁIS AGAT-SA.

Mc 14 15 Et ipse vobis demonstrabit
 cenaculum grande
 stratum,
 et illic parate nobis.

And he will shew you
a large dining room
furnished.
And there prepare ye for us.

Agus taisbeanfaid sé daoib
 seómra mór,
 agus é curtha i dtreó,
 agus déinid ollamú dúinn ann.

Mc 14 16a,c Et abierunt
discipuli eius
et invenerunt
sicut dixit eis,
et paraverunt pascha.

And his disciples
went their way.
And they found
as he had told them:
and they prepared the pasch.

AGUS D'IMCÍG
 NA DEISGIOIBUIL
 AGUS FUARADAR
 MAR A DUBAIRT SÉ,
 AGUS D'OLLAMUIGEADAR AN CÁIS.

Mc 14 17a Vespere autem facto venit
Mt 26 20b et discumbibat
cum XII discipulis suis, et
21a. edentibus illis
dixit:

And when evening was come,
he sat down
with his twelve disciples,
and whilst they were eating,
he said:

ΔΣΥΣ ΝΥΔΙΡ Δ ΒΙ ΔΗ ΤΡΑΧΝΟΝΑ ΔΗΗ,
 ΝΟ ΣΥΗΘ ΣΕ
 Ι ΒΨΟΔΑΙΡ Δ ΒΔΡΕΔΣ ΝΕΙΣΓΙΟΤΗΛ,
 ΔΣΥΣ ΝΥΔΙΡ Δ ΒΙΟΝΔΡ ΔΣ ΙΘΕ,
 ΝΥΒΔΙΡΤ ΣΕ:

¹ The phrase, as in Douay, reflects that the city is mentioned, and uses the phrase 'go into the city'. Here the city is not mentioned, and 'go into', or 'go in' do not agree. Hence 'enter' which is nice, and follows nicely, the Latin.

² ‘to a certain man’ :: This reads badly, and the Latin is of little help. Context implies that what is intended is: ‘to whomsoever he shall lead you’.

Lc 22 15b,c.	Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar.	With desire I have desired to eat this pasch with you, before I suffer.	bA mÓR é mo mÍAN AN cAIsz seo ò'íce 'nBúR bFOCAIR ROIM fULANz 'DOM; ÓIR ðEIRIM lIB nÁ h-ÍOSFAb é FEASbA zO ðCÍ zO zCÓMLIONFAR é I RÍGEACt ðÉ.
16.	Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno dei.	For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God.	NUAIR A BÍ AN méIO SN RÁÍÖCE AíGE ÉÁINIz BUAIReAM SPIORAIÖE AIR ASUS DO ðEIMNIz Sé, ASUS DOUBAIRt Sé: zO ðEIMn, ðEIMn, AðEIRIM lIB, ðÉANFAIÖ ðUINE ASAIÖ-se mise ÉABAIRt I LÁIM.
Jn 13 21	Cum hæc dixisset, turbatus est spiritu, et protestatus est et dixit: amen amen dico vobis, quia unus ex vobis tradet me.	When he had said these things, he was troubled in spirit; and he testified, and he said: Amen, amen, I say to you, one of you shall betray me.	ASUS ÉÁINIz BUAIRe ORÉA, ASUS CROMAÖAR AR A RÁÖ LEIS, 'n-A NÖUINE A'S 'n-A NÖUINE: AN mise é, A CÍGEARNA? ASUS DOUBAIRt Sé leÓ: ðUINE ðE'n DÁRÉAS, ðUINE A CUIReAIM A LÁM sA n-AON méIS lIOM. ÓÍOLFΔIÖ Sé mé.
Mc 14 19a,b	At illi ceperunt contristari et dicere singillatim: numquid ego sum, domine?	But they began to be sorrowful and to say to him, one by one: Is it I, Lord?	zÁ MAC AN ðUINE AS IMCEACt, fé MAR ACÁ SzRÍÖBÉA 'n-A ÉAOÖ; AC IS MAIRz DO'n fEAR SAN CRÉ A NÖÉANFAR MAC AN ðUINE DO ÓÍOL. bA mAIC AN RUÖ DO'n fEAR SAN zan é TEACt RIAM AR AN SAOSAL.
Mt 26 22b	Quibus ait: qui intingit mecum manum in catino hic me tradet.	And he saith ¹ : Who dippeth with me his hand in the dish, he shall betray me.	ð'féAC nA ðEISzIOBuIL AR A Céile ASUS MEASRAIL ORÉA I ðCAÖB Cé AIR zUR LABAIR Sé., ASUS ð'fIAfRAISÉARAR EACARÉA féM CÉ'CU ÓÍÖB A BÍ cUN SAN DO ðÉANAM.
Mc 14 20	Qui intingit mecum manum in catino hic me tradet.	Who dippeth with me his hand in the dish, he shall betray me.	
Mt 26 23d	Filius quidem hominis vadit, sicut scriptum est de illo: væ homini illi per quem filius hominis tradetur! bonum erat ei, si natus non fuisset homo ille.	The Son of man indeed goeth, as it is written of him. But woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.	
Mt 26 24	Aspicebant ergo ad invicem discipuli hæsitantes de quo diceret, et querentes ² inter se quis esset ex eis qui hoc facturus esset.	The disciples therefore looked one upon another, doubting of whom he spoke, and inquired ² among themselves, which of them it was that should do this thing.	
Jn 13 22			
Lc 22 23b			

¹ 'Who saith' :: Latinism. Better: 'And he saith'² 'et querentes' – 'and inquired' :: my translation.

Jn 13 23.	Erat autem recumbens unus ex discipulis eius in sinu Ihesu, quem diligebat Ihesus.	Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.	ČÁRLA SO RAIḐ 'n-a luḡe i n-uċt ÍOSA 'uime ḡ'á ḡeissiobulḁiḑ bḁ ró-ionmáin le h-ÍOSA. Aḡus 'no ḡaḡair Símón pēaḡar cuḡe sin aḡus ḡuḑairt sé leis: Cé h-é an t-é aḡeir sé? ḡ'á ḡríz sin, ḡuḑairt seisean, aḡus é 'n-a luḡe ar uċt ÍOSA: A Čḡearna, cé h-é féin? ḡ'freaḡair ÍOSA: An fear so ḡcaḑarfao-sa blúire ḡ'arán túmċa ḡó, siné é. Ansan ḡo túm sé blúire aráin aḡus čuḡ sé ḡ'lúḡás Iscariót, mac Símón é. Aḡus i nḡiairḡ an blúire aráin, ċuairḡ sáṡan isċeac an. Aḡus ḡuḑairt ÍOSA leis: An níḡ aṡa aḡaṡ 'á ḡéanaḡ, ḡein ḡan moill é. Aḡus ní raiḑ fíos aḡ aoinne sa cuḡeacṡain caḡ cuḡe so nḡuḑairt sé leis é. MAR ḡo čeap cuḡ aṡu, ó bí an sparán aḡ lúḡás, ḡur ḡ'amlairḡ aḡuḑairt ÍOSA leis: Ceannaḡ na neirċe ċeasṡócairḡ uainn i ḡcóir na féile; nó ruḡ éḡin a čaḑairt ḡo sna ḡaoinne boċċa. Ansan, ḡo freaḡair lúḡas, an fear a ḡíol é, aḡus ḡuḑairt: An mise é, a MÁḡiscir??
24.	Innuit ergo huic Simon Petrus et dicit ei: quis est de quo dicit?	Simon Peter therefore beckoned to him and said to him: Who is it of whom he speaketh?	
Jn 13 25	Itaque cum recubisset ille supra pectus Ihesu, dicit ei: domine, quis est?	He therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?	
26a.	Cui respondit Ihesus: ille est cui ego intinctum panem porrexero.	Jesus answered: He it is to whom I shall offer ¹ bread dipped.	
Jn 13 26b	Et cum intinxisset panem, dedit Iudæ Simonis Scariothis.	And when he had dipped the bread, he gave it to Judas, the son of Simon Iscariot.	
Jn 13 27	Et post buccellam tunc intravit in illum Satanas. Dicit ei Ihesus: quod facis fac citius.	And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.	
Jn 13 28	Hoc autem nemo scivit discumbentium ad quid dixerit ei.	Now no man at the table knew to what purpose he said this unto him.	
29.	Quidam enim putabant, quia oculos habebat Iudas, quod dicit ei Ihesus: eme ea quæ opus sunt nobis ad diem festum, aut egenis ut aliquid daret.	For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.	
Mt 26 25a	Respondens autem Iudas qui tradidit eum dixit: numquid ego sum, rabbi?	And Judas that betrayed him answering, said: Is it I, Rabbi?	

¹ 'porrexero' – 'shall reach' but also correct is 'shall offer', and this is much better.

Mt 26 25b	Ait illi: tu dixisti.	He saith to him: Thou hast said it.	Ἐοὔδαίρε σέ leis: Ἐοὔδαίς é.
Jn 13 30	Cum ergo accepisset ille buccellam, exiit continuo, erat autem nox.	He therefore, having received the morsel, went out immediately. And it was night.	Ἀὖ νῦν ἃ ἕλας σεσεῖαν ἃν βλύρει ἀράμ ὅ'ἡμέτερος σέ ἀμαὶ ἕαν μοῖλλ. Ἀγὺς τί ἃν οἶδε ἃνν.
31a.	Cum ergo exisset, dicit Ihesus:	When he therefore was gone out, Jesus said:	Ἀγὺς νῦν ἃ τί σέ ἡμέτερος ἀμαὶ Ἐοὔδαίρε ἰόσα:
Jn 13 31b	Nunc clarificatus est filius hominis, et deus clarificatus est in eo,	Now is the Son of man glorified; and God is glorified in him.	Τὰ γλῶριε φάξατα ἃνν Ἀς ἡμᾶς ἃν ὁῦνε, Ἀγὺς τὰ γλῶριε φάξατα ἃνν Ἀς ὁῖα.
32b.	et deus clarificavit eum in semetipso et continuo clarificavit eum.	God also will glorify him in himself: and immediately will he glorify him.	Ταῦτα φάξατο ὁῖα, leis, γλῶριε ὅσο-σαν ἃνν φέιν, Ἀγὺς ταῦτα φάξατο σέ γλῶριε ὅσο ἕαν μοῖλλ.

**CLVI. UBI IHESUS TRADET DE SACRAMENTO CORPORIS ET SANGUINIS SUI
ET UBI IHESUS DICIT AD PETRUM: EXPETIVIT SATANAS,
UT VOS VENTILET, ET OMNES HODIÆ IN ME SCANDALIZAMINI.**

Mt 26 26	Cenantibus autem eis accepit Ihesus panem et benedixit ac fregit deditque discipulis suis dicens: accipite et comedite: hoc est corpus meum,	And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body,	Ἄν φαῖν ἃ τίοντα Ἀς ἰε, ὅο ἕος ἰόσα ἀράν, Ἀγὺς βεαννῆς é, Ἀγὺς ὅρις é, Ἀγὺς ἕως ὅ'ἃ ὀεῖς ἰοῦλαῖς é; Ἀγὺς Ἐοὔδαίρε: ἕλασατο Ἀγὺς ἰεῖο: Is é mo ὅρπ é seo, Ἀ τῦςταρ ἃρ ὅρ son.
Lc 22 19b	quod pro vobis datur.	which is given for you.	Ἄνσαν ὅο ἕος σέ ἃν ἕαλῖς Ἀγὺς ἕαῖς σέ βυῖδεαῖς: Ἀγὺς ἕως σέ ὅοῖς, Ἀγὺς Ἐοὔδαίρε: ὀλαῖο ἕο λέιρ Ἀς σο. ὀίρ is í mo ἕοῖο φολα, φύλ ἃν τιόμνα νῦα, í seo ἃ ὀοῖρταρ Ἀρ ὅρ son
Mt 26 27	Et accipiens calicem gratias egit et benedixit et dedit eis dicens: bibite ex hoc omnes: hic est enim sanguis meus novi testamenti, qui pro vobis et multis effundetur in remissionem peccatorum.	And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this, for this is my blood of the new testament, which shall be shed for you and for many unto remission of sins.	Ἀνσαν ὅο ἕος σέ ἃν ἕαλῖς Ἀγὺς ἕαῖς σέ βυῖδεαῖς: Ἀγὺς ἕως σέ ὅοῖς, Ἀγὺς Ἐοὔδαίρε: ὀλαῖο ἕο λέιρ Ἀς σο. ὀίρ is í mo ἕοῖο φολα, φύλ ἃν τιόμνα νῦα, í seo ἃ ὀοῖρταρ Ἀρ ὅρ son Ἀγὺς Ἀρ son ἃ λάν ἕν πεακαί ὅο μαῖτεαμ.
Mt 26 29a	Dico autem vobis: non bibam a modo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum	And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new	ὀεῖριμ λῖβ, ἁμῆτα: Ní ὀλφαο ἀίρις ὀε'ἡ τῶρα ὅο na φῖνεαμνα ἕο ὅτί ἃν λά san 'ἡ-ἃ ἡ-ὀλφαο é ἕο νῦα μαρ ἃν λῖβ-se

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Mt 26 29b

Lc 22 19c

in regno patris mei.

Hoc facite

in meam memorationem.

Lc 22 31

Ait autem dominus:

Simon, Simon,

ecce

Satanas expetivit vos,

ut cribraret

sicut triticum.

32.

Ego autem rogavi pro te,

ut non deficiat fides tua,

et tu

aliquando conversus

confirma fratres tuos.

Jn 13 33

Filioli,

adhuc modicum

vobiscum sum:

quæritis me,

et sicut dixi Iudeis:

quo ego vado

vos non potestis venire,

et vobis dico modo.

Jn 13 34

Mandatum novum

do vobis,

ut diligatis invicem,

sicut dilexi vos,

ut et vos diligatis

invicem.

Jn 13 35

In hoc

cognoscent omnes

quia mei discipuli estis,

si dilectionem habueritis

ad invicem.

Jn 13 36

Dicit ei Simon Petrus:

domine,

quo vadis?

Respondit ei Ihesus:

quo ego vado,

non potes

me modo sequi,

sequeris autem postea.

Mt 26 31a

Tunc dicit illis Ihesus:

omnes vos

scandalum patiemini in me

in ista nocte.

in the kingdom of my Father.

Do this

for a commemoration of me.

And the Lord said:

Simon, Simon,

behold

Satan hath desired to have you,

that he may sift you

as wheat.

But I have prayed for thee,

that thy faith fail not:

and thou,

being once converted,

confirm thy brethren.

Little children,

yet a little while

I am with you.

You shall seek me.

And as I said to the Judeans:

Whither I go

you cannot come;

so I say to you now.

A new commandment

I give unto you:

That you love one another,

as I have loved you,

that you also love

one another.

By this

shall all men know

that you are my disciples,

if you have love

one for another.

Simon Peter saith to him:

Lord,

whither goest thou?

Jesus answered:

Whither I go,

thou canst not

follow me now:

but thou shalt follow hereafter.

Then Jesus saith to them:

All you shall

be scandalized in me

this night.

ι ρίξεαὶτ' ἐν τῷ πατρὶ.

Ὅτινιὸ ἀν νίὸ seo

mar cuimneadh orm.

Ἀγὺς οὐδαίρετ' ἀν τῆς ἐκκλησίας:

Ἀ Σίμων, Ἀ Σίμων,

φέδε,

τὰ σάταν ἀγ' οὕρ' οὐτὶς σὺν σοί

ἂν κριατῶν μαρ ἂν θένηφαί

κρυψένηατ' ὡς κριατῶν;

Ἀὖτ' ὅτ' ἐμενησσα σὺρθε ἀρ' ὅτ' ὁ σὸν

ἰονὺς νὰ καλλίψω ἀρ' ὅτ' ἐρενηθῶ.

Ἀγὺς ἀρ' βαλ,

νῦαις ἂν κάσφαίρ,

νεαρτυγ' ὅτ' ὁράερε.

Ἀ ἐλάνν ὁ,

τάιμ ι νῦρ' ὁφθαίρε

ταμὰλλ' ἔδεσ' φός.

ἔπειθ' σὺν ἀ'μ' λόγῳ

Ἀγὺς μαρ' οὐδαίρετ' ἐν τῇ ἐκκλησίᾳ,

ἀν' αὖτ' ἢ-ἂν ὁφθαίρετ' ἀγ' οὐτὶς

νὶ φέπειρ' ὁδοιῶ-σε τεατ' ἀν;

ὁεῖρ' ἰμ' ὁδοιῶ-σε ἀνοῖς ἐ.

Τὰ ἀίρετ' νῦν ἀγὰμ

ἢ ἐπαθαίρετ' ὁδοιῶ:

σο μὲν ὅτ' ἐστὶν ἀγάπη ὅτ' ἀν' ἐκείνῳ;

φὲ μαρ ἂν ἐκτετασθῇ ἡ ἀγάπη ὁδοιῶ-σε

σο ὅτ' ἐπαθαίρετ' ὁδοιῶ-σε ἀν' ἐκείνῳ.

Ἀς σὰν ἰστέον

ἂν ὁ' ἀκτενοόχαιρ' ἡ ἐκκλησία σο λέιρ

σὺρ' σὺν μο' ὁεῖς ὁδοιῶ-σε,

μὰ βίονν ἡ ἀγάπη ἀγὰμ

ὅτ' ἀν' ἐκείνῳ.

Ὁδαίρετ' Σίμων περὶ τὰς ἐκκλησίας:

Ἀ τῆς ἐκκλησίας

κά ὁφθαίρετ' ἀγ' ἰμ' ἐκτεατ'?

Ὁ' φρεαθαίρετ' ἰόσα:

ἀν' αὖτ' ἢ-ἂν ὁφθαίρετ' ἀγ' ἰμ' ἐκτεατ'

νὶ φέπειρ' οὐκ-σε

μέ ἂν ἐκτετασθῇ ἡ ἀγάπη ἀνοῖς;

ἐκτετασθῇ μέ ἀκτενοόχαιρ' ἢ-ἂν ὁδοιῶ σο.

Ἀνσὰν οὐδαίρετ' ἰόσα λέο:

ἐκτετασθῇ σὺν σο λέιρ

ἐκτετασθῇ ἡ ἀγάπη

ἀνοῖς.

Mt 26 31b	Scriptum est enim: percutiam pastorem, et dispergentur oves gregis.	For it is written: I will strike the shepherd: and the sheep of the flock shall be dispersed.	ÓIR TÁ SGRÍOBTA: BUAIFAD AN T-AOÐAIRE AGUS SGAIPFAR CAOIRE AN TRÉADA.
32.	Postquam autem resurrexero, precedam vos in Galileam.	But after I shall be risen again, I will go before you into Galilee.	AC TARÉIS AISEIRIGTE ÒOM RAÐAD RÓMHAIB SA NGAILELÍ.
Mt 26 33	Respondens autem Petrus ait illi: etsi omnes scandalizati fuerint in te, ego numquam scandalizabor,	And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized,	AGUS DUBAIRT PEADAR 'SÁ FREAGRA: BÍOD GO NGLACFAIB AN UILE ÒUINE SGANNAL UMAT, NÍ GLACFAD-SA SGANNAL UMAT COÍÐCE,
Lc 22 33b	qui ¹ tecum paratus sum et in carcerem et in mortem ire:	I who ¹ am ready to go with thee, both into prison and to death:	CÁIM-SE OLLAM AR ÒUL LEAT-SA CUN PRÍOSÚIN AGUS CUN BÁIS:
Jn 13 37b.	animam meam pro te ponam.	I will lay down my life for thee.	CAÐARFAD M'ANAM AR DO SON.
Jn 13 38a	Respondit Ihesus: animam tuam pro me ponis? amen amen dico tibi,	Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee,	D'FREAGAIR ÍOSA É: CAÐARFAIR T'ANAM AR MO SON? GO DEIMÍN, DEIMÍN, ADERIM LEAT,
Mt 26 34b	quia hac nocte, antequam gallus cantet, ter me negabis.	that in this night before the cock crow, thou wilt deny me thrice.	ANOCT FÉIN, SAR A NGLAOIBFÍR AN COILEAC, SÉANFAIR-SE MISE CRÍ H-UAIRE.
Mt 26 35	Ait illi Petrus: etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.	Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.	DUBAIRT PEADAR LEIS: BÍOD GO MBEAD ORM BAS O' FÁÐAIL I N-AONFEACHT LEAT NÍ SÉANFAD CÚ. DUBAIRT NA DEISIOBUIL GO LÉIR AN CAINC CÉADONA.

CLVII. UBI IHESUS HORTATUR DISCIPULOS SUOS, UT NON PAVEFIAT COR VESTRUM.

Jn 14 1	Non turbetur cor vestrum: creditis in deum et in me credite.	Let not your heart be troubled. You believe in God: believe also in me.	NÁ CAÐAD BUAIREAM AN BÚR SCROIBE. CREIDEMINN SÍB I N'ÓIA; CREIDIBÍ IONAM-SA LEIS.
2a	In domo patris mei mansiones multe sunt: si quo minus, dixissem vobis,	In my Father's house there are many mansions. If not, I would have told you:	IS MÓ ÁRUS I TCIG M'ADAR; DÁ MBA NÁ BEAD, DO NEÓSFAMIN DAOIB É:

¹ 'qui' – 'who' :: my translation.

Jn 14 2b.

quia vado
parere vobis locum.

3. Et si abiero
et pręparavero vobis locum,
iterum venio
et accipiam vos ad me ipsum,
ut ubi sum ego
et vos sitis,

4. et quo ego vado
scitis
et viam scitis.

Jn 14 5 Dicit ei Thomas:
domine,
nescimus
quo vadis,
et quo modo
possumus viam scire?

Jn 14 6 Dicit ei Ihesus:
ego sum via
et veritas
et vita:
nemo venit
ad patrem
nisi per me.

7. Si cognovissetis me,
et patrem meum
utique cognovissetis,
et a modo
cognoscitis eum
et vidistis eum.

Jn 14 8 Dicit ei Philippus:
domine,
ostende nobis patrem,
et sufficit nobis.

Jn 14 9a Dicit ei Ihesus:
tanto tempore
vobiscum sum,
et non cognovistis me.

Jn 14 9b Philippe,
qui vidit me
vidit et patrem:
quomodo tu dicis:
ostende nobis patrem?

10a. Non credis
quia ego in patre
et pater in me est?

Jn 14 10b Verba quę ego loquor vobis

because I go
to prepare a place for you.
And if I shall go
and prepare a place for you,
I will come again
and will take you to myself:
that where I am,
you also may be,
and whither I go
you know:
and the way you know.

Thomas saith to him:
Lord,
we know not
whither thou goest.
And how
can we know the way?

Jesus saith to him:
I am the way,
and the truth,
and the life.
No man cometh
to the Father,
but by me.
If you had known me,
you would without doubt
have known my Father also:
and from henceforth
you shall know him.
And you have seen him.

Philip saith to him:
Lord,
shew us the Father;
and it is enough for us.

Jesus saith to him:
Have I been so long a time
with you
and have you not known me?

Philip,
he that seeth me
seeth the Father also.
How sayest thou:
Shew us the Father?
Do you not believe
that I am in the Father
and the Father in me?

The words that I speak to you,

ÓIR TÁIM AΣ TUL
AΣ CUR ÁICE I N-EAΣAR OΔOIB.
AΣUS MÁ IMČİİM
AΣUS ÁIC DO CUR IN-EAΣAR OΔOIB,
TÁIM AΣ TEAČT AIRÍS
AΣUS İLACFAO ČÚİAM FÉIN SİB,
I OČREÓ, AN ÁIC 'NA MBEAΔO-SA
İO MBEİO SİB-SE ANN, LEIS.
AΣUS IS EÓL OΔOIB
CÁ BFULIM AΣ IMČEAČT,
AΣUS TÁ EÓLAS NA SİİİE AΣAIB.

OUBAIRT TOMÁS LEIS:
A ČİİEARNÁ,
NÍ H-EÓL OÚINN
CÁ BFULIR AΣ IMČEAČT,
AΣUS CONUS IS FÉIBIR OÚINN
AN TSLÍİ O'Áİİİİİ?

OUBAIRT İOSA LEIS:
IS MISE AN TSLÍİ,
AΣUS AN FİRİİİİİ,
AΣUS AN BEAČA;
NÍ ČAİANİ DOİİİİİ
ČUN AN AČAR
AČ TŘİOİ-SA.
OÁ N-ÁİİİİİEAO SİB MISE
O'ÁİİİİEOČ' SİB M'ÁČAIR
İAN AMRAS,
AΣUS ÁİİİEOČAIB SİB É
FEASOÁ,
AΣUS DO ČONACAUBAIR É.

OUBAIRT PİLİB LEIS:
A ČİİEARNÁ,
TÁISBEÁIN OÚİİİİ AN T-AČAIR,
AΣUS IS LEÓR OÚİİİİ SAN.
OUBAIRT İOSA LEIS:
AN BFULIM AN FAİO SEO AİMSİRE
AΣAIB
AΣUS İAN ÁİİİİE AΣAIB ORM?
A PİLİB,
AN T-É A ČİOİİİ MISE
ČİOİİİ SÉ AN T-AČAIR, LEIS;
AΣUS CONUS ADEIRIR-SE,
TÁISBEÁIN OÚİİİİ AN T-AČAIR?
NÁ CREİBEANN SİB
İO BFULIM-SE SA N-AČAIR
AΣUS AN T-AČAIR İONAM-SA?
NA BRÉİİİE A LABRAİM-SE LİB-SE

Jn 14 10c	a me ipso non loquor, pater autem in me manens, ipse facit opera.	I speak not of myself. But the Father who abideth in me, he doth the works.	ní h-uaim féin a labraim iad; ac an t-Ádair acá 'n-a cómnúige ionam, isé a baineann na mírbúiltí.
11.	Non creditis quia ego in patre et pater in me est?	Believe you not that I am in the Father and the Father in me?	ná creibeann sib mise beic sa n-Ádair agus an t-Ádair a beic ionam-sa?
12a.	Alioquin propter opera ipsa credite.	Otherwise believe for the very works' sake.	nó murab é sin é, creibid mé mar gheall ar na h-oibreáca féin.
Jn 14 12b,	Amen amen dico vobis, qui credit in me, opera quæ ego facio et ipse faciet,	Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do:	so beimin, beimin, a veirim lib, an t-é a creibeann ionam-sa, na h-oibreáca a beinim-se béanfaid sé féin iad,
12d.	quia ego ad patrem vado,	Because I go to the Father:	mar cáim-se as dul as triall ar an Ádair.
13a,	et quodcumque petieritis	and whatsoever you shall ask	agus pé ruo a b'iairfaid sib
13c.	in nomine meo hoc faciam, ut glorificetur pater in filio.	in my name, that will I do: that the Father may be glorified in the Son.	am' ainim-se béanfaid-sa an ruo san, i bteó so bfaid an t-Ádair glóire sa mac.
Jn 14 15	Si diligitis me, mandata mea servate,	If you love me, keep my commandments,	ma tá gáid asaid dom coimeáid m'áiceanta.
16.	et ego rogabo patrem, et alium paracletum dabit vobis, ut maneat vobiscum in æternum,	and I will ask the Father: and he shall give you another Paraclete, that he may abide with you for ever:	agus iairfaid-sa ar an Ádair é, agus cuirfid sé cúaid sólásaide eile cun fanmáint asaid so beó,
Jn 14 17	Spiritus veritatis, quem mundus accipere non potest, quia non videt eum nec scit eum: vos autem cognoscitis eum, quia apud vos manebit et in vobis erit.	The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him. But you shall know him; because he shall abide with you and shall be in you.	spioraid na fírinne, nác féib do'n tsaozal a glacaí, óir ní feiceann sé é; ná ní aicneann sé é; ac aicneócaid sib-se é, mar fanfaid sé asaid, agus beid sé ionaid.
Jn 14 18	Non relinquam vos orphanos: veniam ad vos.	I will not leave you orphans: I will come to you.	ní fásfaid sib i n'úr noíleáctaidib; tiocfaid cúaid.
19a.	Adhuc modicum et mundus me iam non videt,	Yet a little while and the world seeth me no more.	tamall beas eile agus ní feiceann an saozal mé feasta;

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Jn 14 19b.

vos autem videtis me,
quia ego vivo
et vos vivetis.

But you see me:
because I live,
and you shall live.

Δὲ ὁρῶντε σὺς-σε μέ:
ὅτι ἐγὼ ζῶ
καὶ σὺς-σε βεὸ, leis.

Jn 14 20

In illo die
vos cognoscetis
quia ego sum in patre meo
et vos in me
et ego in vobis.

In that day
you shall know
that I am in my Father:
and you in me,
and I in you.

Ἀν τὰ σὰν
ἀγνῶσκете σὺς-σε
ὅτι ἐφύλμ-σε ἀμ' Ἀτὰρ,
καὶ σὺς-σε ἐφύλ σὺς-σε ἰοναμ-σα,
καὶ ἐγὼ ἐφύλ ἐφύλ-σε.

Jn 14 21

Qui habet mandata mea et
servat ea
ille est qui
diliget me,
qui autem
diliget me
diligetur a patre meo,
et ego diligam eum
et manifestabo ei me ipsum.

He that hath my commandments
and keepeth them;
he it is
that loveth me.
And he
that loveth me
shall be loved of my Father:
and I will love him
and will manifest myself to him.

Ἀν τ-ἐ ὅτι ἐφύλ μ'ἀγέανκα-σα
ἀγε καὶ σὺς-σε ὁ κοιμεάουαν ἰαυ,
σινέ ἀν τ-ἐ
ὅτι ἐφύλ ζῶν ἀγε ὅμ;
καὶ ἀν τ-ἐ
ὅτι ἐφύλ ζῶν ἀγε ὅμ,
βεῖζ ζῶν ἀγαμ' Ἀτὰρ ὁό;
καὶ σὺς-σε βεῖζ ζῶν ἀγαμ-σα ὁό
καὶ σὺς-σε ταῖς βεῖζ μὲ φέιν ὁό.

Jn 14 22

Dicit ei Iudas,
non ille Scariothis:
domine,
quid est factum,
quia nobis
manifestaturus es te ipsum
et non
mundo?

Judas saith to him,
not the Iscariot:
Lord,
how is it
that thou wilt manifest thyself
to us,
and not
to the world?

Οὐδαίρε λυβὰς leis,
νὶ ὅρ β' ἐ ἀν τ-ἰσκαριότ ὕο:
Ἄ τῖς ἐὰρ να,
καὶ φέ νουέαρ
ὅτι νουέανφαιρ ἐφύλ
Ἄ ταῖς βεῖζ νύιννε
καὶ σὺς-σε νά ταῖς βεῖζ ἐφύλ
ὁ' ἡ τσαοζάλ?

Jn 14 23

Respondit Ihesus
et dixit ei:
si quis diligit me,
sermonem meum servavit,
et pater meus diligit eum,
et ad eum veniemus,
et mansiones
apud eum faciemus.

Jesus answered
and said to him:
If any one love me,
he will keep my word.
And my Father will love him
and we will come to him
and will make our abode
with him.

Ὁ' φρεαζαίρ ἰόσα,
καὶ σὺς-σε οὐδαίρε σέ leis:
μὰ τὰ ζῶν ἀγ νύιννε ὁόμ-σα
κοιμεάουαυ σέ μο βρεῖτρε,
καὶ σὺς-σε βεῖζ ζῶν ἀγ μ' Ἀτὰρ ὁό,
καὶ σὺς-σε τιοτφαιμὶν ἐφύλ
καὶ σὺς-σε νουέανφαιμὶν κομνυῖζε
ἰ ἡ-α φουέαρ.

Jn 14 24

Qui non diligit me
sermones meos non servat,
et sermonem
quem audistis
non est meus,
sed eius qui me misit,
patris.

He that loveth me not
keepeth not my words.
And the word
which you have heard
is not mine;
but the Father's
who sent me.

Ἀν τ-ἐ νά φύλ ζῶν ἀγε ὅμ
νὶ κοιμεάουαν σέ μο βρεῖτρε;
καὶ σὺς-σε ἀν βριαέαρ
ὁ' ἀρεαδῶν
νὶ ἡ-ἐ μο βριαέαρ-σα ἐ,
ἀὲ βριαέαρ ἀν Ἀτὰρ
Ἄ ἐφύλ ὑαυὸ μέ.

Jn 14 25

Hæc
locutus sum vobis
apud vos manens.

These things
have I spoken to you,
abiding with you.

Ὁ ἰαυράς
ἀν μὲν σεο λυβ
καὶ σὺς-σε ἰ νῶν φουέαρ.

Jn 14 26.	Paracletus autem spiritus sanctus, quem mittet pater in nomine meo, ille vos docebit omnia et suggerit vobis omnia quaecumque dixero vobis.	But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.	Δὲ ἂν Σὺλᾱσαιῶε, ἂν Σπιοραῖο Νᾱοῖμ, ἂν τ-έ Δ ἔυιρφιῶ ἂν τ-ΔἔΔαιρ υἱαῖο ἂμ' αἰνιμ-σε, μύνφιῶ σέ σιν ὅΔοιῶ ζᾱὲ νίῶ, ἄζυς κυρφιῶ σέ ἰ νῶύρ ζκυμῖνε ζᾱὲ νίῶ ὅ'ἄ νῶέΔρφαῶ λιῶ.
Jn 14 27a	Pacem relinquo vobis: pacem meam do vobis, non quomodo mundus dat ego do vobis.	Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you.	ἲᾱζαῖμ σίοἔἔᾱῖμ ἄζαῖῶ; κυζαῖμ μο σίοἔἔᾱῖμ ὅΔοιῶ; νί μαρ Δ ἔυζαῖν ἂν σαοζᾱλ Δ ἔυζαῖμ-σε ὅΔοιῶ.
Jn 14 27b	Non turbetur cor vestrum neque formidet.	Let not your heart be troubled: nor let it be afraid.	Νᾱ βίοῶ βυΔιρεᾱῖμ ἄρ ὅύρ ζσκριῶε, Νᾱ εᾱζῑΔ.
28a.	Audistis quia ego dixi vobis: vado et venio ad vos.	You have heard that I said to you: I go away, and I come unto you.	Ὅ'ᾱιρεᾱῶΔαιρ conus μαρ ἄὅυῶΔε λιῶ: τᾱῖμ ἄζ ἰμῑεᾱἔτ, ἄζυς ἄζ τεᾱἔτ ἔύζαῖῶ.
Jn 14 28b	Si diligereis me, gauderetis utique, quia vado ad patrem, quia pater maior me est.	If you loved me you would indeed be glad, because I go to the Father: for the Father is greater than I.	Ὅ'ᾱ mbeᾱὅ ζῑᾱῶ ἄζαῖῶ ὅom, ῶεᾱῶ ἄἔΔσ οῤαῖῶ τοῖς μέ ῶεῖτ ἄζ ὅυλ ἄζ τῑαῖῑῑ ἄρ ἂν ΔἔΔαιρ; ὀῖρ ἰς μό ἂν τ-ΔἔΔαιρ 'Νᾱ mise..
29.	Et nunc dixi vobis priusquam fiat, ut cum factum fuerit credatis.	And now I have told you before it come to pass: that when it shall come to pass, you may believe.	ἄζυς ἄnois τᾱ σέ ἰnnste ἄζαῖμ ὅΔοιῶ ροῖμ σέ, ἰ ὅτρεῶ νυαιρ Δ ἔiocῑαῖῶ σέ ζο ζσκριῶφιῶ σῖῶ.
30.	Iam non multa loquar vobiscum, venit enim princeps mundi huius et in me non habet quicquam, sed ut cognoscat mundus quia diligo patrem, et sicut mandatum dedit mihi pater sic facio.	I will not now speak many things with you. For the prince of this world cometh: and in me he hath not any thing, but that the world may know that I love the Father: and as the Father hath given me commandments, so do I.	Νί ὀέΔρφαῶ puinn ἰ νῶύρ ὅῑocᾱῖρ ἄnois. ὀῖρ τᾱ πῑῑῑnsΔ ἂν ὀomᾱῖν seo ἄζ τεᾱἔτ, ἄζυς νί'ῑ νίῶ ἄρ ὅῖε ἄῑζε ἰonᾱm-σᾱ. Δἔ ἰonus ζο η-αιῑνεῶἔᾱῶ ἂν ὀomᾱῖν ζο ὅῑuil ζῑᾱῶ ἄζαῖμ ὀo'η ΔἔΔαιρ; ἄζυς ὀo réῖρ μαρ Δ ἔυζ ἂν τ-ΔἔΔαιρ ὀῤῶύ ὀom, ἰς μαρ σῖν Δ ὀeimim.

CLVIII. UBI IHESUS DICIT DISCIPULIS SUIS: QUI QUOD HABET, BAIULET.

Lc 22 35a	Et dixit eis:	And he said to them:	ἄζυς ὀυῶΔαιρτ σέ λεῶ:
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Lc 22 35b	quando misi vos sine sacco et pera et calciamentis, numquid aliquid defuit vobis? At illi dixerunt: nihil.	When I sent you without purse and scrip and shoes, did you want anything? They said ¹ : Nothing.	NUAIR A CUIREAS UAIM SIÖ SAN SPARÁN SAN MÁLA SAN BRÓGA, AN RAIÖ ΔON NÍÖ I N-EASNAM ORAIÖ? ΔGUS ÖÜBÖADAR: NÍ RAIÖ.
Lc 22 36	Dixit ergo eis: sed nunc qui habet sacculum tollat, similiter et peram, et qui non habet vendat tunicam suam et emat gladium.	Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat and buy a sword.	ΔGUS ÖÜBÖAIRC SÉ LEÖ: ΔC ΔNOIS, AN T-É 'GÖ ÖFUIL SPARÁN ΔIGE BEIREΔÖ SÉ LEIS É; ΔGUS MAR AN GCÉΔÖNA MÁLA, ΔGUS AN T-É NÁ FUIL, ÖÍOLAÖ SÉ Δ BRAC ΔGUS CEANNUIGEΔÖ SÉ CLAIÖEAM.
Lc 22 37	Dico autem vobis, quoniam adhuc hoc quod scriptum est oportet impleri in me, <i>et quod cum iniustus deputatus est.</i>	For I say to you that this that is written must yet be fulfilled in me. <i>And with the wicked was he reckoned.</i>	ÖIR ÖEIRIM LIÖ NÁC FOLÁIR AN MÉIO SEO FÖS ACÁ SGRIÖÖCA ÖÖ CÖMLÍONAÖ IONAM-SA: ΔGUS ÖÖ LUΔÖΔÖ É LE CUIRPCEΔCAIÖ.
Lc 22 38	Etenim ea quæ sunt de me finem habent. At illi dixerunt: domine, ecce gladii duo hic. At ille dixit eis: satis est:	For the things concerning me have an end. But they said: Lord, behold, here are two swords. And he said to them: It is enough:	ÖIR, NA NEICE Δ ÖAINEANN LIOM, CÁ ÖEIRE LEÖ. ΔGUS ÖÜBÖADAR-SAN LEIS: FÉAC, Δ ÖIGEARNNA, ÖÁ CLAIÖEAM ANSO. ΔGUS ÖÜBÖAIRC SÉ LEÖ: NÍ ÖEΔS SAN.
Jn 14 31c.	<i>surgite, eamus hinc.</i>	<i>arise, let us go hence.</i>	ÖIRIGEÖ, IMÖIGMÍS ASSO.
Mt 26 30a	Et ymno dicto exierunt	And a hymn being said, they went out,	ΔGUS TAR ÉIS HIMNA ÖÖ RÁÖ ÖÖÍÖ, CÜADAR AMAC, MAR BA GHNÁC, GÖ CNOC NA N-OLA-CRANN.
Lc 22 39b	<i>secundum consuetudinem in montem Oliveti.</i>	<i>according to his custom, to the Mount of Olives.</i>	

CLVIII. UBI IHESUS DICIT: EGO SUM VITIS ET VOS PALMITES.

Jn 1 39a	Dicit eis:	He saith to them:	ΔGUS ÖÜBÖAIRC SÉ LEÖ:
Jn 15 1.	ego sum vitis vera, et pater meus agricola est.	I am the true vine: and my Father is the husbandman.	IS MISE AN FÍNEAMUIN FÍRINNEAC, ΔGUS ISÉ M'-ΔCΔAIR AN SAÖCRUIGCEÖIR.
2.	Omnem palmitem in me non ferentem fructum tollet eum, et omnem qui fert fructum purgabit eum, ut fructum plus afferat.	Every branch in me that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.	GAÖ GEΔS ACÁ ORM ΔGUS NÁ CUGANN CÖRAÖ, GEARRFAIÖ SÉ Í; ΔGUS GAÖ GEΔS Δ CUGANN CÖRAÖ, GLANFAIÖ SÉ Í, IONUS GÖ ÖCΔÖARFAÖ SÍ BREIS CÖRAÖ.

¹ 'But they said' – 'But' here is an encumbrance, and best omitted, leaving 'They said'

Jn 15 3	Iam vos mundi estis propter sermonem quem locutus sum vobis:	Now you are clean, by reason of the word which I have spoken to you.	Τάχαοί-se ανοις γλαν οε βάρρ να caintε οο λαβρας λιθ.
4a.	manete in me et ego in vobis.	Abide in me: and I in you.	φαναιθ̄ ionam-sa, αγυς mise ionaith̄.
Jn 15 4b	Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite, sic nec vos nisi in me manseritis.	As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.	φέ μαρ νάc φέροιρ οο'n ζέις τοραθ̄ εαθαιρε υαιτε φέιν, mura θ̄φαναιθ̄ sí αρ αν θ̄φíneaμuin, sin μαρ νάc φέροιρ οδοιθ̄-se mura θ̄φαναιθ̄ siθ̄ ionam-sa.
Jn 15 5	Ego sum vitis, vos palmites: qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere.	I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.	Mise αν φíneaμuin, siθ̄-se να ζέαζα; αν τ-έ φανανν ionam-sa αγυς mise ann, τυζανν sé sin τοραθ̄ μór υαιθ̄; óir am' éαζμuis-se ní φέροιρ οδοιθ̄ αον níθ̄ α οέαναμ̄.
Jn 15 6	Si quis in me non manserit, mittetur foras sicut palmes et aruit, et colligent eos et in ignem mittunt, et ardent.	If any one abide not in me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burneth.	αν τ-έ ná φανφαίρ ionam-sa, caíteφap amac é μαρ ζέαζ, αγυς φεóçφαίρ sé; αγυς τόζφαρ é αγυς caíteφap sa teime é, αγυς loisφap é.
Jn 15 7	Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis petietis, et fiet vobis.	If you abide in me and my words abide in you, you shall ask whatever you will: and it shall be done unto you.	μά φανανν siθ̄ ionam-sa, αγυς μά φαναίρ μο θ̄ρέίερε ionaith̄, iaρρφαίρ siθ̄ pé níθ̄ is maíte liθ̄, αγυς οέανφαρ οδοιθ̄ é.
Jn 15 8	In hoc clarificatus est pater meus ut fructum plurimum afferatis et efficiamini mei discipuli.	In this is my Father glorified: that you bring forth very much fruit and become my disciples.	As so α τυζταρ γλóire οο m'αεαιρ, siθ̄-se οο εαθαιρε μór-τοραθ̄ υαιρ, αγυς siθ̄ α θείε ι nθúr nθeisγiobuil αγam-sa.
Jn 15 9	Sicut dilexit me pater, et ego dilexi vos: manete in dilectione mea.	As the Father hath loved me, I also have loved you. Abide in my love.	μαρ α ευζ αν τ-αεαιρ ζράθ̄ οóμ-sa, sin μαρ α ευζas-sa ζράθ̄ οδοιθ̄-se. φαναιθ̄ am' ζράθ̄.
Jn 15 10a	Si precepta mea servaveritis,	If you keep my commandments,	μά cοimeάoann siθ̄ m'αίεαντα,

Jn 15 10b

manebitis in dilectione mea,
sicut et ego
patris mei precepta
servavi
et maneo in eius dilectione.

Jn 15 11

Hæc
locutus sum vobis,
ut gaudium meum impleatur.
12. Hoc est preceptum meum
ut diligatis
invicem,
sicut dilexi vos.

Jn 15 13

Maiores hanc dilectionem
nemo habet
quam ut animam suam
quis ponat pro amicis suis.
14. Vos amici mei estis,
si feceritis
quæ ego præcipio vobis.

Jn 15 15

Iam non dico vos
servos,
quia servus nescit
quid faciat dominus eius.
Vos autem dixi
amicos,
quia omnia
quæcumque audivi
a patre meo
nota feci vobis.

Jn 15 16

Non vos me elegistis,
sed ego elegi vos,
et posui vos
ut eatis
et fructum afferatis,
et fructus vester maneat,
ut
quodcumque petieritis
patrem in nomine meo,
det vobis.

Jn 15 17

Hæc mando vobis,
ut diligatis
invicem.

Jn 15 18a

Si mundus
vos odit,

you shall abide in my love:
as I also
have kept
my Father's commandments
and do abide in his love.

These things
I have spoken to you,
that my joy may be in you.
This is my commandment,
that you love
one another,
as I have loved you.

Greater love than this
no man hath,
that a man lay down his life
for his friends.
You are my friends,
if you do the things
that I command you.

I will not now call you
servants:
for the servant knoweth not
what his lord doth.
But I have called you
friends,
because all things,
whatsoever I have heard
of my Father,
I have made known to you.

You have not chosen me:
but I have chosen you;
and have appointed you,
that you should go
and should bring forth fruit; and
your fruit should remain:
that
whatsoever you shall ask
of the Father in my name,
he may give it you.

These things I command you,
that you love
one another.

If the world
hate you,

φανῆται σὺ ἀμ' ἐγὼ;
φέ μαρ
ἃ κοιμεῖσθαι-σε
ἀιτέοντα μ' ἁέταρ
ἀγὺς σο ὅφαναιμ' ἡ-ἃ ἐγὼ.

Ὅο λαῶνας
να νεῖτε σὺν ὑἱ
ἰονὺς σο μβεᾶθ' μ' ἁέτας-σα ἰοναῖθ.
Στοί μ' ἀιτέ-σε,
σο ὅταῦταρ φαθ' σὺ-σε ἐγὼ
ὅ' ἅ ἐέιτε,
φέ μαρ ἃ ἐγὼ-σα ἐγὼ ὅδοιθ-σε.

Νίλ ἀγ ἀοι θυμε
ἐγὼ ἰς μό' ἡ σο,
σο ὅταῦταρ φαθ' θυμε ἃ ἀνὰμ
ἀρ σοι ἃ ἐάραθ.
ἰς σὺ-σε μο ἐάριθ-σε
ἃς σο πῶεῖται σὺν να νεῖτε
ἀοειρὶμ ὑἱ.

Νί σεῖρβίσις
ἃ ἐάταρ φαθ' οἱαῖθ φεᾶσθ,
οἱρ νί φῖος ὅ' ἡ σεῖρβίσεᾶς
ἀν νίθ ἃ ὅεινεᾶν ἃ μάλιστα.
ἃς ἰς ἐάριθ ἐτά ἐάταρ
ἀγὰμ οἱαῖθ;
οἱρ ἐὰς νίθ
ὅ' ἄρ ἀιρῖσεας φέιν
ὅ μ' ἁέταιρ
ὅο ἐυρεᾶς ἰ ἡ-ἰὺλ ὅδοιθ-σε ἔ.

Νί σὺ-σε ἃ ὅειν μὲς ὅο ἐογᾶθ:
ἃς ἰς μὲς ἃ ὅειν σὺ-σε ὅο ἐογᾶθ,
ἀγὺς ὅο ἐεπαθ
ἐὺν σο ἡ-ἰμῶεοῦθ σὺ
ἀγὺς σο ὅταῦταρ φαθ' σὺ τῶραθ υαῖθ,
ἀγὺς σο ἰεᾶν φαθ' ὅρ τῶραθ;
ἰ ὅτρεό,
πέ ρυθ ἃ ὅ' ἰαῖρ φαθ' σὺ
ἀρ ἀν ἁέταιρ ἀμ' ἀμὶμ-σε,
σο ὅταῦταρ φαθ' σέ ὅδοιθ ἔ.

Εγὼμ να ἡ-ἀιτέοντα σο ὅδοιθ
ἰ ὅτρεό σο μβεᾶθ' ἐγὼ ἀγᾶιθ
ὅ' ἅ ἐέιτε.

Μὰ ἐγὼ ἀν ἀογᾶλ
φῶᾶς ὅδοιθ,

Jn 15 18b	scitote quia me priorem vobis odio habuit.	know ye that it hath hated me before you.	bíob' fíos aḡaib' ḡur cúḡ sé fuac' b'óm-sa rómab'.
Jn 15 19	Si de mundo fuissetis, mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus.	If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.	ḡá mba leis an saogal a baifead' sib' beaḡ ḡraḡ aḡ an saogal b'a c'uro fém; ac' óir ná baimeann sib' leis an saogal, ac' ḡur b'eimeas-sa sib' a c'ogad' as an saogal, uime sin cá fuac' aḡ an saogal b'aoib'.
Jn 15 20a	Mementote sermonis mei quem ego dixi vobis: non est servus maior domino suo.	Remember my word that I said to you: The servant is not greater than his master.	Cuimngib' ar an b'focal a'oubart lib': ní'l an seirbísac' níos mó 'ná a m'agiscir.
Jn 15 20b	Si me persecuti sunt, et vos persequentur, si sermonem meum servaverunt, et vestrum servabunt.	If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also.	má b'eimeab'ar ḡéarleanm'aint orm-sa b'éanfaib' sib' ḡéarleanm'aint oraib'-se, leis; má coimeab'ab'ar mo b'reicre-se, coimeab'faib' sib' b'uir mbréicre-se, leis.
Jn 15 21	Sed hæc omnia facient vobis propter nomen meum, quia nesciunt eum qui misit me.	But all these things they will do to you for my name's sake: because they know not him that sent me.	ac' b'éanfaib' sib' na neicre sin ḡo léir lib' mar ḡeall ar m' ainim-se, coisḡ ḡan aicne beic acu ar an t-é a c'uir uaid' mé.
Jn 15 22	Si non venissem et locutus fuisset eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo.	If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin.	ḡá mba ná tiocfaib' aḡus labairt leó, ní beaḡ an peaca oréa; ac' anois ní'l don leac'sḡeal acu i b'caob' a b'peaca..
Jn 15 23	Qui me odit et patrem meum odit.	He that hateth me hateth my Father also.	An t-é ḡo b'fuil fuac' aicre b'óm-sa, cá fuac' aicre b'o m'ac'air, leis.
24a.	Si opera non fecissem in eis quæ nemo alius fecit, peccatum non haberent.	If I had not done among them the works that no other man hath done, they would not have sin:	ḡá mba na b'éanfaib' na h-oibreac'a 'n-a measḡ, oibreac'a nár b'ein doimne eile, ní beaḡ an peaca oréa;
Jn 15 24b	Nunc autem et viderunt et oderunt et me et patrem meum.	but now they have both seen and hated both me and my Father.	ac' anois b'o c'onacab'ar aḡus c'usab'ar fuac' i n-aonfeac't, b'óm-sa aḡus b'o m'ac'air i n-aonfeac't.
25a.	Sed ut impleatur sermo	But that the word may be fulfilled	ac' ionus ḡo ḡcóm'líonfaí an focal

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Jn 15 25b.

qui in lege eorum scriptus est:
*quia odio me
habuerunt gratias.*

which is written in their law:
*They hated me
without cause.*

ΑΤΑ ΣΓΡΙΟΒΕΑ ΣΑ ΟΛΙΣ ΑΤΑ ΑCΥ:
ΟΟ ΕΥΣΑΘΑΡ ΦΥΑΕ ΟΟΜ
ΣΑΗ ΟΥΙΣ.

Jn 15 26

Cum autem
venerit paracletus
quem ego mittam vobis
a patre,
spiritum veritatis
qui a patre procedit,
ille testimonium
perhibebit de me.

But when
the Paraclete cometh,
whom I will send you
from the Father,
the Spirit of truth,
who proceedeth from the Father,
he shall give
testimony of me.

ΑΕ ΝΥΑΙΡ
Α ΕΙΟCΦΑΙΘ ΑΗ ΣΟΛΑΣΑΙΘΕ,
ΑΗ Τ-Ε Α ΕΥΙΡΦΕΑΘ-ΣΑ ΟΥΣΑΙΘ-ΣΕ
Ο'Ν ΑΕΔΑΙΡ,
ΣΠΙΟΡΑΙΘ ΝΑ ΠΙΡΙΝΝΕ,
Α ΣΥΛΑΙΣΕΑΝΝ Ο'Ν ΑΕΔΑΙΡ,
ΘΕΑΝΦΑΙΘ ΣΕ ΣΙΝ
ΦΙΑΘΝΑΙΣΕ ΟΡΜ-ΣΑ.

Jn 15 27

Et vos
testimonium perhibetis,
quia ab initio
mecum estis.

And you
shall give testimony,
because you are with me
from the beginning.

ΑΣΥΣ ΘΕΑΝΦΑΙΘ
ΣΙΘ-ΣΕ ΦΙΑΘΝΑΙΣΕ,
ΟΙΡ ΤΑΕΑΟΙ ΑΜ' ΦΟCΑΙΡ
Ο ΕΥΣΑC.

Jn 16 1

Hæc
locutus sum vobis,
ut non scandalizemini.
Absque synagogis
facient vos:
sed venit hora
ut omnis qui
interficet vos
arbitretur obsequium
prestare deo,

These things
have I spoken to you
that you may not be scandalized.
They will put you out
of the synagogues:
yea, the hour cometh,
that whosoever
killeth you
will think that he doth
a service to God.

Ο'ΙΝΝΣΕΑΣ
ΝΑ ΝΕΙΘΕ ΣΕΟ ΘΑΟΙΘ
ΙΟΝΥ ΝΑ ΣΥΛΑCΦΑΘ ΣΙΘ ΣΣΑΝΝΑΙ.
ΕΥΙΡΦΙΘ ΣΙΑΘ ΑΜΑC
ΑΣ ΝΑ ΣΙΝΑCΘΟΞΑΙΘ ΣΙΘ:
ΣΕΑΘ, ΑΣΥΣ ΤΑ ΑΗ Τ-ΑΜ ΑΣ ΤΕΑCΤ
ΝΥΑΙΡ Α ΜΕΑΣΦΑΙΘ ΑΗ Τ-Ε
Α ΕΥΙΡΦΙΘ ΟΥΝ ΘΑΙΣ ΣΙΘ
ΣΟ ΜΒΕΙΘ ΟΝΟΙΡ ΑΙΣΕ
'Α ΕΑΘΑΙΡC ΟΟ ΘΙΑ.

3.

et hæc
facient,
quia non noverunt
patrem
neque me.

And these things
will they do;
because they have not known
the Father
nor me.

ΑΣΥΣ ΘΕΑΝΦΑΙΘ ΣΙΑΘ
ΝΑ ΝΕΙΘΕ ΣΙΝ ΛΙΘ-ΣΕ
ΤΟΙCΣ ΣΑΗ ΑΙΘΝΕ ΒΕΙC ΑCΥ
ΑΡ ΑΗ ΑΕΔΑΙΡ,
ΝΑ ΟΡΜ-ΣΑ.

Jn 16 4

Sed hæc
locutus sum vobis,
ut
cum venerit hora eorum,
reminiscamini
quia ego dixi vobis.

But these things
I have told you,
that
when the hour shall come,
you may remember
that I told you of them.

ΑΕ ΤΑΙΘ ΝΑ ΝΕΙΘΕ ΣΕΟ
ΙΝΝCΤΕ ΑΣΑΜ ΘΑΟΙΘ
Ι ΘCΤΕΟ,
ΝΥΑΙΡ Α ΕΙΟCΦΑΙΘ ΑΗ Τ-ΑΜ ΘΟΙΘ,
ΣΟ ΣCΥΙΜΝΕΟCΑΙΘ ΣΙΘ
ΑΡ ΜΕ 'ΣΑ Ν-ΙΝΝCΙΝC ΘΑΟΙΘ.

Jn 16 5

Hæc autem vobis
ab initio non dixi,
quia vobiscum eram:
at nunc vado
ad eum qui me misit,
et nemo ex vobis
interrogat me:
quo vadis?

But I told you not
these things from the beginning,
because I was with you.
And now I go
to him that sent me,
and none of you
asketh me:
Whither goest thou?

ΑΕ ΝΙΟΡ ΙΝΝCΕΑΣ
ΝΑ ΝΕΙΘΕ ΣΕΟ ΘΑΟΙΘ Ο ΕΥCΑC,
ΜΑΡ ΘΙΟC Ι ΝΘΥΡ ΘΦΟCΑΙΡ.
ΑΣΥC ΑΝΟΙC ΤΑΙΜ ΑΣ ΙΜΤΕΑCΤ
ΑΣ ΤΡΙΑΙΛ ΑΡ ΑΗ Τ-Ε Α ΕΥΙΡ ΥΑΙΘ ΜΕ,
ΑΣΥC ΝΙ'Λ ΔΟΙΝΝΕ ΑΣΑΙΘ
'ΣΑ ΠΙΑΦΡΑΙΣΕ ΘΙΟΜ:
CΑ ΘΦΥΙΛΙΡ ΑΣ ΙΜΤΕΑCΤ?

Jn 16 6

Sed quia
hæc locutus sum vobis,
tristitia implevit cor vestrum.

But because
I have spoken these things to you,
sorrow hath filled your heart.

ΑΕ ΤΟΙCΣ
ΣΥΡ ΛΑΘΡΑΣ ΝΑ ΝΕΙΘΕ ΣΕΟ ΛΙΘ
ΟΟ ΛΙΟΝ ΘΥΡ ΣCΡΟΙΘΕ ΘΕ ΘΟΛΑΣ.

Jn 16 7a

Sed ego
veritatem dico vobis:
expedit vobis
ut ego vadam:
si enim non abiero,

But I
tell you the truth:
it is expedient to you
that I go.
For if I go not,

ΑΕ ΤΑΙΜ-ΣΕ
ΑΣ ΙΝΝCΙΝC ΝΑ ΠΙΡΙΝΝΕ ΘΑΟΙΘ:
ΙCΕ ΘΥΡ ΛΕΑΣ
ΜΕ Θ'ΙΜΤΕΑCΤ;
ΟΙΡ ΜΥΡΑ Ν-ΙΜCΙΣΕΑΘ,

Jn 16 7b	paracletus non veniet ad vos, si autem abiero, mittam eum ad vos.	the Paraclete will not come to you: but if I go, I will send him to you.	ní εἰοCFαῖρὸ ἀν ΣόλΆσαιρὲ ἐΰξαιῖ; ἀC μΆ ιμCεῖσιμ, cuιrφeαῖο ἐΰξαιῖ εῖ.
Jn 16 8	Et cum venerit ille, arguet mundum de peccato et de iustitia et de iudicio.	And when he is come, he will convince the world of sin and of justice and of judgment.	Άξυς nuαιr Δ εἰοCFαῖρὸ σέ σιν ῡέΔηφαιῖρὸ σέ ἀν ῡομΆν ῡο ῡΔοrΔῖ ι ῡCαοῖ ἀν pεαCτΆ, Άξυς ι ῡCαοῖ CιrC, Άξυς ι ῡCαοῖ bρεῖCεΔμΆνCαις.
Jn 16 9	De peccato quidem, quia non credunt in me, 10. de iustitia vero, quia ad patrem vado et iam non videbitis me, 11. de iudicio autem, quia princeps mundi huius iudicatus est.	Of sin: because they believed not in me, and of justice: because I go to the Father: and you shall see me no longer, and of judgment: because the prince of this world is already judged.	ι ῡCαοῖ pεαCτΆ, Cοιςz nΆ Cpeῖῖῖο σiΔῖ ιοnαmςΔ; ι ῡCαοῖ CιrC, όιr Cάιm Δς ῡυλ cῡn ἀν ΔέAr, Άξυς ní φeιCφῖῖο σiῖ μέ φeΔςῡΔ. Άξυς ι ῡCαοῖ bρεῖCεΔμΆνCαις, όιr Cά bρεῖCεΔμΆνCας CαḃArCΆ CεΑnA φeίm Ar pῖuῖnsΔ ἀν ῡομΆm seο.
Jn 16 12	Adhuc multa habeo vobis dicere, sed non potestis portare modo:	I have yet many things to say to you: but you cannot bear them now:	Cά mόrΆn eile neῖCε ΔγAm le RΆῖῖ liῖ, ἀC ní φeῖῖῖr ῡΔοiῖῖ ιΔῖ Δ bρεῖC liῖ Δnois.
13a.	cum autem venerit ille spiritus veritatis, docebit vos omnem veritatem.	but when he, the Spirit of Truth, is come, he will teach you all truth.	ΔC nuαιr Δ εἰοCFαῖρὸ ἀν CπiοrΔiῖ ῡῖο nA φῖrῖnne, mῡῖnφῖῖο σέ ῡΔοiῖῖ ἀν uile φῖrῖnne.
Jn 16 13b	Non enim loquitur a semetipso, sed quæcumque audiet loquitur, et quæ ventura sunt adnuntiabit vobis.	For he shall not speak of himself: but what things soever he shall hear, he shall speak. And the things that are to come, he shall shew you.	όιr ní ḡ-uaiῖῖο φeίm Δ λῡḃArφaiῖῖο σέ, ἀC λῡḃArφaiῖῖο σέ ζAc Δ ζCloiςφῖῖο σέ; Άξυς neoςφῖῖο σέ ῡΔοiῖῖ-se nA neῖCε ΔCά le CεΔCτ.
Jn 16 14	Ille me clarificabit, quia de meo accipiet et adnuntiabit vobis.	He shall glorify me: because he shall receive of mine and shall shew it to you.	CαḃArφaiῖῖο σέ σιν ζlόiῖῖe ῡόμ-ςΔ, όιr is ῡe m' cῡῖῖῖ-se Δ ζlAcφaiῖῖο σέ Άξυς Δ neόςφaiῖῖο σέ ῡΔοiῖῖ-se.
Jn 16 15	Omnia quecumque habet pater mea sunt, propterea dixi quia de meo accipiet et adnuntiabit vobis.	All things whatsoever the Father hath are mine. Therefore I said that he shall receive of me and shew it to you.	ζAc uile nῖῖῖο ΔCά Δς ἀν ΔέAr is liomsΔ εῖ. Uime σin iseΔῖ ΔῡῡḃArC: Is ῡe m' cῡῖῖῖ-se Δ ζlAcφaiῖῖο σέ Άξυς Δ neόςφaiῖῖο σέ ῡΔοiῖῖ-se.
Jn 16 16	Modicum et iam non videbitis me, et iterum modicum et videbitis me, quia vado ad patrem.	A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.	CAmall beΔς, Άξυς ní φeιCφῖῖο σiῖ μέ; Άξυς AnσAn CAmall beΔς ΔiRís, Άξυς Cίφῖῖο σiῖ μέ; mAr Cάiῖm Δς ῡυλ Δς CῖRiAll Ar ἀν ΔέAr.
Jn 16 17a	Dixerunt ergo ex discipulis eius	Then some of his disciples said	ΔnsAn ῡῡḃAιῖῖC Cῡῖῖο ῡ'Ά ῡeῖςγιῖῖῡliΔiῖῖ

ad invicem:
quid est hoc quod dicet nobis:
modicum
et non videbitis me,
et iterum modicum
et videbitis me,
et
quia vado
ad patrem?

18. Dicebant ergo:
quid est hoc quod dicit:
modicum?
nescimus quid loquitur.

Cognovit autem Ihesus
quia volebant eum interrogare,
et dixit eis:
de hoc queritis
inter vos
quia dixi:
modicum
et non videbitis me,
et iterum modicum
et videbitis me.

Amen amen dico vobis,
quia plorabitis et flebitis vos,
mundus autem gaudebit:
vos autem contristabimini,
sed tristitia vestra vertetur
in gaudium.

Mulier
cum parit
tristitiam habet,
quia venit ora eius:
cum autem pepererit
puerum,
iam non meminit
presure
propter gaudium,
quia natus est homo
in mundum.

Et vos igitur nunc
quidem tristitiam habetis;
iterum autem videbo vos,
et gaudebit cor vestrum,
et gaudium vestrum
nemo tollet a vobis,
et in illo die me
non rogabitis quicquam.

one to another:
What is this that he saith to us:
A little while,
and you shall not see me:
and again a little while,
and you shall see me,
and,
Because I go
to the Father?
They said therefore:
What is this that he saith, A little
while?
We know not what he speaketh.

And Jesus knew
that they had a mind to ask him.
And he said to them:
Of this do you inquire
among yourselves,
because I said:
A little while,
and you shall not see me;
and again a little while,
and you shall see me?

Amen, amen, I say to you,
that you shall lament and weep,
but the world shall rejoice:
and you shall be made sorrowful,
but your sorrow shall be turned
into joy.

A woman,
when she is in labour,
hath sorrow,
because her hour is come;
but when she hath brought forth
the child,
she remembereth no more
the anguish,
for joy
that a man is born
into the world.

So also you now
indeed have sorrow:
but I will see you again
and your heart shall rejoice.
And your joy
no man shall take from you,
and in that day you
shall not ask me any thing.

le n-a céile:
Cao é seo a'beir sé linn?
Tamall beas,
agus ní feicsiò sib mé;
agus tamall beas airís,
agus cífiò sib mé;
agus,
Mas táim as dul as triall
ar an ádair?
Agus duibradar:
Cao é seo a'beir sé,
Tamall beas?
Ní feadramair cao 'beir sé.

Agus bí fíos as íosa
gur mian leó é ceistiú;
agus duibairt sé leó:
Tátaoí as ceistiúcán
eadraib féin
i ntaobh an focail sin a'duibairt:
Tamall beas,
agus ní feicsiò sib mé;
agus, tamall, beas airís,
agus cífiò sib mé.

So deimhin, deimhin, a'beirim lib,
so n'eanfaib sib caoi agus sol,
agus so mbeib ádas ar an saogal;
agus so mbeib sib-se buarča,
ac iompófar búr mbrón
cun ádas.

Nuair a bionn an bean
i mbreóiteacht claimne,
bíonn buaiream uirthi,
toisg a h-am a beic tascáite;
ac nuair a beireann sí
an mac,
ní bíonn cuimne aici
ar an tceinneas,
mar seall ar an ádas,
toisg duine beic tascáite
ar an saogal.

Sin mar atá buaiream
oraib-se anois,
ac cífeadh-sa sib airís,
agus beib ádas ar búr scroibhe;
agus ní bainfiò doimne
búir n-ádas vób.
Agus ní fiafrócaib sib aon níò
óiom-sa an lá san.

Jn 16 23b	Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis.	Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you.	Ἰὼ θεῖμιν, θεῖμιν, ἀθεῖрим λιῶ, μά ιαρρανν σιῶ ἀον ρυῶ ἀρ ἀν ἀέαιρ ἀμ' ἀνιμ τὰβάρφαῖο σέ ὁδοῖο ἐ.
Jn 16 24	Usque modo non petistis quicquam in nomine meo: petite, et accipietis, ut gaudium vestrum plenum sit.	Hitherto, you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.	Ἰὼ ὅτ'ι σο νίὸρ ιαρραῶαιρ ἀον νίῶ ἀμ' ἀνιμ: ιαρραῖο, ἀγυς ἔεοῶαιρ σιῶ, ιονυς ἰὼ mbeaῶ ὑῖρ η-άέας ιομλάν.
Jn 16 25	Hæc in proverbiis locutus sum vobis; venit hora cum iam non in proverbiis loquar vobis, sed palam de patre adnuntiabo vobis.	These things I have spoken to you in proverbs. The hour cometh when I will no longer speak to you in proverbs, but will shew you plainly of the Father.	Ὅο λαῶρας να νεῖτε seo λιῶ ι ὅφuirم soluῖοί. τὰ ἀν τ-ἀμ ἀγ τεαέτ nuair ná λαῶαρφαῶ λιῶ φεαςῶα ι soluῖοῖῶ, ἀέ νεόςφαῶ ὁαοῖῶ ἰὼ soiléir ι ὁταοῦ ἀν ἀέαρ.
Jn 16 26	Illo die in nomine meo petitis, et non dico vobis quia ego rogabo patrem de vobis.	In that day, you shall ask in my name: and I say not to you that I will ask the Father for you.	Σα λά σαν ιαρρφαῖο σιῶ ἀμ' ἀνιμ-se; ἀγυς νί θεῖрим λιῶ ἰὼ ηγυῖοφεαῶ ἀν τ-ἀέαιρ ἀν ὑῖρ son.
Jn 16 27	Ipse enim pater amat vos, quia vos me amastis et credidistis quia ego a deo exivi.	For the Father himself loveth you, because you have loved me and have believed that I came out from God.	Ὅιρ τὰ γράῶ ἀγ ἀν ἀέαιρ φέιμ ὁαοῖῶ, τοιςγ γράῶ θεῖε ἀγαιῶ ὁόμ-σα ἀγυς γυρ ἔρεῖθεαῶαιρ γυρ ὁ ὅια ὁο ἔλυαισεας.
Jn 16 28	Exivi a patre et veni in mundum, iterum relinquo mundum et vado ad patrem.	I came forth from the Father and am come into the world: again I leave the world and I go to the Father.	Ὅο ἔλυαισεας ἀμαέ ὀ'η ἀέαιρ, ἀγυς ὁο ἔάηαḡ ἀρ ἀν σαοḡαῖ; τάιμ ἀγ φάγáιλτ ἀν τσαοḡαῖλ αῖρῖς, ἀγυς ἀγ ὅυλ ἀγ τριαῖλ ἀρ ἀν ἀέαιρ.
Jn 16 29	Dicunt ei discipuli eius: ecce nunc palam loqueris et proverbium nullum dicis.	His disciples say to him: Behold, now thou speakest plainly and speakest no proverb.	Ὅυῶαιρτ ἀ ὀεῖςγιοῖυῖλ leis: φέαέ, ἀνοῖς ταοῖ ἀγ λαῶαιρτ ἰὼ soiléir, ἀγυς νί η-ἀον τsoluῖοῖ ἀτὰ ἀγατ ὀ'ά λαῶαιρτ.
Jn 16 30	Nunc scimus quia scis omnia et non opus est tibi ut quis te interroget: in hoc credimus quia a deo existi.	Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.	τὰ φῖος ἀγáιμν ἀνοῖς ἰὼ ὅφuil φῖος γαέ uile νίῶ ἀγατ, ἀγυς ηάέ γάῶ ὅυιτ ἀοινne θεῖε 'ḡαῶ' ἔeῖςτῖῖ: ἀς σο creῖοimῖο γυρ ὁ ὅια ἀ ἔλυαισίς.
Jn 16 31	Respondit eis Ihesus: a modo creditis?	Jesus answered them: Do you now believe?	Ὅ'φρεαγáιρ ἰosa ιαῶ: ἀν γcreῖθεáμν σιῶ ἀνοῖς?

Jn 16 33a

Jn 16 33b

Jn 17 1

Jn 17 3

Jn 17 4

5.

Jn 17 6a

I have manifested thy name

Ծօ թօլլեցեա՝սա ըն
 ար ան ԾԵԼԱՄ Տօ;
 Ե՛Ա ան ՕԲԱԻՐ Ե՛ԱՆԵԱ ԱՃԱՄ
 Ա ընչա՛յս ԾօՄ ԼԵ Ե՛ԱՆԱՄ.
 Այս թօլլեցի՛-սե միսե անօյս,
 Ա ԴՇԱԻՐ,
 Դ՛ ԲՕՇԱԻՐ ԲԵ՛Մ,
 ԼԵ՛Ց ան թօլլեա՛Ը
 Ա Ե՛Ղ ԱՃԱՄ
 Դ՛ ԲՕՇԱԻՐ ՏԱՐ
 Ա ՐԱԻԼ ան ԾՕՄԱՆ ԴՐ Ե՛Ը.
 Ծօ յօ՛ճԵՑ Ե՛ՄԻՄ

Jn 17 6b	hominibus quos dedisti mihi de mundo: tui erant et mihi eos dedisti, et sermonem tuum servaverunt.	to the men whom thou hast given me out of the world. Thine they were: and to me thou gavest them. And they have kept thy word.	‘DO SNA ‘DÁOINE Δ ΕΥΣΑΙΡ ‘DOM ΑΣ ΑΝ ΣΑΟΪΑΛ; ΒΔ ΛΕΑΤ-ΣΑ ΙΑΪ; ΑΣΥΣ ΕΥΣΑΙΣ ‘ΘÓΜ-ΣΑ ΙΑΪ; ΑΣΥΣ ΤΑ ‘ΘΟ ‘ΒΡΙΑΕΤΑΡ COIMEÁ‘OTA ACU. ΤΑ ‘ΦΙΟΣ ACU ANOIS ΣΥΡΑΪ ‘ΥΑΙΤ-SE ΣΑΕ ΝÍ‘Θ ‘Υ‘Α ‘ΥΕΥΣΑΙΡ ‘ΘÓΜ-ΣΑ. ÓΙΡ, ΝΑ ΒΡΕΪΕΤΕ Δ ΕΥΣΑΙΣ ‘DOM, ‘ΘΟ ΕΥΣΑΣ ‘ΘÓΙΘ ΙΑΪ; ΑΣΥΣ ‘ΘΟ ΣΙΔΑΤΑΪΑΡ ΙΑΪ, ΑΣΥΣ ΙΣ ΕÓΙ ‘ΘÓΙΘ ΣΟ ΦÍΟΡ ΣΥΡ ‘ΥΑΙΤ-SE Δ ΕΑΝΑΣ, ΑΣΥΣ ‘ΘΟ ΕΡΕΪΘΕΑΪΑΡ ΣΥΡ ΤÚ Δ ΕΪΥΡ ‘ΥΑΙΤ ΜΕ. ΣΥΡΘΙΜ ΟΡΕΑ; ΝÍ Η-ΑΡ ΑΝ ΣΑΟΪΑΛ Δ ΣΥΡΘΙΜ, ΑΕ ΟΡΕΑ ΣΟ Δ ΕΥΣΑΙΣ-SE ‘ΘΟΜ; ΜΑΡ ΙΣ ΛΕΑΤ-ΣΑ ΙΑΪ. ΑΣΥΣ ΙΣ ΛΙΟΜ-ΣΑ ΣΑΕ ΝÍ‘Θ ΙΣ ΛΕΑΤ-ΣΑ, ΑΣΥΣ ΙΣ ΛΕΑΤ-ΣΑ ΣΑΕ ΝÍ‘Θ ΙΣ ΛΙΟΜ-ΣΑ; ΑΣΥΣ ΤΑΪΜ ΣΟΙΛΙΣΙΓΕ ΙΟΝΤΑ, ΑΣΥΣ ΝÍΛΙΜ ΑΡ ΑΝ ΣΑΟΪΑΛ ΦΕΑΣΤΑ, ΑΣΥΣ ΤΑΪΘ ΣΙΑΪΘ ΣΟ ΑΡ ΑΝ ΣΑΟΪΑΛ, ΑΣΥΣ ΤΑΪΜ-SE ΑΣ ΘΥΛ ΑΣ ΤΡΙΑΛΛ ΟΡΕ-ΣΑ. Δ ΑΕΤΑΙΡ ΝΑΟΜΕΤΑ, COIMEÁ‘O, ΑΕΤ’ ΑΙΝΙΜ ΦΕΪΝ, ΑΝ ΜΪΥΝΤΙΡ Δ ΕΥΣΑΙΣ ‘ΘÓΜ-ΣΑ, ΙΟΝΥΣ ΣΟ ΜΒΑ Η-ΑΟΝ ΙΑΪ, ΦΕ ΜΑΡ ΙΣ ΑΟΝ ΣΙΝΝΕ. ΑΝ ΦΑΪΘ Δ ΒÍΟΣ ‘Η-Α ‘ΥΦΟΕΑΙΡ ΑΡ ΑΝ ΣΑΟΪΑΛ ‘ΘΟ COIMEÁ‘OTAS ΙΑΪ ΑΕΤ’ ΑΙΝΙΜ-SE. ΑΝ ΜΪΥΝΤΙΡ Δ ΕΥΣΑΙΣ ‘ΘΟΜ ‘ΘΟ COIMEÁ‘OTAS ΙΑΪ, ΑΣΥΣ ΝÍΟΡ ΙΜΕΪΣ Í‘ΘΕ ΑΣ ΔΟΙΝΝΕ ACU ΑΕ ΑΡ ΜΑΕ ΝΑ Η-Í‘ΘΕ, ΙΟΝΥΣ ΣΟ ΣΕΟΜΛΙΟΝΦΑΪ ΑΝ ΣΚΡΙΠΤΪΪΥΡ. ΑΕ ΑΝΟΙΣ ΤΑΪΜ ΑΣ ΤΕΑΕΤ ΑΣ ΤΡΙΑΛΛ ΟΡΕ-ΣΑ; ΑΣΥΣ ΤΑ ΑΝ ΕΑΙΝΤ ΣΕΟ ΑΣΑΜ ‘Α ΡΑΪΘ ΑΡ ΑΝ ΣΑΟΪΑΛ,
Jn 17 7	Nunc cognoverunt quia omnia quæ dedisti mihi abs te sunt, quia verba quæ dedisti mihi dedi eis, et ipsi acceperunt et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti.	Now they have known that all things which thou hast given me are from thee, because the words which thou gavest me, I have given to them. And they have received them and have known in very deed that I came out from thee: and they have believed that thou didst send me.	
8.	quia verba quæ dedisti mihi dedi eis, et ipsi acceperunt et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti.	because the words which thou gavest me, I have given to them. And they have received them and have known in very deed that I came out from thee: and they have believed that thou didst send me.	
Jn 17 9	Et ego pro eis rogo: non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt, et mea omnia tua sunt et tua mea sunt.	I pray for them. I pray not for the world, but for them whom thou hast given me: because they are thine, and all my things are thine, and thine are mine:	
10a.	et mea omnia tua sunt et tua mea sunt.	And I am glorified in them, and now I am not in the world, and these are in the world, and I come to thee.	
Jn 17 10b	Et clarificatus sum in eis,	And I am glorified in them,	
11a.	et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio, pater sanctæ.	and now I am not in the world, and these are in the world, and I come to thee. Holy Father,	
Jn 17 11b	Serva eos in nomine tuo, quos dedisti mihi, ut sint unum sicut et nos.	Keep them in thy name whom thou hast given me: that they may be one, as we also are.	
Jn 17 12	Cum essem cum eis, ego servabam eos in nomine tuo: quos dedisti mihi custodivi, et nemo ex his peribit nisi filius perditionis, ut scriptura impleatur.	While I was with them, I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition: that the scripture may be fulfilled.	
Jn 17 13a	Nunc autem ad te venio, et hæc loquor in mundo,	And now I come to thee: and these things I speak in the world,	

Jn 17 13b	ut habeant gaudium meum impletum in semetipsis.	that they may have my joy filled in themselves.	Ionus zo mbeaḡ acu, iomlán ionta féin, an t-ádas is liom-sa. Cúgas-sa ḡóib ḡo ḡriaḡar-sa; aḡus ḡo cúg an saogal fuaḡ ḡóib, óir ní ḡe'n tsaogal iab, sé mar náḡ ḡe'n tsaogal mise.
Jn 17 14	Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo.	I have given them thy word, and the world hath hated them: because they are not of the world, as I also am not of the world.	Nílim 'ḡá iarraib zo ḡtósfa as an saogal iab, ac zo ḡcoimeáḡfa saor ó'n oic iab. Ní ḡe'n tsaogal iab, fé mar náḡ ḡe'n tsaogal mise.
Jn 17 15	Non rogo ut tollas eos de mundo, sed ut serves eos ex malo.	I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.	Deim iab ḡo naoimú sa ḡfírinne. Is fírinne ḡo ḡriaḡar. Fé mar a cúiris-se uair mise isceac sa tsaogal, ḡo cúireas-sa uaim iab so isceac sa tsaogal.
16.	De mundo non sunt, sicut et ego non sum de mundo.	They are not of the world, as I also am not of the world.	Aḡus naoimúim-se mé féin ar a son, ionus zo mbeoís sin, leis, naomḡa sa ḡfírinne..
Jn 17 17	Sanctifica eos in veritate: sermo tuus veritas est.	Sanctify them in truth. Thy word is truth.	Ní h-ar a son amáin, amḡac, atáim aḡ ḡuib, ac, mar an ḡcéabna, ar son na ḡdaoine a creioḡo ionam cre n-a mbriaḡar; Ionus zo mb' aon iab zo léir, fé mar ataoí-se, a aḡair, ionam-sa aḡus mise ionac-sa; zo mbeoís seo 'n-a n-aon ionaim; i ḡcreó zo ḡcreioḡeab an saogal ḡur cúiris-se uair mé..
Jn 17 18	Sicut me misisti in mundum, et ego misi eos in mundum,	As thou hast sent me into the world, I also have sent them into the world.	Aḡus an soillsiú a cúais-se orm-sa, ḡo cúgas-sa orḡa so é, ionus zo mb' aon iab, fé mar is aon sinne. Mise ionta so, aḡus tusa ionam-sa, ionus zo mbeoís beacḡuigḡe i n-aon; aḡus zo n-aicneócaḡ an saogal ḡur cúiris-se uair mé,
19.	et pro eis ego sanctifico me ipsum, ut sint et ipsi sanctificati in veritate.	And for them do I sanctify myself, that they also may be sanctified in truth.	
Jn 17 20	Non pro his autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me,	And not for them only do I pray, but for them also who through their word shall believe in me,	
21.	ut omnes unum sint, sicut tu pater in me et ego in te, ut et ipsi in nobis unum sint, ut mundus credat quia tu me misisti.	that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.	
Jn 17 22	Et ego claritatem quam dedisti mihi dedi eis,	And the glory which thou hast given me, I have given to them:	
23a.	ut sint unum, sicut nos unum sumus, ego in eis et tu in me, ut sint consummati in unum, et cognoscat mundus quia tu me misisti	that, they may be one, as we also are one, I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me	

Jn 17 23b.	et dilexisti eos, sicut et me dilexisti.	and hast loved them, as thou hast also loved me.	ΔΞΥΣ ΞΥΡ ΔΥΞΑΙΣ ΞΡΆΘ ΎΟΪΘ ΣΕΟ ΦΈ ΜΑΡ Δ ΔΥΞΑΙΣ ΞΡΆΘ ΎΟΜ-ΣΑ.
Jn 17 24	Pater, quos dedisti mihi, volo ut ubi ego sum et illi sint mecum, ut videant claritatem meam quam dedisti mihi, quia dilexisti me ante constitutionem mundi.	Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.	Α ΔΕΔΑΙΡ, ΝΑ ΎΔΟΙΝΕ ΣΕΟ Δ ΔΥΞΑΙΣ ΎΟΜ, ΙΣ ΜΙΑΝ ΛΙΟΜ, ΑΝ ΑΙΤ Ι Ν-Α ΎΦΥΛΙΜ-ΣΕ, ΙΑΎ-ΣΑΝ ΎΟ ΎΕΙΤ ΑΝΝ ΜΑΡ ΔΟΝ ΛΙΟΜ; ΙΟΝΥΣ ΞΟ ΎΡΕΙΧΦΥΟΪΣ ΜΟ ΞΛΟΪΡΕ, ΑΝ ΞΛΟΪΡΕ Δ ΔΥΞΑΙΣ-ΣΕ ΎΟΜ, ΜΑΣ ΞΥΡ ΔΥΞΑΙΣ ΞΡΆΘ ΎΟΜ ΡΟΙΜ ΚΡΥΙΕΝΙΎ ΑΝ ΎΟΜΑΙΝ.
Jn 17 25	Pater iuste, et mundus te non cognovit: ego autem te cognovi, et hi cognoverunt quia tu me misisti, et notum feci eis nomen tuum et notum faciam, ut dilectio qua dilexisti me in ipsis sit et ego in ipsis.	Just Father, the world hath not known thee: but I have known thee. And these have known that thou hast sent me. And I have made known thy name to them and will make it known: that the love wherewith thou hast loved me may be in them, and I in them.	Α ΔΕΔΑΙΡ ΔΤΑ ΡΟ-ΕΕΑΡΤ, ΝΙ ΡΑΙΘ ΔΙΕΝΕ ΑΞ ΑΝ ΣΑΟΞΑΙ ΟΡΤ; ΑΕ ΒΙ ΔΙΕΝΕ ΑΞΑΜ-ΣΑ ΟΡΤ; ΑΞΥΣ ΒΙ ΦΙΟΣ ΑCΥ ΣΟ ΞΥΡ ΔΥΙΡΙΣ-ΣΕ ΥΑΙΤ ΜΙΣΕ. ΔΞΥΣ ΎΟ ΔΥΞΑΣ-ΣΑ ΎΟΪΘ, ΑΞΥΣ ΤΑΎΔΑΡΦΑΎ, ΕΟΎΛΥ ΑΡ Τ'ΑΙΝΙΜ; ΙΟΝΥΣ, ΑΝ ΞΡΆΘ Δ ΔΥΞΑΙΣ-ΣΕ ΎΟΜ-ΣΑ, ΞΟ ΜΒΕΑΎ ΣΕ ΙΟΝΤΑ ΣΟ, ΑΞΥΣ ΜΙΣΕ ΙΟΝΤΑ.
26.			

CLX. UBI IHESUS VENIT IN GESAMANI ET ORAT, UT TRANSFERAT CALICEM ISTUM.

Mt 26 36a	Tunc venit Ihesus in villam quæ dicitur Gethsemani, trans torrentem Cedron, ubi erat hortus, in quem introivit ipse et discipuli eius.	Then Jesus came into a country place which is called Gethsemani, over the brook Cedron, where there was a garden, into which he entered with his disciples.	ΑΝΣΑΝ ΎΟ ΕΑΙΝΞ ΙΟΣΑ ΕΎΝ ΑΝ ΎΑΙΛΕ ΑΡ Δ ΎCΥΞΤΑΡ ΞΕCΣΕΜΑΝΙ; ΕΔΑΡ ΣΡΥΕ ΕΕΎΡΟΝ, ΜΑΡ Δ ΡΑΙΘ ΞΑΙΡΎΙΝ, ΑΞΥΣ ΕΎΑΥΘ ΣΕ ΦΕΙΝ ΑΞΥΣ Δ ΎΕΙΣΞΙΟΒΥΛ ΙΣΤΕΔΕC ΣΑ ΞΑΙΡΎΙΝ.
Jn 18 1b.			
Jn 18 2	Sciebat autem et Iudas qui tradebat eum locum, quia frequenter Ihesus convenerat illuc cum discipulis suis.	And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.	ΑΞΥΣ ΒΙ ΦΙΟΣ ΝΑ Η-ΑΙΤΕ ΑΞ ΛΥΎΔΑΣ, ΛΕΙΣ, ΑΝ ΦΕΑΡ Δ ΎΪΟΛ Ε, ΜΑΡ ΎΟ ΕΎΑΥΘ ΙΟΣΑ ΑΝΝ ΞΟ ΜΙΝΙC Ι Ν-ΑΟΝΦΕΑΕΤ ΛΕ Ν-Α ΎΕΙΣΞΙΟΒΥΛΑΙΘ.
Lc 22 40a	Et cum	And when	ΑΞΥΣ ΝΥΑΙΡ
Mt 26 36b	pervenisset ad locum, dixit discipulis suis:	he was come to the place, he said to his disciples:	Δ ΕΑΙΝΞ ΣΕ ΕΎΝ ΝΑ Η-ΑΙΤΕ, ΎΥΒΑΙΡΤ ΣΕ ΛΕ Ν-Α ΎΕΙΣΞΙΟΒΥΛ:

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Mt 26 36c

sedete hic

Lc 22 40b

et orate,

Mt 26 36d

ne intretis in temptationem,
donec vadam illuc
et orem.

Mt 26 37

Et adsumto Petro
et duobus filiis Zebedæi
Iacobum et Iohannem,
coepit contristari
et mestus esse.

Mt 26 38

Tunc ait illis:
tristis est anima mea
usque ad mortem:
sustinete hic
et vigilate mecum.

Lc 22 41a

Et ipse

Mt 26 39b

progressus

Lc 22 41c

est ab eis
quantum iactus est lapidis,
et positus genibus

Mt 26 39d

procidit in faciem suam

Mc 14 35b

et orabat,
ut, si fieri posset,
transiret ab eo ora,
dicens:

Mt 26 39f

Pater, si possibile est,
abba pater,

Mc 14 36b

omnia tibi possibilia sunt,
mi pater, si possibile est,
transfer calicem hunc a me!

Mt 26 39g,h

Verumtamen

Mc 14 36c

non

Mt 26 39j

quod ego volo,
sed quod tu.

Mc 14 36e

Lc 22 45a

Et cum surrexisset ab
oratione,

Mt 26 40a

venit ad discipulos suos
et invenit eos dormientes

Lc 22 46a

Et ait eis:
quid
dormitis?

Mt 26 40c

sic

non potuistis una hora

Sit you here

and pray,

lest ye enter into temptation,
till I go yonder
and pray.

And taking with him Peter
and the two sons of Zebedee,
James and John,
he began to grow sorrowful
and to be sad.

Then he saith to them:

My soul is sorrowful
even unto death.
Stay you here
and watch with me.

And he,

went a little further

away from them,
about a stone's cast,
And kneeling down,
he fell upon his face

and he prayed,
that, if it might be,
the hour might pass from him.

And he saith:

Father, if it be possible,
Abba, Father,
all things are possible to thee,
my Father, if it be possible,
remove this chalice from me!
Nevertheless,
not
what I will,
but what thou wilt.

And when he rose up from
prayer,
he cometh to his disciples
and findeth them asleep.

And he said to them:

Why
sleep you?
Could you
not watch

Suròrò-se anso:

agus veinirò úrnuiḡce

sar a tucitḡeaḡ sib i ḡcaḡaíb,
ḡo tḡéḡeaḡ-sa ansúo
anonn cun úrnuiḡce tḡéanam.

agus tḡós sé leis pḡaḡar

agus séamus agus eóin,

an beirt mac Sebeḡé,

agus cunuiḡ sé ar beirḡ ḡo buarḡa

agus ḡo brónaḡ.

ansan tḡubairḡ sé leó:

tá brón an báis

ar m'anam:

fanaḡ anso

agus veinirò faire am' tḡannḡa.

agus

to' tḡruirò

sé féim uaḡa

tímpal fairò urḡair cloiḡe,

agus tḡainḡ sé ar a ḡlúinirò,

agus to cun sé ar a aḡairò

agus ḡuirò sé

ḡo nḡeoḡaḡ

an uair tḡairis tḡa mb'féiròis é.

agus tḡubairḡ sé:

a aḡair, mäs féiròir é,

abba, a aḡair,

tá ḡaḡ nírò ar to cunmas;

a m' aḡair, mäs féiròir é,

cun an tḡailís seo i leirḡ tḡaḡirò uaim

aḡ sa n-am ḡcḡaḡna,

ná veinḡear aḡtḡaḡ,

an nírò is toil liom-sa,

aḡ an nírò is toil leaḡ-sa.

agus nuair a tḡeirḡ sé ó'n

nḡuiròe,

agus a tḡainḡ sé cun a tḡeisḡiobul,

agus fuair sé 'n-a ḡcḡolaḡ ias,

agus tḡubairḡ sé leó:

caḡ cunḡe tḡaḡirò

beirḡ i nḡúr ḡcḡolaḡ?

an aḡlairò

nár féaḡaḡair faire tḡéanam

Mt 26 40d	vigilare mecum?	one hour with me?	ΔΟΝ ΥΔΙΡ Δ' ΕΛΥΙΣ ΑΜΑΙΝ ΛΙΟΜ?
Mt 26 41a	Vigilate	Watch ye:	ΘΕΙΝΟ ΦΑΙΡΕ
	et orate,	and pray	ΑΣΥΣ ΥΡΗΥΙΣΤΕ,
	ut non intretis in temptationem.	that ye enter not into temptation.	ΙΟΝΥΣ ΝΑ ΡΑΞΑΘ ΣΙΘ Ι ΖΣΑΕΑΙΘ.
Mt 26 41b	Spiritus quidem prumptus est,	The spirit indeed is willing,	ΤΑ ΑΝ ΣΠΙΟΡΑΙΘ ΤΥΣΤΑ,
	caro autem infirma.	but the flesh is weak.	ΑC ΤΑ ΑΝ ΦΕΘΙΛ ΙΔΣ.
Mt 26 42a	Iterum secundo abiit et	Again the second time, he went	CΥΔΙΘ ΣΕ Ι ΛΕΙΞ ΤΑΟΙΘ ΑΙΡΙC ΑΣ
	oravit.	and prayed.	ΖΥΙΘΕ.
Lc 22 43a	Aparuit autem	And there appeared to him	ΑΣΥC ΘΟ ΤΑΙCΘΕΑΝΑΘ ΘΟ
	angelus de cælo	an angel from heaven,	ΑΙΝΣΕΑΛ Ο ΝΕΑΜ
	confortans eum.	strengthening him.	ΑΣ CΥΡ ΜΙCΗC ΑΙΡ.
	Et factus est in agonia	And he was in an agony,	ΑΣΥC ΒΙ ΣΕ Ι Η-ΑΝΑΙΤΕ ΘΙΑΝ,
Lc 22 43b	Et prolixius orabat	And he prayed the longer,	ΑΣΥC ΑΣ ΖΥΙΘΕ ΖΟ CΥΔΙΘ
Mt 26 42b,c	dicens:	saying:	ΑΣΥC ΘΥΒΑΙΡC:
	pater mi,	My Father,	Α ΔΕΔΑΙΡ,
	si non potest calix hic transire,	if this chalice may not pass away,	ΜΥΡΑ ΦΕΙΘΙΡ ΑΝ ΕΑΙΛΙC ΣΕΟ ΘΟ ΘΥΛ
	nisi bibam illum,	but I must drink it,	ΕΔΑΡΜ ΖΑΝ ΜΕ ΞΑ Η-ΟΛ,
	fiat voluntas tua.	thy will be done.	ΘΟ ΕΟΙΛ-ΣΕ ΖΟ ΝΘΕΙΝΤΕΑΡ.
Lc 22 44	Et factus est sudor eius	And his sweat	ΑΣΥC ΒΙ ΑΛΛΥC ΑΙΡ
	sicut gutte sanguinis	became as drops of blood,	Α ΒΙ 'Η-Α ΘΥΡΑΘΑCΑΙΘ ΦΟΛΑ
	decurrentis in terram.	trickling down upon the ground.	ΑΣ ΤΥΙCΙΜ CΥΝ ΤΑΙΛΙΜ.
Lc 22 45a	Et cum surrexisset	And when he rose up	ΑΣΥC ΝΥΔΙΡ Α Θ'ΕΙΡΙΞ ΣΕ
Mt 26 43a	venit iterum	he cometh again	ΑΣΥC ΕΑΙΝΙΞ ΣΕ ΑΙΡΙC
Lc 22 45c	ad discipulos suos	to his disciples,	CΥΝ Α ΘΕΙCΣΙΟΒΥΛ
	et invenit eos dormientes pre	he found them sleeping	ΦΥΔΙΡ ΣΕ ΙΑΘ 'Η-Α ΖCΘΥΛΑ
	tristitia.	for sorrow.	CΡΕ ΘΥΡΘΝ.
Mc 14 40b	Erant enim oculi	For their eyes	(ΟΙΡ ΘΟ ΒΙ ΜΑΙΡΘΙCΙΞΕ
	eorum gravati,	were heavy,	ΑΡ Α ΣΥΛΙΘ),
	et ignorabant	and they knew not	ΑΣΥC ΝΙ ΦΕΑΘΥΡΑΘΑΡ CΑΘ Ε
	quid responderent ei.	what to answer him.	ΑΝ ΦΥΕΔΣΥΡΑ ΕΑΘΥΑΡΦΑΙΘΙC ΑΙΡ.
Mt 26 44	Et relictis illis	And leaving them,	ΑΣΥC Θ'ΦΑΞ ΣΕ ΙΑΘ, ΑΣΥC
	iterum abiit	he went again:	Θ'ΙΜCΙΞ ΣΕ ΑΙΡΙC,
	et oravit	and he prayed	ΑΣΥC ΘΕΙΝ ΣΕ ΖΥΙΘΕ ΑΝ CΡΙΜΑΘ Η-
	tertio	the third time,	ΥΔΙΡ,
	eundem sermonem dicens.	saying the selfsame word.	ΑΣ ΡΑΘ ΝΑ CΑΙΝΤΕ CΕΑΘΝΑ.
Mt 26 45a	Tunc venit	Then he cometh	ΑΝCΑΝ ΕΑΙΝΙΞ ΣΕ
	ad discipulos suos	to his disciples	CΥΝ ΝΑ ΝΘΕΙCΣΙΟΒΥΛ,
	et ait illis:	and said to them:	ΑΣΥC ΘΥΒΑΙΡC ΛΕΟ:
	dormite	Sleep ye now	ΘΕΙΝΘ CΘΥΛΑΘ ΑΝΟΙC,
	et requiescite:	and take your rest.	ΑΣΥC ΖΥΛΑCΑΙΘ CΥΔΙΜΝΕΑC:
	adpropinquavit hora,	Behold the hour is at hand:	ΦΕΑC, ΤΑ ΑΝ ΥΔΙΡ ΒΥΔΙΛΤΕ ΛΙΝΝ
	et filius hominis	and the Son of man	ΑΣΥC ΤΑΘΥΑΡΦΑΡ
	traditur	shall be betrayed	ΜΑC ΑΝ ΘΥΙΝΕ

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Mt 26 45b
Mt 26 46

in manus peccatorum.
Surgite,
eamus:
ecce
adpropinquavit
qui me tradet.

into the hands of sinners.
Rise:
let us go.
Behold
he is at hand
that will betray me.

ι λήμαινῃ na bpeacaδ.
ΕΙΡΙΣΤῷ,
ζηλουσῖμῖς:
ἰδέαδ.
τά αἱ φεαρ α βρατφαῖν μέ
αἷ τεαττ.

CLXI. UBI IUDAS VENIT CUM TURBIS CONPRÆHENDERE IHESUM.

Mt 26 47a

Et adhuc ipso loquente,
ecce
Iudas,
unus de duodecim,

As he yet spoke,
behold
Judas,
one of the twelve,
having received
a band of soldiers

Jn 18 3b.

cum accepisset
cohortem,

having received
a band of soldiers

Mt 26 47b

venit
et cum eo turba multa

came,
and with him a great multitude

Jn 18 3d.

cum lanternis
et facibus
et armis

with lanterns
and torches
and weapons

Mt 26 47c

et gladiis
et fustibus
a principibus sacerdotum
et scribis

with swords
and clubs,
sent from the chief priests
and the scribes

Mc 14 43c

et senioribus populi.

and the elders of the people.

Mt 26 47d

Qui autem tradebat eum
dederat illis signum
dicens:
quemcumque osculatus
fuero ipse est:
tenete eum

And he that betrayed him gave
them a sign,
saying:
Whomsoever I shall kiss,
that is he.
Hold him fast

Mc 14 44d

et ducite eum.

and lead him away carefully.

Mt 26 49a

Et confestim
accedens ad Ihesum
dixit:
have,
rabbi!

And forthwith
coming to Jesus,
he said:
Hail,
Rabbi!

Lc 22 47b

et adpropinquavit Ihesu,
ut oscularetur eum.

and drew near to Jesus,
for to kiss him.

Lc 22 48

Ihesus autem dixit ei:
Iuda,
osculo
filium hominis
tradis?

And Jesus said to him:
Judas,
dost thou betray
the Son of man
with a kiss?

Mt 26 50b

amice,
ad quod venisti?

Friend,
whereto art thou come?

49b.

et osculatus est eum.

and he kissed him.

Jn 18 4

Ihesus itaque
sciens omnia
quæ ventura erant super eum,
processit
et dicit eis:
quem queritis?

Jesus therefore,
knowing all things
that should come upon him,
went forth
and said to them:
Whom seek ye?

5a.

Responderunt ei:
Ihesum Nazarenum.

They answered him:
Jesus the Nazarene¹.

Αἷς ἐ ἀἷ ράβ na bfochal san,
ἰδέαδ,
ἐλῖμῖς λῦθῶς,
οῦνε θε'ν θάρεας,
Αἷς ηῦαιρ ἀ φῦαιρ σέ
βῦρθεαν σαῖςθῦιρῖ,
Αἷς σῦαδῖ
η-α εῖς, le
Αἷς λócranna αἷε,
Αἷς τóιρσί,
Αἷς αἷrm.
Αἷς clairómtce acu
Αἷς batáí,
α εῖς, uáctaráin na sasarc
Αἷς ó sha Sgríðneóirí
Αἷς seanóirí an pobuil leis.

Αἱ φεαρ α βρατ ἐ, ámtcáδ,
εῖς σέ cómarcta θóib;
βῦθαιρτ σέ leó:
Αἱ τ-εῖ ζο vctabarfao-sa pós θó,
siné ἐ;
ζαθῶις ζρεim aír:
Αἷς τυγαῖθ lú ἐ ζο η-αἷρεαδ..

Αἷς láicreac
ἐλῖμῖς σέ cún íosa,
Αἷς βῦθαιρτ:
ζο mbeannuiscéar oir
α mágiscir!
Αἷς ἐλῖμῖς σέ cún íosa
cún pósge éabairt θó.

Αἷς βῦθαιρτ íosa:
α λῦθῶς,
αἱ le pós α veineann tú
mác an oirne
θo bpac?
α éara,
cav éirge ζο vctanáis?
Αἷς εῖς σέ pós θó.

Αἷς ó bí fíos αἷ íosa
ζαδ níθ
θ'ά ραῖθ le τεαττ aír,
εῖαῖθ σέ amác
Αἷς βῦθαιρτ σέ leó:
Cé 'τά uáib?
θ'φρεαζραθαρ ἐ:
íosa an nasarénaδ.

¹ Nazarenum is in the same case as Ihesum, hence is in apposition, not genitive. Therefore Jesus the Nazarene

Jn 18 5b.	Dicit eis Ihesus: ego sum.	Jesus saith to them: I am he.	Ἰουδαίρῃ ἰόσα λέό: Is mise é.
Jn 18 5c	Stabat autem et Iudas qui tradebat eum cum ipsis.	And Judas also, who betrayed him, stood with them.	Ἀγὺς βί ἰύδας, ἀν φεαρ Ἀ ὀιολ έ, 'n-Δ šeasam 'n-Δ ὀceannca.
Jn 18 6	Ut ergo dixit eis: ego sum, abierunt retrorsum et ceciderunt in terram.	As soon therefore as he had said to them: I am he; they went backward and fell to the ground.	Ἀγὺς cóm luat Ἀγὺς Ἀουδαίρῃ sé leó, Is mise é, cuaðar i noiaðo Ἀ žcúl Ἀγὺς cūiceaðar ar an ὀcalam.
Jn 18 7	Iterum ergo eos interrogavit: quem quæritis? Illi autem dixerunt: Ihesum Nazarenum.	Again therefore he asked them: Whom seek ye? And they said: Jesus the Nazarene ¹ .	Ἀnsan ὀ'fiaprais sé ὀíob airis: Cé 'cá uaið? Ἀγὺς ουβραðar-san: ἰόσα ἀν nasarénaç.
8a.	Respondit Ihesus: dixi vobis quia ego sum.	Jesus answered: I have told you that I am he.	ὀ'freasair ἰόσα iað: ὀuðart lið žur mise e.
Jn 18 8b	Si ergo me queritis, sinite hos abire.	If therefore you seek me, let these go their way.	Ἀγὺς má's mise acá uaið leigðo ὀóð seo imceact.
9.	Ut impleretur sermo quem dixit: <i>quia quos dedisti mihi, non perdi ex ipsis quicquam.</i>	That the word might be fulfilled which he said: <i>Of them whom thou hast given me, I have not lost any one.</i>	Ionus žo žcómliónfaí an foca Ἀουδαίρῃ sé: Ἀn muincir Ἀ cūžais dom níor cailleas don oume acu.
Mt 26 50c	Tunc accesserunt et manus iniecerunt in Ihesum et tenuerunt eum.	Then they came up and laid hands on Jesus and held him.	Ἀnsan cānaðar Ἀγὺς cūiceaðar Ἀ lámā ar ἰόσα Ἀγὺς cōimeaðaðar žreim air.
Lc 22 49	Videntes autem hii qui circa ipsum erant quod futurum erat, dixerunt ei: domine, si percutimus in gladio?	And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?	Ἀγὺς nuair Ἀ conaic Ἀn muincir Ἀ bí i n'áice cað Ἀ bí Ἀž ceact ουβραðar: Ἀn mbuailfimíto le claiðeam, Ἀ cūžearna?
Jn 18 10	Simon ergo Petrus habens gladium eduxit eum et percussit pontificis servum et amputavit auriculam eius dextram; erat autem nomen servo Malchus.	Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus.	Ἀγὺς bí claiðeam Ἀž Símón peaðar, Ἀγὺς cāraing sé an claiðeam, Ἀγὺς buail sé seirbíseac an árbōsazairt, Ἀγὺς baim sé an cluas ðeas ðe. Ἀγὺς Malcus ab animm do'n cseirbíseac.

¹ Nazarenum is in apposition to Ihesum, not genitive, hence Jesus the Nazarene

Tunc ait Ihesus Petro:

calicem
quem dedit mihi pater
non bibam illum?
mitte gladium tuum
in vaginam.

Mt 26 52b

Omnis enim
qui acceperint gladium
gladio peribunt.

Mt 26 53

An putas
quia non possum
rogare patrem meum,
et exhibebit mihi modo
plus quam
duodecim milia
legiones angelorum?

54.

Quomodo ergo
implebuntur scripture,
quia sic
oportet fieri?

Lc 22 51b,c

Sinite usque huc.
Et cum tetigisset
auriculam eius,
sanavit eum.

Mt 26 55a

In illa hora
dixit Ihesus turbis:
tamquam
ad latronem
existis
cum gladiis et fustibus
comprehendere me.

Mc 14 49a

Cotidie
apud vos eram
docens in templo,
et non me tenuistis:

Lc 22 53b

sed hæc est hora vestra
et potestas tenebrarum.

Mt 26 56a

Hoc autem factum est,
ut implerentur
scripture prophetarum.

Mt 26 56b

Tunc discipuli
omnes relicto eo
fugerunt.

Jn 18 12a

Cohors et tribunus

Then said Jesus to Peter¹:

The chalice
which my father hath given me,
shall I not drink it?²
Put up thy sword
into the scabbard.³

For all
that take the sword
shall perish with the sword.

Thinkest thou
that I cannot
ask my Father,
and he will give me presently
more than
twelve thousand
legions of angels?

How then
shall the scriptures be fulfilled,
that so
it must be done?

Suffer ye thus far.
And when he had touched
his ear,
he healed him.

In that same hour,
Jesus said to the multitudes:
You are come out,
as it were
to a robber,
with swords and clubs
to apprehend me.

I was daily
with you
in the temple teaching:
and you did not lay hands on me:
but this is your hour
and the power of darkness.

Now all this was done
that the scriptures of the prophets
might be fulfilled.

Then the disciples,
all leaving him,
fled.

The band and the tribune

Ansán buðairt íosa le peadar:

An cáilís

Δ εὖς ἀν τ-ἀέαιρ ὅμ,
ἀν ἀμλαῖρὸ νά ἡ-ολφᾶθ ἰ?
Cuir ὅο κλαῖρεαμ
ἡ-Δ ἐρῡαῖλλ ταισε.

Óir, ḡac buine
Δ εὖς φαῖρ κλαῖρεαμ,
is le κλαῖρεαμ Δ εὖιτφῖρ sé..

Δν ἀμλαῖρ is ὀῖς leat
νάς φέιρῖρ ὀóm-sa
Δ ιαῤῥαῖρ ἀρ μ'Δέαιρ,
Δḡus cuirφῖρ sé cúḡam láicṛeac
níos mó 'ná

ḡá míle ὀéas
legión ainḡeal?

Conus, ὀ'á ḡrῖḡ sin,
Δ cómlíonfar an scríptíuir,
óir ní foláir Δ εὖicim amac
mar seo?

Ḥanaῖρ ḡo fóil;
Δḡus cuir sé Δ lám
ἀρ κῡais ἀν buine
Δḡus ὅο leḡis sé é.

An uair sin

buðairt íosa leis an sluas:
Éánaðair amac
mar Δ εῖocḤᾶθ sib cun beirṛe
ἀρ ḡicṛeamnac,
Δḡus κλαῖρḡmce Δḡus baṛaí Δḡaib,
cun beirṛe orm.

ḡíos ḡac lá
i nḡúr measḡ
sa teampul, Δḡ teasasḡ
Δḡus níor ruḡaðair orm:
Δc síṛé ḡúr ṛcṛáṛ,
Δḡus cómaṛc an ṛorṛaḡais.

Δc tá so ḡo léir ὀéanṛa
cun ḡo ḡcómlíonfaí
scríptíuirí na ḡḤaῖρ.

Ansán ṛ'Ḥás Δ ṛeisḡiobuil
ḡo léir é,
Δḡus ὅο εῖicṛeḡar..

Ansán ὅο ruḡ an buῖrean Δḡus an
capṛaén

¹ 'Tunc ait Ihesus Petro' – this phrase is not in the Vulgate. I have translated it thus: 'Then said Jesus to Peter'

² This phrase is actually at the end of the Vulgate verse.

³ This phrase is actually in the middle of the Vulgate verse.

Jn 18 12b.	et ministri Iudæorum comprehenderunt Ihesum et ligaverunt eum	and the servants of the Judeans took Jesus and bound him	AGUS SEIRBÍSIG NA n-LÚDÁC AR ÍOSA, AGUS DO ŽAḂADAR É.
13a.	et adduxerunt eum ad Annam primum.	and they led him away to Annas first,	AGUS DO RUŽADAR I LÁČAIR ANNAS AR DÚÍS É,
Jn 18 13b.	Erat enim socer Caiphe, qui erat pontifex anni illius.	for he was father-in-law to Caiphas, who was the high priest of that year.	ÓIR B'É SIN AČAIR CÉILE ČÁIPAS, ÁRḂSAGAIRC NA BLIANA SAN.
14.	Erat autem Caiphas qui consilium dederat Iudæis, quia expedit unum hominem mori pro populo.	Now Caiphas was he who had given the counsel to the Judeans: That it was expedient that one man should die for the people.	AGUS B'É ČÁIPAS AN T-É ČUŽ AN ČÓMAIRLE ÚO DO SNA LÚDAIS, ŽUR B' É A LEAS AON DUINE AMÁIN O'FAŽAIL BÁIS AR SON AN POBUIL.

CLXII. UBI ADULESCENS QUIDAM INDUTUS SINDONE SEQUEBATUR IHESUM.

Mc 14 51	Adulescens autem quidam sequebatur eum amictus sindone super nudo, et tenuerunt eum.	And a certain young man followed him, having a linen cloth cast about his naked body. And they laid hold on him.	AGUS BÍ BUAČAILL 'ŽÁ LEANMAINC N-A RAIḂ BALL LÍNÉADAIŽ FAN NOČTA A ČOÍM AIR, AGUS DO RUŽADAR AIR.
52.	At ille reiecta sindone nudus profugit ab eis.	But he, casting off the linen cloth, fled from them naked.	AGUS DO SŽAOIL SEISEAN AN BALL LÍNÉADAIŽ LEÓ, AGUS O'IMČIŽ SÉ UATA ČÁRNOČT.
Jn 18 15a	Sequebatur autem Ihesum Simon Petrus	And Simon Peter followed Jesus	DO LEAN SÍMÓN PEADAR, ÁMČEAC, ÍOSA,
Mt 26 58b	a longe	afar off	AḂFAḂ SIAR,
Jn 18 15b.	et alius discipulus	and so did another disciple	AGUS DEISGIÖBUL EILE,
Mt 26 58d	usque in atrium principis sacerdotum.	even to the court of the high priest	ŽO DČÍ ČEAGLAC AN ÁRḂ-SAGAIRC;
Jn 18 15c	Discipulus autem ille erat notus pontifici, et introivit cum Ihesu in atrium pontificis.	And that disciple was known to the high priest and went in with Jesus into the court of the high priest.	AGUS BÍ AIRNE AR AN NDEISGIÖBUL EILE SIN AŽ AN ÁRḂSAGARC, AGUS ČUARIḂ SÉ ISČEAC I BPOČAIR ÍOSA I HALLA AN ÁRḂSAGAIRC.
16a.	Petrus autem stabat ad ostium foris.	But Peter stood at the door without.	AGUS BÍ PEADAR 'N-A ŠEASAM I N-AICE AN DORUIS LASMUIŽ.
Jn 18 16b	Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiarie et introduxit Petrum.	The other disciple therefore, who was known to the high priest, went out and spoke to the portress ¹ and brought in Peter.	ANSAN, AN DEISGIÖBUL EILE SIN ŽO RAIḂ AIRNE AŽ AN ÁRḂSAGARC AIR, O'IMČIŽ SÉ AMAC AGUS DO LABAIR SÉ LE ČAILIN AN DORUIS AGUS ČUŽ SÉ PEADAR ISČEAC.
Lc 22 56a	Quem cum vidisset ancilla	When the portress had seen	AGUS ČONAIČ ČAILÍN AN DORUIS LE
Jn 18 17b.	ostiaria	him ²	PEADAR:

¹ 'ostiarie' – 'portress' – 'doorkeeper' cum 'maidservant'

² 'Whom when a certain portress had seen' :: Gross Latinism. Better: 'When the portress had seen him'

(300)

Lc 22 56c

et eum fuisset intuita,
dixit:

Jn 18 17c.

numquid et tu
ex discipulis es istius hominis?
Dicit ille

Lc 22 57b

mulieri:
non novi illum

Mc 14 68b

neque scio
quid dicas.

Jn 18 18

Stabant autem servi
et ministri
ad prunas,
quia frigus erat,
et calefiebant;
erat autem cum eis
et Petrus stans
et calefaciens se,
ut videret
finem.

and had earnestly beheld him,
she said:

Art not thou also
one of this man's disciples?
He saith

to the woman:
I know him not,
neither know
what thou sayest.

Now the servants
and ministers stood
at a fire of coals,
because it was cold,
and warmed themselves.
And with them was
Peter also, standing
and warming himself,
that he might see
the end.

ΔΞΥΡ Θ'ΡΕΔΑΚ ΣΙ ΞΟ ΘΛΥΤ ΔΙΡ,
ΔΞΥΣ ΘΥΒΑΙΡΤ ΣΙ:
ΝΑΚ ΘΥΙΝΕ ΘΕ ΘΕΙΣΘΙΟΒΥΛΑΙΘ
ΑΝ ΦΙΡ ΥΟ ΤΥΣΑ, ΛΕΙΣ?
ΘΕΙΡ ΣΕΙΣΑΝ

le bean,

ΝΙ'Λ ΔΟΝ ΔΙΓΝΕ ΔΞΑΜ ΔΙΡ,
ΝΙ'Λ ΦΙΟΣ ΝΑ ΕΘΥΣ ΔΞΑΜ
ΔΡ ΚΑΘ ΘΕΙΡΙΡ.

ΔΞΥΣ ΒΙ ΝΑ ΣΕΙΡΒΙΣΙΞ
ΔΞΥΣ ΝΑ Η-ΟΙΦΙΕΑΚΑ 'Η-Α ΣΕΑΣΑΝ
Ι Η-ΑΙΕ ΝΑ ΤΕΙΝΕ,
'ΞΑ ΘΤΕΡΘ ΦΕΙΝ,
ΜΑΡ ΒΙ ΣΕ ΦΥΑΡ;
ΔΞΥΣ ΒΙ ΡΕΑΘΑΡ
'Η-Α ΘΤΕΑΝΝΕΤΑ, ΛΕΙΣ,
ΔΞΥΣ Ε 'Η-Α ΣΕΑΣΑΝ, 'ΞΑ ΕΤΕΡΘ ΦΕΙΝ,
ΞΟ ΘΦΕΙΚΦΕΑΘ ΣΕ
ΘΕΙΡΕ ΝΑ Η-ΟΙΘΡΕ.

CLXIII. UBI INTERROGAT PRINCEPS SACERDOTUM IHESUM DE DISCIPULIS ET DE DOCTRINA EIUS.

Jn 18 19

Pontifex ergo
interrogavit Ihesum
de discipulis
et doctrina eius.

The high priest
therefore asked Jesus
of his disciples
and of his doctrine.

ΔΞΥΣ ΘΟ ΚΕΙΣΤΙΞ
ΑΝ Τ-ΑΡΘΣΑΞΑΡΤ ΙΟΣΑ
Ι ΘΤΑΘΒ Α ΘΕΙΣΘΙΟΒΥΛ
ΔΞΥΣ Ι ΘΤΑΘΒ Α ΕΞΑΞΑΙΣΞ.

Jn 18 20

Respondit ei Ihesus:
ego palam locutus sum
mundo,
ego semper docui
in synagoga
et in templo,
quo omnes Iudei conveniunt,
et in occulto
locutus sum nihil:

Jesus answered him:
I have spoken openly
to the world.
I have always taught
in the synagogue
and in the temple,
whither all the Judeans resort:
and in secret
I have spoken nothing.

Θ'ΦΡΕΑΞΑΙΡ ΙΟΣΑ Ε:
ΘΟ ΛΑΘΡΑΣ ΞΟ Η-ΟΞΓΑΙΛΤΕ
ΛΕΙΣ ΑΝ Η-ΘΟΜΑΝ;
ΘΕΙΝΕΑΣ ΤΕΑΞΑΣΞ Ι ΞΟΘΩΝΝΙΥΞ
ΣΑ ΤΣΙΝΑΞΟΙΞ,
ΔΞΥΣ ΣΑ ΤΕΑΜΠΥΛ,
ΜΑΡ Α ΞΕΚΡΥΝΝΙΞΙΘ ΝΑ ΙΥΘΑΙΞ ΞΟ ΛΕΙΡ;
ΔΞΥΣ ΝΙΟΡ ΛΑΘΡΑΣ ΔΟΝ ΝΙΘ
ΦΕ ΚΕΙΛΤ.

Jn 18 21

Quid me interrogas?
interroga eos
qui audierunt,
quid locutus sum ipsis:
ecce
hii sciunt quæ dixerim ego.

Why askest thou me?
Ask them
who have heard
what I have spoken unto them.
Behold
they know what things I have said.

ΚΑΘ 'Η-Α ΕΑΘΒ ΘΥΙΤ ΜΙΣΕ ΚΕΙΣΤΙΥ?
ΚΕΙΣΤΙΞ ΝΑ ΘΑΟΙΝΕ
Α ΒΙ ΑΞ ΕΙΣΤΕΑΚΤ ΛΕ
Υ-ΑΡ ΛΑΘΡΑΣ ΛΕΘ;
ΦΕΔΑΚ,
ΙΣ ΕΘΛ ΘΟΙΘ ΣΕΟ ΚΑΘ 'ΘΥΒΑΡΤ.

Jn 18 22

Hæc autem
cum dixisset,
unus assistens ministrorum dedit
alapam Ihesu
dicens:
sic
respondes
pontifici?

And when he had said
these things,
one of the servants standing by
gave Jesus a blow,
saying:
Answerest thou
the high priest
so?

ΝΥΑΙΡ ΑΘΥΒΑΙΡΤ ΣΕ
ΑΝ ΜΕΙΘ ΣΙΝ
ΘΟ ΒΥΑΙΛ ΣΕΙΡΒΙΣΕΑΚ Α ΒΙ ΛΑΙΤΡΕΑΚ
ΒΥΙΛΛΕ ΘΑΙΣ ΑΝ ΙΟΣΑ
ΔΞΥΣ ΘΥΒΑΙΡΤ ΣΕ;
ΑΝ ΜΑΡ ΣΙΝ
Α ΕΥΞΑΝΝ ΤΥ ΦΡΕΑΞΡΑ
ΑΡ ΑΝ ΑΡΘΣΑΞΑΝΤ?

Jn 18 23

Respondit ei Ihesus:
si male locutus sum,
testimonium perhibe de malo,
si autem bene,
quid me cedis?

Jesus answered him:
If I have spoken evil,
give testimony of the evil;
but if well,
why strikest thou me?

Θ'ΦΡΕΑΞΑΙΡ ΙΟΣΑ Ε:
ΜΑ'Σ ΟΛΚ ΜΟ ΚΑΙΝΤ,
ΤΑΘΒΑΙΡ ΦΙΑΘΝΑΙΣΕ ΑΡ ΑΝ ΟΛΚ;
ΜΑ'Σ ΜΑΙΤ Ι,
ΚΑΘ ΚΥΞΕ ΘΥΙΤ ΜΕ ΒΥΑΛΑΘ?

Jn 18 24	Et misit eum Annas ligatum ad Caiphan pontificem.	And Annas sent him bound to Caiphas the high priest.	ANSAN DO ÆUIR ANNAS UAIÐ É ṢABĈA AS TRIALL AR CÁIPAS AN T-ÁRṢASART.
Jn 18 25a Mt 26 69b Jn 18 25b. Mc 14 69a* Mt 26 71b	Erat autem Simon Petrus foris in atrio stans et calefaciens se. Rursum vidit eum alia ancilla, et ait	And Simon Peter, outside ¹ in the court, was standing and warming himself. And again another maid saw him; and she saith	AC BÍ SÍMÓN PEADAR AMUIṢ SA RÍṢĈEAGSLAC 'N-A ṢEASAM 'ṢÁ ĈÉRṖ FÉIN. ASUS AIRÍS, ĈONAIĈ CAILÍN EILE É, ASUS DUḐAIRĈ SÍ
Mc 14 69c Mt 26 71d	circumstantibus: et hic erat cum Ihesu Nazareno.	to the standers by: This man also was with Jesus the Nazarene ² .	LEIS AN MUINCIR A BÍ 'N-A ṢEASAM ANN: BÍ SÉ SEO, LEIS, I ḐFOĈAIR ÍOSA, AN NASARÉNAC.
Mt 26 73b,c	Accesserunt qui stabant et dixerunt Petro: vere et tu ex illis es, nam et loquela tua manifestum te facit, quod sis Galileus ³ .	They came that stood by and said to Peter: Surely thou also art one of them. For even thy speech doth discover thee, that thou art Galilean ³ .	ĈÁING NA ṖAOME A BÍ LAÍĈREAC ASUS DUḐRAḐAR LE PEADAR: ṢO ḐEIMIN IS ÓIOḐ RÚḐ CUSA, MAR NOĈTANN DO ĈAINT CÚ, SUR IS ṢAILILÍAC CUSA.
Mt 26 72	Et iterum negavit cum iuramento: quia non novi hominem.	And again he denied with an oath: I know not the man.	ASUS DO ṢÉAN SEISEAN AIRÍS ASUS DO ḐEARBUIṢ SÉ: NÍ'L AON AIĈNE ASAM AR AN ṖOIME.
Mt 26 73a Lc 22 59b Jn 18 26a,b.	Et post pusillum quasi hore unius dicit unus e servis pontificis, cognatus eius cuius abscidit Petrus auriculam:	And after a little while, as it were of one hour, one of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him:	ASUS TAR ÉIS TAMAILL BÍṢ ĈÍMPAL UAIR A' CLUIṢ ANSAN DUḐAIRĈ ṖOIME ḐE ṢEIRBÍSÍṢ AN ÁRṢASART, ṢAOL DO'N FEAR SUR ḐAIN PEADAR AN ĈLUAS ḐE:
Lc 22 59d	vere et hic cum illo erat, nam et Galileus est.	Of a truth, this man was also with him: for he is also a Galilean.	ṢO ḐEIMIN BÍ SÉ SEO 'N-A ĈEANNĈA SÚḐ, MAR IS ṢAILILÍAC É.
Jn 18 26c	Nonne ego te vidi in horto cum illo?	Did not I see thee in the garden with him?	NÁ PEACA-SA ĈU SA ṢÁIRBÍN I N'FOĈAIR?
Mt 26 74a Mc 14 71b Lc 22 57c Mt 26 70c Mc 14 71c	Tunc coepit detestari et anathematizare et iurare: neque novi eum, nescio quid dicis, non novi hominem istum quem dicitis.	Then he began to execrate ⁴ and to curse and to swear: I know him not, I know not what thou sayest, I know not this man of whom you speak.	ANSAN DO ĈROM SÉ AR A ḐEIMNÍU ASUS AR EASṢAIMṖE ASUS AR A ḐEARBÚ: NÍ'L AON AIĈNE ASAM AIR, NÍ FEADAR CAḐ 'ĈÁ ASAT Ḑ'Á RÁḐ, NÍ'L AON AIĈNE ASAM AR AN ṖOIME SIN AḐEIREANN SÍḐ.
Jn 18 27b. Lc 22 61a	Et statim gallus cantavit. Et conversus dominus rexpexit Petrum,	And immediately the cock crew. And the Lord turning looked on Peter,	ASUS DO ṢLAOIR AN COILEAC LAÍĈREAC. ASUS Ḑ'IOMPUÍṢ AN TÍṢEARN ASUS Ḑ'FÉAC SÉ AR PEADAR.,

¹ 'without' — archaic :: better 'outside'.² 'Nazareno' — apposite noun, not genitive adjective, hence 'the Nazarene'.³ 'quod sis Galileus' — 'that thou art Galilean' :: my translation.⁴ 'detestari' — 'curse' as translated by Douay, but that word is already in the list, so the alternative from the dictionary is chosen: 'execrate'.

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Mt 26 75a,b
Lc 22 34b
62.

et recordatus est Petrus
verbi domini
quod dixerat ei:
priusquam gallus cantet,
ter me negabis
hodie.
Et egressus foras
Petrus flevit amare.

and Peter remembered
the word of Jesus
which he had said:
Before the cock crow,
thou wilt deny me thrice
this day.
And Peter going out,
wept bitterly.

AGUS DO CÚINNIG PEADAR
AR AN BFOCAL UO
A'DUÐAIRE ÍOSA;
SAR A NGLAOLOSPÍO AN COILEAC
SÉANFAIR-SE MISE CRÍ H-UIAIRE
INOIU.
AGUS O'IMÉIG PEADAR AMAIC
AGUS DO ZOIL SÉ ZO DUÐAC.

CLXIII. UBI FALSI TESTES ADVERSUS IHESUM QUÆREBANTUR.

Mt 27 1a
¹Lc 22 66
¹Mc 15, 1.
¹Mt 26 59a

Mane autem facto
¹conveniunt
omnes principes sacerdotum
cum senioribus plebis
et scribis

Mt 26 59b

concilium facientes,
querebant²
falsum testimonium
contra Ihesum,
ut eum morti traderent,

Mt 26 60a

Et non invenerunt,
cum multi falsi testes
accessissent,
nec inveniebant,
et convenientia
testimonia illorum non erant.

Mc 14 55d
56.

Mt 26 60d

Novissime autem venerunt
duo falsi testes

61a.

Mc 14 58a

Mt 26 61b

et dixerunt:
nos audivimus eum dicentem:
possum
destruere templum dei

Mc 14 58b

hoc
manu factum
et post triduum
aliud non
manu factum ædificare.

Mt 26 63a

62a.

Mc 14 60b

Ihesus autem tacebat.
Et surgens princeps sacerdotum
in medium
interrogavit Ihesum
dicens:

Mt 26 62b

nihil respondis
ad ea quæ isti
adversum te testificantur?

And when morning was come,
¹all the chief priests
with the elders of the people
and the scribes
came together
holding a consultation,
seeking²
false witness
against Jesus,
that they might put him to death.

And they found not,
whereas many false witnesses
had come in,
and yet³ finding none,
for⁴ their evidences
were not agreeing.

And last of all there came
two false witnesses:

And they said:
We heard him say,
I am able
to destroy the temple of God
made
with hands
and within three days
I will build another
not made with hands.

But Jesus held his peace.
And the high priest rising up
in the midst,
asked Jesus,
saying:
Answerest thou nothing
to the things which these
witness against thee?

AGUS NUAIR A ÉAINIG AN MAIBION,
BÍ UACCARÁIN NA SAŞARC ZO LÉIR,
LEIS NA SEANÓIRÍB AN POBUIL
AGUS LEIS NA SGRÍONEÓIRÍB,
I N-DOIFÉACCT
AS DÉANAMH AN CÓMAIRLE,
AS LORS
FIAÐNAISE BRÉIGE
I N-AGAIR ÍOSA,
CÚN ZONDAORFAIRÍ CÚN BÁIS É.
AGUS DO ZEIP ORCA,
BÍOÐ ZO DÁINIG
A LÁN FÍNNIÐE BRÉIGE SUAS,
AGUS BÍ AS ZEIP ORCA,
ÓIR NÍOR PÉIRICIS A BFIÐNAISE
LE N-A CÉILE.
FÉ D'EIRE ÉAINIG
BEIRIC FÍNNIÐE BRÉIGE,
AGUS DUBADAR:
D'AIRICÉAMAIR-NE É AGUS DUBAIRE SÉ:
CÁ AR MO CUMAS-SA
CEAMPAL DÉ DO LEAGAD,
AN CEAMPAL SO A D'EINEAD
LE LÁMAIB DAOINE,
AGUS I ZCIONN CRÍ LÁ
CUIRFEAD SUAS CEANN EILE,
AGUS NÍ LE LÁMAIB DAOINE É.
AC NÍOR LABAIR ÍOSA.
ANSAN O'EIRIS AN C-ÁRD-SAŞARC
I LÁR NA H-ÁICE,
AGUS CUIR SÉ CEIST CÚN ÍOSA,
AGUS DUBAIRE:
NÁ H-ABRANN CÚ FOCAL
LEIS NA NEIÐB ACÁ ACU SO
O'A D'EARDÚZAD ORC?

¹ What we have in the verses referred is:-

Verse
Lc 22 66a,b

Latin SG56

et ut factus est dies
conveniunt
seniores plebis
et principes sacerdotum
et scribe
et duxerunt illum in concilium suum
et confestim mane
concilium facientes
summi sacerdotes
cum senioribus
et scribis
et universo concilio....
(principes autem sacerdotum
et omne concilium)
querebant falsum testimonium
contra Ihesum, ut eum morti traderent

Mc 15 1

Mt 26 59

English: Douay Rheims

And as soon as it was day,
the elders of the people
and the chief priests
and scribes
came together.
And they brought him into their council
And straightway in the morning,
the chief priests
holding a consultation
with the elders
and the scribes
and the whole council,....
(And the chief priests
and the whole council)
sought false witness
against Jesus,
that they might put him to death.

(was seeking false witness)

Irish: Na Cheithre Soisgéil, (O'Leary).

AGUS NUAIR ÉAINIG AN LÁ
DO SUIT UACCARÁIN NA SAŞARC
AGUS SEANÓIRÍ AN POBUIL
AGUS NA SGRÍONEÓIRÍ
I SCÓMAIRLE,
AGUS CÚEADAR EISEAN ISCEAC SA CÓMAIRLE,
AGUS AR MAIDIN LÁR N-A MÁIREAC ZO LUAC
CUAIR UACCARÁIN NA SAŞARC
I SCÓMAIRLE
LEIS NA SEANÓIRÍB
AGUS LEIS NA SGRÍONEÓIRÍB,
AGUS LEIS AN SCÓMAIRLE COICIAN,
(AGUS BÍ UACCARÁIN NA SAŞARC
AGUS AN CÓMAIRLE ZO LÉIR)
AS LORS FIAÐNAISE BRÉIGE
I N-AGAIR ÍOSA,
CÚN ZONDAORFAIRÍ CÚN BÁIS É;

What we need to translate is:-

The raw translation of the pattern is:-

Anglicising the above gives:-

Google translate: Latin =>English: Latin =>Irish.

Latin Source text

Mane autem facto conveniunt omnes principes sacerdotum cum senioribus plebis et scribis concilium facientes, querebant falsum testimonium contra Ihesum, ut eum morti traderent,

Google: Latin to English.

In the morning was come, all the chief priests, with the elders of the people and the scribes came together, doing the council, sought false witness against Jesus, that they might put him to death,

Google: Latin to Irish, (modern).

I raibh teacht ar maidin, tháinig go léir na sagairt príomhfhidhmeannach, leis an elders de na daoine agus na scríobhaithe le céile, ag déanamh an chomhairle, d'iarr finné bréagach i gcoinne Íosa, a d'fhéadadh siad é a chur chun báis,

² 'querebant' is the present participle, so 'seeking' is correct, and 'sought' is perverse.

³ 'yet finding' in place of 'found' present participle is correct, and 'nec' = 'neque' implies 'yet'

⁴ 'for' is required here to make logical sense of the joined phrases.

Mc 14 62a **Ihesus** autem
61c nihil respondit.

But¹ **Jesus**
answered nothing.

Δὲ
níor çus íosa aon fíreaçra.

CLXV. UBI PRINCIPES SACERDOTUM ADIURAT IHESUM: SI TU ES CHRISTUS, DIC NOBIS.

Mc 14 61d Mt 26 63b	Et rursum summus sacerdos ait illi: adiuro te per deum vivum, ut dicas nobis si tu es Christus filius dei benedicti?	Again the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of the Blessed God?	Αἰὺς αἰρὶς οὐδαίρε ἀν τ-άρσαςαρε leis: larraim ort i n-anim d'é atá beó so neósfá úinn an tu an críost, mac d'é beannuigíte?
Mc 14 61f Mt 26 64a	Dicit illi Ihesus: tu dixisti.	Jesus saith to him: Thou hast said it.	οὐδαίρε íosa leis: οὐδραῖς é.
Lc 22 67	Et ait illis: si vobis dixero, non creditis mihi,	And he saith to them: If I shall tell you, you will not believe me,	Αἰὺς οὐδαίρε sé leó: má ínnsim daoib é ní çreiofrò sib mé;
68.	si autem et interrogavero, non respondebitis mihi neque dimittetis.	and if I shall also ask you, you will not answer me, nor let me go.	Αἰὺς má çeiscíçim sib ní fíreaçróçairò sib mé, 'ná ní leigfrò sib uaid mé.
Mt 26 64b	Verumtamen dico vobis: a modo videbitis filium hominis sedentem a dextris virtutis dei et venientem in nubibus celi.	Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.	Δὲ ní lúçá aoeirimse lib-se, cífrò sib 'n-a òiaib so mac an òume 'n-a suròe ar deasláim nirt d'é, Αἰὺς ας ceacht i néallaid neime.
Mt 26 65a	Tunc princeps sacerdotum scidit vestimenta sua dicens: blasphemavit.	Then the high priest rent his garments, saying: He hath blasphemed:	Ansán òo strac an τ-άρσαςαρε a curò éadaiç, Αἰὺς οὐδαίρε: τá diaḡasla beanta aige.
Mt 26 65b	Quid adhuc egemus testibus? ecce nunc audistis blasphemiam	What further need have we of witnesses? Behold, now you have heard the blasphemy	Çað is çáð úinn a çuille fínnite? féadç, anois òo çloiseaðair an diaḡasla: fon sinemo munòe: Çað a çítear daoib??
Lc 22 71d Mt 26 66a Mt 26 66b	de ore eius: quid vobis videtur? At illi respondentes omnes dixerunt: reus est mortis.	from his own mouth. What think you? Thereupon they all answering, said: He is guilty of death.	Αἰὺς οὐδραðar san ço léir, 'çá fíreaçra: τá bás tuillte aige..
Mt 26 67a	Tunc expuerunt in faciem eius,	Then did they spit in his face,	Ansán òo çaiçeadar seilí sa n-açaið air,
Lc 22 63a,b	et qui tenebant eum inludebant ei	and they that held him mocked him	Αἰὺς na fir ço raið íosa çaðça acu, bíðar aς beanaḡ maçaið faoi
64a Mc 14 65b Mt 26 67b	et velaverunt faciem eius et colafis eum ceciderunt.	and they blindfolded his face and rained blows on ² him.	Αἰὺς òeimeðar a açaið òo çlúðaç (Lc 22 64b) Αἰὺς buaileðar le òóirnið é.

¹ Douay gives 'And', but 'But' is also correct, and in this context, better.

² 'buffeted' – correct, but archaic. better: 'rained blows on'

(304)

Mt 26 67c

68.

Lc 22 65

Mt 27 2a

Jn 18 28b.

Mt 27 2b

Jn 18 28d.

Alii autem palmas
in faciem eius dederunt
dicentes:
prophetiza nobis,
Christe,
quis est iste qui te percussit?
Et alia multa
blasphemantes
dicebant in eum.
Et adduxerunt eum vinctum
in prætorio
et tradiderunt
Pontio Pilato
præsidi,
et ipsi non introierunt
in prætorium,
ut non contaminarentur,
sed manducarent pascha.

And others struck his face
with the palms of their hands,
saying:
Prophesy unto us,
O Christ.
Who is he that struck thee?
And blaspheming,
many other things
they said against him.
And they brought him bound
to the governor's hall
and delivered him
to Pontius Pilate
the governor,
and they went not
into the hall,
that they might not be defiled,
but that they might eat the pasch.

agus buail cuib eile acu
le n-a mbasail sa n-aghaid é,
agus veirtois:
tarfaiir dúinn,
a críost,
cé h-é a buail tu?
agus veirtois
a lán neirce eile leis
as tabairt masla bó.
agus eusadur leo é gabta,
so n-é an praetórium.
agus eusadur suas é
do pontius pílac,
an riasaltóir,
agus níor eadur féin
iscead sa halla,
i n-éire ná truailléafaí iad,
agus so n-íosfaíois an cáis.

CLXVI. UBI TRADITUR PILATO IHESUS ET PENITETUR IUDAS.

Mt 27 3

4a.

Mt 27 4b

Mt 27 5

Mt 27 6

Mt 27 7

8a.

Tunc videns Iudas
qui eum tradidit
quod damnatus esset,
poenitentia ductus
retulit
·XXX· argenteos
principibus sacerdotum
et senioribus
dicens:
peccavi
tradens sanguinem iustum.
At illi dixerunt:
quid ad nos?
tu videris.
Et proiecitis
argenteis
in templo
recessit,
abiens
laqueo
se suspendit.
Principes autem sacerdotum
acceptis
argenteis
dixerunt:
non licet mittere eos
in corbonan,
quia pretium sanguinis est.
Consilio
autem inito
emerunt ex illis
agrum figuli
in sepulturam
peregrinorum.
Propter hoc vocatus

Then Judas,
who betrayed him,
seeing that he was condemned,
repenting himself,
brought back
the thirty pieces of silver
to the chief priests
and elders,
saying:
I have sinned
in betraying innocent blood.
But they said:
What is that to us?
Look thou to it.
And casting down
the pieces of silver
in the temple,
he departed
and went
and hanged himself
with an halter.
But the chief priests
having taken
the pieces of silver,
said:
It is not lawful to put them
into the corbona,
because it is the price of blood.
And after they had
consulted together,
they bought with them
the potter's field,
to be a burying place
for strangers.
For this cause

ansan nuair a conaic lúas,
a bóil é,
so raib sé daor cun baís,
éainis aicreacás air,
agus eus sé
an tríoacó píosa airgíto
éar n-ais as triall ar uactaránaib
na sagart agus ar na seanóirib.
agus buairt sé:
éineas peacab,
mar do bólas fuil neamhiontaic.
ac buadur san:
cad é sin dúinne sin?
bíob ort féin.
ansan do caic sé
na píosaí airgíto
iscead sa teampul,
agus o'fás sé an áic,
agus o'iméis sé
agus do croc sé é féin
le téir.
agus do éos
uactaráin na sagart
na píosaí airgíto
agus buadur:
ní ceart iad do cur
sa corbóna,
mar is airgead folá iad.
ac éineadur
cómairle,
agus ceannuigeadur leo
páirc an potabóra,
cun daoine iasacáta
o'adlacab ann.
mar gaeall air sin

Mt 27 8b.	est ager ille Acheldemach, ager sanguinis, usque in hodiernum diem.	that field was called Haceldama, that is, the field of blood, even to this day.	‘DO TUGAÐ AR AN BPÁIRC SIN HACELDAMA, 'sé sin, PÁIRC NA FOLA, GO BÍ AN LÁ SO..
Mt 27 9	Tunc impletum est quod dictum est per Hieremiam prophetam dicentem: <i>et acceperunt XXX argenteos, pretium adpretiati quem adpretiaverunt a filiis Israhel, et dederunt eos in agrum figuli, sicut constituit mihi dominus.</i>	Then was fulfilled that which was spoken by Jeremias the prophet, saying: <i>And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel, and they gave them unto the potter's field, as the Lord appointed to me.</i>	ANSAN ISEAÐ ‘DO CÓMLÍONAÐ AN ÉAINT AÐUBAIRT IEREMIAS FÁIÐ, MAR A N’UBAIRT SÉ: AGUS DO GLACADAR TRÍOCAD PÍOSA AIRGID, LUAC AN C-É A LUADAD, AN C-É A LUADADAR A’ CLANNAIÐ ISRAÉIL, AGUS EUGADAR IAD AR PÁIRC AN POCADÓRA, FÉ MAR A ÉAP AN TIGEARNNA DOM.
10.			

CLXVII. UBI PILATUS AUDIT INTER IUDÆOS ET DOMINUM ET MITTIT EUM AD HERODEM.

Jn 18 29	Exiit ergo Pilatus ad eos foras et dixit: quam accusationem affertis adversus hominem hunc?	Pilate therefore went out to them, and said: What accusation bring you against this man?	Uime sin ‘DO ÉUAÍÐ PÍLÁT AMAĆ AS TRIALL ORĆA, AGUS UUBAIRT SÉ: CAÐ ‘TÁ AGAÍÐ 'Á CÚR I LEIĆ AN DUIME SEO?
Jn 18 30	Responderunt et dixerunt ei: si non esset hic malefactor, non tibi tradidissemus eum.	They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee.	‘O’FREAGRADAR AGUS UUBRADAR LEIS: MURA MBEAD É SEO BEIĆ ‘N-A CÚRPCEAC NÍ ÉADBARFAMÍS AS TRIALL ORT-SA É..
Lc 23 2b,c	Hunc invenimus subvertentem gentem nostram et prohibentem tributa dari Cæsari et dicentem se Christum regem esse.	We have found this man perverting our nation and forbidding to give tribute to Cæsar and saying that he is Christ the king.	FUARAMAIR É SEO AS CÚR NA NDAOIME AR A N-AIMLEAS, AGUS AS COSG CÍOSA ‘DO ÉADBAIRT ‘DO CAESAR, AGUS ‘SÁ RÁÐ SÚR B’E CRÍOST AN RÍ É.
Jn 18 31	Dixit ergo eis Pilatus: accipite eum vos et secundum legem vestram iudicate eum. Dixerunt ergo Iudæi: nobis non licet interficere quemquam.	Pilate therefore said to them: Take him you, and judge him according to your law. The Judeans therefore said to him: It is not lawful for us to put any man to death.	‘DUUBAIRT PÍLÁT LEÓ: TÓGAÍÐ FÉIN É AGUS TUGAÍÐ BREIĆ AIR ‘DO RÉIR BÚR NOLIGE FÉIN. AGUS UUBAIRT NA LÚDAIG LEIS: NÍ’L CEADUIGĈE DÚINNE AOINNE CÚR CÚN BÁIS.
32a.	Ut sermo domini impleretur quem dixit	That the word of Jesus might be fulfilled, which he said,	IONUS GO SCÓMLÍONFAÍ FOCAL ÍOSA, AN FOCAL AÐUBAIRT SÉ

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Jn 18 32b.

significans qua esset morte
morigiturus.

signifying what death
he should die.

‘ḡÁ ċUR I N-ÍÚIL CAO É AN BÁS
A ḡEOBÁDÓ SÉ.

Jn 18 33

Introivit ergo iterum
in pretorium Pilatus
et vocavit Ihesum
et dixit ei:
tu es rex Iudeorum?

Pilate therefore went
into the hall again
and called Jesus
and said to him:
Art thou the king of the Judeans?

ANSAN DO ĊUARÓ PÍLÁT
ISTEAC SA ĊÚIRT AIRÍS,
AḠUS ḡLAOIÒ SÉ ĊUIḠE ÍOSA
AḠUS DUBAIRT SÉ LEIS:
AN TUSA RÍ NA N-ÍÚDÁC?

Jn 18 34

Et respondit Ihesus:
a temetipso
hoc dicis
an alii
tibi dixerunt de me?

Jesus answered:
Sayest thou this thing
of thyself,
or have others
told it thee of me?

D’FREAḠAIR ÍOSA:
AN UAIḠ FÉIN
A D’EIRIR-SE AN NÍDÓ SIN,
NÓ AN D’AOIME EILE
D’INNIS DUIT É AM’ ĊAOB-SA?

Jn 18 35

Respondit Pilatus:
numquid ego Iudeus sum?
Gens tua
et pontifices
tradiderunt te mihi:
quid fecisti?

Pilate answered:
Am I a Judean?
Thy own nation
and the chief priests
have delivered thee up to me.
What hast thou done?

D’FREAḠAIR PÍLÁT:
AN ÍÚDÁC MISE?
DO D’AOIME FÉIN
AḠUS NA H-ÁRḠDŠAḠAIRT ISIAḠO
A ĊUḠS SUAS DÓM-SA ĊÚ.
CAO ‘TÁ D’ÉANĊA AḠAT?

Jn 18 36

Respondit Ihesus:
regnum meum non est
de mundo hoc:
si ex hoc mundo
esset regnum meum,
ministri mei
decertarent,
ut non traderer
Iudeis:
nunc autem
regnum meum non est hinc.

Jesus answered:
My kingdom is not
of this world.
If my kingdom were
of this world,
my servants
would certainly strive
that I should not be delivered
to the Judeans:
but now
my kingdom is not from hence.

D’FREAḠAIR ÍOSA:
NÍ D’AINEANN MO RÍḠEACĊT-SA
LEIS AN SAOḠAL SO.
D’Á MB’AINEADÓ MO RÍḠEACĊT
LEIS AN SAOḠAL SO
NÍ BAOḠAL NÁ ḠO D’CROMPEADÓ
MO M’UINCIR
IONUS NÁ ĊADARFAÍ SUAS
DO SNA ÍÚDAIS MÉ:
AC ANOIS
NÍ H-AS SO ACÁ MO RÍḠEACĊT-SA.

Jn 18 37a

Dixit itaque ei Pilatus:
ergo rex es tu?

Pilate therefore said to him:
Art thou a king then?

ANSAN DUBAIRT PÍLÁT:
AN RÍ ĊU, MAR SIN?

Jn 18 37b

Respondit Ihesus:
tu dicis, quia rex sum ego.
Ego in hoc natus sum,
et ad hoc
veni in mundum
ut testimonium perhibeam
veritati.

Jesus answered:
Thou sayest that I am a king.
For this was I born,
and for this
came I into the world;
that I should give testimony
to the truth.

D’FREAḠAIR ÍOSA:
MAR AD’EIRIR, IS RÍ MÉ.
IS ĊUIḠE DO RUḠADÓ MISE,
AḠUS IS ĊUIḠE
DO ĊÁNAḠ AR AN SAOḠAL,
ĊUN ḠO N’DÉANFAINN FIAḠNAISE
DO’N D’FÍRINNE.

Jn 18 37c

Omnis
qui est ex veritate
audit meam vocem.

Every one
that is of the truth
heareth my voice.

ḠAC N-AN
A D’AINEANN LEIS AN D’FÍRINNE,
ÉISTEANN SÉ LE M’ ḠLÓR-SA.

38a.

Dixit ei Pilatus:
quid est veritas?

Pilate saith to him:
What is truth?

D’EIR PÍLÁT LEIS:
CAO IS FÍRINNE ANN?

Jn 18 38b

Et cum
hoc dixisset,

And when
he said this,

AḠUS NUAIR
ADUBAIRT SÉ AN FOCAL SAN,

Jn 18 38c	iterum exivit ad Iudeos et ait	he went out again to the Judeans and saith	o'imēiḡ sé amac aírís cūn na n- lúoac, agus dubairt sé le n-uac̃taráin na saḡart agus leis an sluag: ní b'faigim aon coir sa buine seo.
Lc 23 4b,c	ad principes sacerdotum et turbas: nullam causam invenio in hoc homine.	to the chief priests and to the multitudes: I find no cause in this man.	Ac vo ḡeairiḡ or̃c̃a-san agus dubradar: c̃a sé aḡ buaiream̃ na n-buine, aḡ ceasas ar fuir lúoac̃a ḡo léir, aḡ cunú ó ḡaililí ḡo uatí an áit seo.
Lc 23 5	At illi invalescebant dicentes: conmovet populum docens per universam Iudæam et incipiens a Galilea usque huc.	But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.	nuair a o'airiḡ pílac ḡaililí o'fiarfaiḡ sé ar ḡaililíac̃ an buine. agus nuair a cuḡ sé sur le cómac̃c h́eróo a bain sé, cuir sé aḡ triall ar h́eróo é, mar b́i h́eróo i n-Ierúsalem na laẽc̃anta san.
Lc 23 6	Pilatus autem audiens Galileam interrogavit si homo Galileus esset?	But Pilate hearing Galilee, asked if the man were of Galilee.	And he questioned him in many words. But he answered him nothing.
7.	Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Hierosolimis erat illis diebus.	And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.	And he questioned him in many words. But he answered him nothing.
Lc 23 8	Herodes autem viso Ihesu gavisus est valde, erat enim cupiens ex multo tempore videre eum, eo quod audiret multa de illo et sperabat signum aliquod videre ab eo fieri.	And Herod seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him.	And he questioned him in many words. But he answered him nothing.
Lc 23 9	Interrogabat autem illum multis sermonibus, at ipse nihil illi respondebat.	And he questioned him in many words. But he answered him nothing.	And he questioned him in many words. But he answered him nothing.
Lc 23 10	Stabant etiam principes sacerdotum et scribe constanter accussantes eum.	And the chief priests and the scribes stood by, earnestly accusing him.	And the chief priests and the scribes stood by, earnestly accusing him.
Lc 23 11a	Sprevit autem illum Herodes cum exercitu suo et inlusit indutum	And Herod with his army set him at nought and mocked him, putting on him	And Herod with his army set him at nought and mocked him, putting on him

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Lc 23 11b	veste alba, et remisit ad Pilatum.	a white garment: and sent him back to Pilate.	ÉADAC BÂN AIR, CÚN MAZAIÖ, AZUS CUIR SÉ ÉAR N-AIS AZ TRIALL AR PÍLÁT É.
Lc 23 12	Et facti sunt amici Herodes et Pilatus in ipsa die, nam antea inimici erant ad invicem.	And Herod and Pilate were made friends, that same day: for before they were enemies one to another.	AZUS ÉÁINIS CARAÖAS AN LÁ SAN IOIR PÍLÁT AZUS HÉROÖ, MAR, NAMAIÖ AB EAD IAÖ Ö'Á CÉILE ROIMIS SIN.
Lc 23 13	Pilatus autem convocatis principibus sacerdotum et magistratibus et plebe	And Pilate, calling together the chief priests and the magistrates and the people,	AZUS ÖO CRUINNIS PÍLÁT UAČČARÁIN NA SAZARČ AZUS MAIČE AN PÖBUIL AZUS NA ÖAOINE, CÚAIÖ SÉ AMAČ AZ TRIALL ORČA, AZUS ÖUBAIRČ SÉ LEÖ: ČUŠABAIR ČÚŠAM AN ÖUINE SEO MAR ŠO RAIÖ SÉ AZ ČUR NA ÖÖAOINE AR AIMLEAS, FÉAC, ČÁIM 'ŠÁ ČABAIRČ ČÚŠAIÖ AMAČ, ŠO ÖČUŠFEAÖ SIÖ NÁ FAŠAIM AON ČOIR ANN ÖE SNA NEIČIÖ AČÁ AZAIÖ 'Á ČUR 'N-A LEIČ.
Jn 18 29a. Jn 19 4b Lc 23 14b	exivit ad eos foras et dixit eis: obtulistis mihi hunc hominem quasi avertentem populum:	went out to them outside and said to them: You have presented unto me this man as one that perverteth the people.	ČUŠABAIR ČÚŠAM AN ÖUINE SEO MAR ŠO RAIÖ SÉ AZ ČUR NA ÖÖAOINE AR AIMLEAS, FÉAC, ČÁIM 'ŠÁ ČABAIRČ ČÚŠAIÖ AMAČ, ŠO ÖČUŠFEAÖ SIÖ NÁ FAŠAIM AON ČOIR ANN ÖE SNA NEIČIÖ AČÁ AZAIÖ 'Á ČUR 'N-A LEIČ.
Jn 19 4c Lc 23 14d	Ecce adduco vobis eum foras, ut cognoscatis quia in eo nullam causam invenio ex his in quibus eum accusatis,	Behold, I bring him forth unto you, that you may know that I find no cause in him in those things wherein you accuse him.	AZUS NÍ LÚŠA 'NÁ MAR A FUAIR HÉROÖ; MAR ÖO ČUIREAS AZ TRIALL AIR SIÖ, AZUR FÉAC NÍOR ÖEINEAÖ AON NÍÖ LEIS BA ČÖMIONAN LE BÁS. SMAČČÖČAÖ É AZUS LEIŠFEAÖ CÚN SIUBAIL É.
Lc 23 15	Sed neque Herodes: nam remisi vos ad illum, et ecce nihil dignum morte actum est ei:	No, nor Herod neither. For, I sent you to him: and behold, nothing worthy of death is done to him.	AČ ÖO LÚIŠ AN PÖBUL ŠO LEIR AZUS ÖUBRAÖAR: ČÖŠ UAIMN É SEO, CÉAS É, CÉAS É! ÖUBAIRČ PÍLÁT LEÖ: ČÖŠAIÖ FÉIM É, AZUS CÉASAIO É; ÓIR NÍ ÖFAŠAIM-SE AON ČOIR ANN. Ö'FREAZAIS NA LÚÖAIŠ: ČÁ ÖLÍŠ AZAIME, AZUS ÖO RÉIR NA ÖLIŠE SIN IS ČEART ÖÖ BÁS Ö'FÁŠAIL,
16.	emendatum ergo illum dimittam.	I will chastise him therefore and release him.	
Lc 23 18a	Exclamavit autem universa turba dicens: tolle hunc, crucifige, crucifige!	But the whole multitude together cried out, saying: Away with this man, Crucify him, Crucify him!	
Jn 19 6b.			
Jn 19 6c	Dicit eis Pilatus: accipite eum vos et crucifigite, ego enim non invenio in eo causam.	Pilate saith to them: Take him you, and crucify him: for I find no cause in him.	
Jn 19 7a	Responderunt ei Iudei: nos legem habemus, et secundum legem debet mori,	The Judeans answered him: We have a law; and according to the law he ought to die,	

Jn 19 7b	quia filium dei se fecit.	because he made himself the Son of God.	‘oe b‘ríg sur ‘heim sé mac ‘óé ‘óe féin.
Jn 19 8 9.	Cum ergo audisset Pilatus hunc sermonem, magis timuit, et ingressus est pretorium iterum et dicit ad Ihesum: unde es tu? Ihesus autem responsum non dedit ei.	When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer.	nuair airíḡ pílát an focal san éainíḡ tuille eagla air. agus cuairt sé isteach sa cúirt airís agus dubairt sé le h-íosa: Cao as tuic-se? Ac níor éus íosa freagra air.
Jn 19 10a,b	Dicit ergo ei Pilatus: mihi non loqueris? nescis quia potestatem habeo crucifigere te et potestatem dimittere?	Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release?	Dubairt pílát leis, ‘ó’á b‘ríg sin: An amlaíḡ ná labarfaíḡ liom? Ná fuil fíos aḡat go bfuil ar mo cúmas-sa cú céasao, agus go bfuil ar mo cúmas (cú) leigint saor? ‘ó’freaḡair íosa: Ní beao don níḡ ar ‘óo cúmas am’ aḡairḡ mura mbear sur tuḡao tuic é ó’n áic cuas. Uime sin an t-é a cuḡ suas tuic mé, is mó an peaca atá air.
Jn 19 11	Respondit Ihesus: non haberes potestatem adversum me ullam, nisi tibi esset datum desuper: propterea qui tradidit me tibi maius peccatum habet.	Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.	agus as san amac ‘óí pílát a ‘óiarraíḡ é leigint saor. Ac ‘óo lúíḡ na lúḡairḡ, agus dubraḡar: Má leigeanh tú saor é seo ní cara ‘óo Caesar tu; Óir, ḡac doinne a ‘óeineann rí ‘óe féin labrann sé i n-aḡairḡ Caeḡair.
Jn 19 12	Exinde querebat Pilatus dimittere eum. Iudei autem clamabant dicentes: si hunc dimittis, non es amicus Cæsaris: omnis qui se regem facit contradicít Cæsari.	And from henceforth Pilate sought to release him. But the Judeans cried out, saying: If thou release this man, thou art not Cæsar’s friend. For whosoever maketh himself a king speaketh against Cæsar.	nuair a ‘ó’airíḡ pílát na focail sin ‘óo cuḡ sé íosa leis amac, agus ‘óo súir sé sa ceadaoir breiteamhntais, sa n-áic ar a ‘ótuḡtar litostrotos; sa teanḡain eabḡra, áimēac, ḡabbata.
Jn 19 13	Pilatus ergo cum audisset hos sermones, adduxit foras Ihesum et sedit pro tribunali in loco qui dicitur Lithostrotus, ebraice autem Gabbatha.	Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.	agus b’é lá ollamuiḡte na Cásḡa é, címpal an sémaḡ h-uair,
Jn 19 14a	Erat autem parasceve pasche, hora quasi sexta,	And it was the parasceve of the pasch, about the sixth hour:	

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Jn 19 14b et dicit Iudeis:
ecce rex vester!
15a. Illi autem clamaverunt:
tolle,
tolle,
crucifige eum!
Jn 19 15b Dixit eis Pilatus:
regem vestrum crucifigam?
Responderunt pontifices:
non habemus regem
nisi Cesarem.
Mc 15 3 Et accusabant eum
summi sacerdotes
in multis.
Mt 19 14a Ihesus vero
Mt 27 12d nihil respondit.
Mt 27 13 Tunc dicit illi Pilatus:
non audis
quanta adversum te
dicant testimonia?
14. Et non respondit ei
ad ullum verbum,
ita ut
miraretur preses
vehementer.
Mc 15 6a Per diem autem festum
Mt 27 15b consuevit praeses
dimittere populo
Mc 15 6c unum ex vinctis,
quemcumque petissent.
Mt 27 16 Habebat autem tunc
vinctum insignem,
qui dicebatur Barabbas.
Mt 27 17a Congregatis
ergo illis
dixit Pilatus:
Jn 18 39a. est consuetudo vobis
ut unum dimittam
vobis in pascha:
Mt 27 17b quem ergo vultis
dimittam vobis,
Barabban
an Ihesum qui dicitur Christus?

and he saith to the Judeans:
Behold your king.
But they cried out:
Away with him:
Away with him:
Crucify him.
Pilate saith to them:
shall I crucify your king?
The chief priests answered:
We have no king
but Caesar.
And the chief priests
accused him
in many things.
But Jesus
answered nothing.
Then Pilate saith to him:
Dost not thou hear
how great testimonies
they allege against thee?
And he answered him
not a word,
so that
the governor wondered
exceedingly.
Now on the festival day
the governor was accustomed
to release to the people
one of the prisoners,
whomsoever they demanded.
And he had then
a notorious prisoner
that was called Barabbas.
They therefore
being gathered together,
Pilate said:
You have a custom
that I should release one
unto you at the Pasch¹.
Whom therefore² will you
that I release to You:
Barabbas,
or Jesus that is called Christ?

AGUS DUSLAIRT SÉ LEIS NA IÚDAIG:
FÉAD BÚR RÍ!
AC DO LÚGADAR:
TÓS UAIMN É,
TÓS UAIMN É;
CÉAS É!
DUBAIRT PÍLÁT LEÓ:
AN NÓEAFAD BÚR RÍ DO CÉASAÖ?
O'FREASAIR NA H-ÁRO-ŠASAIR:
NÍ'L AON RÍ ASAIMN
AC CAESAR.
AGUS DO CUIR
UAÉTARÁIN NA SASART
A LÁN NEIČE 'N-A LEIČ.
AC NÍOS ČUS ÍOSA
AON FREASRA ORČA.
ANSAN DUBAIRT PÍLÁT LEIS:
NÁ H-AIRIGEANN CÚ
NA NEIČE MÓRA
A ČUIRÖ NA FÍNNIČE AÖ' LEIČ?
AGUS NÍOR ČUS SÉ FREASRA AIR
DO FOCAL AR BIČ;
I ÖTREÓ
ŠO RAIB ÁRO-IONGHAÖ
AR AN RIAŠALČÓIR.
I ŠČAIČEAM LAE NA FÉILE, ÁMČAC,
BA ŠNÁČ LEIS AN RIAŠALČÓIR
DO LEIGINT SAOR ČUN NA NÖAÖIME,
AON PRÍOSÚNAC
A IARRFIVÍS.
BÍ AIČE AN UAIR SIN
ÁRO-ČIME,
AGUS BARABBAS AB AIMIN ÖÓ.
DO ČRUINNIG
PÍLÁT IAÖ,
AGUS DUBAIRT SÉ:
IS NÓS ASAIÖ-SE
ŠO LEIČFINN
ÖUIMNE SAOR ČÚŠAIÖ UIM ČÁISČ.
CÉ, Ö'Á ÖRÍŠ SIN, IS ČOIL LIÖ
A LEIČFINN SAOR ČÚŠAIÖ,
BARABBAS
NÓ ÍOSA AR A ÖČUŠČAR CRÍOSC?

¹ Note: this was not a Jewish custom, but a Roman practice to demonstrate the absolute authority of Rome, (Tacitus).

² 'ergo' — 'therefore' :: my translation.

Mt 27 18	Sciebat enim quod per invidiam tradissent eum.	For he knew that for envy they had delivered him.	MAR BÍ FÍOS AIGE SUR LE FORMAD A DHEINADAR É TABAIRT CÚN LÁMA.
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CLXVIII. UBI UXOR PILATI MISIT AD EUM Dicens: NIHIL TIBI SIT ET IUSTO ILLI.

Mt 27 19	Sedente autem illo pro tribunali misit ad illum uxor eius dicens: nihil tibi et iusto illi: multa enim passa sum hodie per visum propter eum.	And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.	AGUS BÍ SÉ 'N-A SURD 'N-A CACAOIR BREICÉAMANTAIS, AGUS CUIR A BEAN CEACTAIREACHT CUISE, AGUS DUBAIRT SÍ: NÁ BÍO'D AON BAINTE AGAT LEIS AN NUINE FÍORAONCA SAN; ÓIR TÁ A LÁN FUILINGTE AGAM INUIU MAR GEALL AIR, CRÉ AISLING.
Mt 27 20	Princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban, Ihesus vero perderent.	But the chief priests and elders persuaded the people that they should ask for Barabbas and indeed, Jesus, condemn .	AC DO CUIR UACHTARÁIN NA SAGART AGUS NA SEANÓIRÍ NA DAOINE SUAS CÚN BARABBAS DO COGAD, AGUS ÍOSA DO BÍCHÚ.
Mt 27 21	Respondens autem preses ait illis: quem vultis vobis de duobus dimitti? At illi dixerunt: Barabban.	And the governor answering, said to them: Which ¹ will you of the two to be released unto you? Whereupon they said: Barabbas.	AGUS D'FREAGAIR AN RIAHALTOIR AGUS DUBAIRT SÉ LEÓ: CÉ'CU DE'N BEIRT IS MAIC LÍB A LEIGFINN SAOR? AGUS DUBRADAR SAN: BARABBAS.
Jn 18 40c Lc 23 19a	Erat autem Barabbas latro, qui erat propter seditionem quandam factam in civitatem et homicidium	Now Barabbas was a robber. Who, for a certain sedition made in the city and for a murder, was confined ² in prison.	AGUS BICEAMNAC AB EAD BARABBAS, FEAR A BÍ ISCIS AGUS BÍ SÉ GABTA LE MARBÚ DUINE AGUS MAR GEALL AN CEANNAIRC A DHEADÓ SA CACAIR.
Mc 15 7b Lc 23 19c Mt 27 22	Dicit illis Pilatus: quid ergo faciam de Ihesu qui dicitur Christus? Dicunt omnes: crucifigatur!	Pilate saith to them: What shall I do then with Jesus that is called Christ? They all say ³ : Let him be crucified.	DUBAIRT PÍLÁT LEÓ: AGUS CAD A DÉANFAD I DCAOB ÍOSA, AR A DCUSCAR CRÍOST? DUBRADAR SO LÉIR: CÉADAR É.
23a.			DUBAIRT AN RIAHALTOIR LEÓ: AC CAD É AN C-OLC ACÁ DÉANTA AIGE? AC DO LIÚADAR NÍB' DOIRDE: CÉADAR É.
Mt 27 23b	Ait illis præses: quid enim mali fecit? At illi magis clamabant dicentes: crucifigatur!	The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.	
Mt 27 24a	Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret,	And Pilate seeing that he prevailed nothing, but that rather a tumult was made,	NUAIR A CONAIC PÍLÁT NÁ RAIB AG EIRIGE LEIS, AC SUR COIRMEAS AG BÍ AG CEACHT,,

¹ 'quem' – 'Whether' :: also 'Which', and seems better.

² Lc 23 19 'qui erat propter seditionem quandam factam in civitate et homicidium **missus** in carcerem'
Who, for a certain sedition made in the city and for a murder, **was cast** into prison.

In Na Cheithre Soisgéal, no mention of prison is made in verse 19 of Luke 23. Barabbas is just 'inside' for murder etc.

Mc 15 7 'erat autem qui dicebatur Barabbas qui cum seditiosis erat **vinctus** qui in seditione fecerant homicidium'

And there was one called Barabbas, who was **put in prison** with some seditious men, who in the sedition had committed murder.

'vincio' – 'bind', 'fetter', 'encircle', 'confine', 'restrain', 'envelop', 'attach'.

The difference in translation between Lc and Mc found in Douay, is not significant, however, in the Latin, the compiler found a significant difference. For this reason, I have made a specific translation myself of the chosen verb 'vincio', and chosen the meaning 'confine' from the given choices. This required the change of 'into' to 'in'.

³ 'They say all' – Latinism :: better 'They all say'

Mt 27 24b

accepta aqua
lavit manus
coram populo
dicens:
innocens ego sum a sanguine
iusti huius:
vos videritis.

taking water
washed his hands
before the people,
saying:
I am innocent of the blood
of this just man.
Look you to it.

FUAIR SÉ UISGE,
AGUS DO NIĜ SÉ A LÁMA
OS CÓMAIR NA N'DAOINE,
AGUS DUĎAIRC SÉ:
TÁIM-SE SAOR AR FUIL
AN FÍORAOM SEO;
ORAIB-SE BÍO.

Mt 27 25

Et respondens
universus populus dixit:
sanguis eius
super nos
et super filios nostros!

And the whole people
answering, said:
His blood
be upon us
and upon our children.

AGUS O'FREAGDAIR
NA D'AOINE GO LÉIR:
A CUIO FOLA
ORAINNE
AGUS AR ÁR SHIOCT.

CLXVIII. UBI PILATUS DIMISIT BARABBAN ET TRADIDIT CHRISTUM AD CRUCIFIGENDUM.

Mt 27 26

Tunc
dimisit illis Barabban,
Ihesum autem flagellis
cesum tradidit eis,
ut crucifigeretur.

Then
he released to them Barabbas:
and having scourged Jesus,
delivered him unto them
to be crucified.

ANSAN
DO LEIG SÉ SAOR CÚCA BARABBAS,
AGUS ĆUS SÉ ÍOSA
SUAS DOIB LE CÉASAĎ,
TAR ÉIS A SĜÍRSÁLA.

Mt 27 27

Milites
presidis
suscipientes Ihesum in pretorio
congregaverunt ad eum
universam cohortem,
et exuentes eum
induunt eum
Jn 19 2b. tunicam purpuream
Mt 27 28d et clamidem coccineam
circumdederunt ei.

The soldiers
of the governor,
taking Jesus into the hall,
gathered together unto him
the whole band,
and stripping him,
they clothed him with
a purple garment
and they put a scarlet cloak
about him.

ANSAN DO ĆÓG SAIGĎÍURÍ
AN RIAĜALCÓRA
ÍOSA LEÓ AMAC SA HALLA,
AGUS ĆRUMNIGĎADAR ĆUIGE
AN BUĎEAN GO LÉIR,
AGUS ĎAINEADAR DE A CUIO ÉADAIĜ,
AGUS ĆUIREADAR
ÉADAC CORCRA UIME.
AGUS ĆUIREADAR CLÓCA DĎEARG
UIME.

28a.

Mc 15 17a

Jn 19 2b.

Mt 27 28d

Mt 27 29

Et plectentes
coronam de spinis
posuerunt super caput eius,
et harundinem in dexteram eius,
et genu flexo
ante eum
inluebant
dicentes:
have,
rex Iudeorum!

And platting
a crown of thorns,
they put it upon his head,
and a reed in his right hand.
And bowing the knee
before him,
they mocked him,
saying:
Hail,
King of the Judeans.

AGUS O'FÍGEADAR
CORÓINN DĎEILĜNEAC,
AGUS ĆUIREADAR AR A ĆEANN Í,
AGUS ĆUIREADAR CLEIĎ 'N-A LÁIM.
AGUS DO LEIGROÍS IAO FÉIN
AR A LEAC-ĜLÚIM AR A AĜAIĎ AMAC
AĜ MAĜAĎ FAOI,
AGUS DĎEIRTOÍS,
SLÁN DUIĎ,
A RÍ NA N-LÚDAC!

Mt 27 30

Et exspuentes eum
acceperunt harundinem
et percutiebant
caput eius.

And spitting upon him,
they took the reed
and struck
his head.

AGUS ĆAIĎTOÍS SEILE AIR,
AGUS ĆÓĜAIĎOÍS AN CLEIĎ
AGUS BUAILTOÍS BUILE DĎI
SA ĆEANN AIR.

Mt 27 31a

Et postquam
inluserunt ei,
exuerunt eum clamidem

And after
they had mocked him,
they took off the cloak from him

AGUS NUAIR A DĎÍ
A ĜCUIO MAĜAIĎ DĎEANTA ACU
ĎAINEADAR DE AN CLÓCA,

Mc 15 20b

Mt 27 31b

et purpuram
et induerunt eum
vestimentis eius
et duxerunt eum
ut crucifigerent,
Jn 19 17a. baiulantem sibi crucem.

and the purple
and put on him
his own garments
and led him away
to crucify him,
bearing his own cross.

AGUS AN BRAC CORCRA,
AGUS ĆUIREADAR A CUIO
ÉADAIĜ FÉIN UIME,
AGUS DO RUĜADAR LEÓ É
CUN É CÉASAĎ,
AĜ IOMPAR A ĆROISE.

Mt 27 32a	Exuentes autem invenerunt hominem Cireneum	And going out, they found a man of Cyrene,	agus nuair a cuadar amac fuaaradar duine ó Círené,
Lc 23 26b	venientem de villa,	coming from the country,	agus é as ceacht iscead ó'n tceall,
Mt 27 32b	nomine Simon,	named Simon,	uar b'ainm Símon;
Mc 15 21b	patrem Alexandri et Rufi:	the father of Alexander and of Rufus:	atair Alecsanadar agus Rúifis,
Mt 27 32c	hunc angariaverunt	him they forced to	agus cuireadar féadaint ar an duine sin
Lc 23 26d	portare crucem post Ihesum.	carry the cross after Jesus.	an cros ar a muin cun í o'iompair i nuaire íosa.
Lc 23 27	Sequebatur autem illum multa turba populi et mulierum, quæ plangebant et lamentabantur eum.	And there followed him a great multitude of people and of women, who bewailed and lamented him.	agus bí mórán daoine 'sá leanmáint, agus mná, agus iad as sol agus as caoi mar seall air.
Lc 23 28	Conversus autem ad illas Ihesus dixit: filiæ Hierusalem, nolite flere super me, sed super vos ipsas flete et super filios vestros.	But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves and for your children.	agus o'iompair íosa orda agus duairt sé leo: A mná Ierúsalem, ná bíoró as sol mar seall orm-sa, ac bíoró as sol ar úr son féin agus as son úr sciamne.
Lc 23 29	Quoniam ecce venient dies in quibus dicent: beate steriles et ventres qui non genuerunt et ubera quæ non lactaverunt.	For behold, the days shall come, wherein they will say: Blessed are the barren and the wombs that have not borne and the paps that have not given suck.	Óir ciocfaio na laetanta 'n-a noearfar, is doibinn do sha h-aimriob, agus do sha broinnib nár rus clann, agus do sha cíocuib nár éal bainne.
Lc 23 30	Tunc incipient dicere montibus: cadete super nos! et collibus: operite nos!	Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us.	An uair sin cromfaio daoine ar a ráib leis na sléibuib, tuicib anuas oraimh; agus leis na cnocuib, clúdaigib sinn.
Lc 23 31	Quia si in viridi ligno hæc faciunt, in arido quid fiet?	For if in the green wood they do these things, what shall be done in the dry?	Óir má beiró siad na neice seo sa n-admado glas, cao a beanfear sa n-admado críon?

CLXX. UBI DUO LATRONES CUM CHRISTO CRUCIFIGI DUCUNTUR ET UBI IHESUS DE CRUCE DE MATRÆ SUA DIXIT AD DISCIPULUM QUEM DILIGEBAT: ECCE MATER TUA.

Lc 23 32	Ducebantur autem et alii duo nequam cum eo, ut interficerentur.	And there were also two other malefactors led with him to be put to death.	agus bí beirt eile, beirt méirleac, uá mbreic i n-aonfeacht leis cun iad do cur cun bás..
Lc 23 33a	Et postquam venerunt in locum qui dicitur	And when they were come to the place which is called	agus nuair a bíodar tascáice cun na h-áice ar a tucatar
Mc 15 22b,c	Golgotha, quod est interpretatum calvarie locus,	Golgotha, which being interpreted is, The place of Calvary.	solgota, le n-a scialluigtear áit an élogimh.

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Mt 27 34

Et dederunt ei
vinum murratum bibere
cum felle mixtum,
et cum gustasset,
noluit bibere.

And they gave him
myrrhed wine to drink
mingled with gall.
And when he had tasted,
he would not drink.

ΔΣΥΣ ΕΥΣΑΔΩΑΡ ΛΕ Ν-ΟΛ
ΒΟ ΠΙΟΝ ΣΥΡ ΚΥΡΕΑΘ
ΜΙΡΡ ΤΡΙΘ ΔΣΥΣ ΒΟΜΒΛΑΣ ΤΡΙΘ;
ΔΣΥΣ ΝΥΔΙΡ Δ ΒΛΑΙΣ ΣΕ Ε
ΝΙ ΟΛΦΑΘ ΣΕ Ε.

Lc 23 34a

Ihesus autem dicebat:
pater,
dimitte illis,
non enim sciunt
quid faciunt.

And Jesus said:
Father,
forgive them,
for they know not
what they do.

ΔΣΥΣ ΒΟΥΔΑΙΡΕ ΙΟΣΑ:
Α ΔΕΔΑΙΡ,
ΜΑΙΕ ΘΟΙΘ;
ΟΙΡ ΝΙ ΠΙΟΣ ΒΟΙΘ
ΚΑΘ 'ΕΑ ΔΥ 'Α ΘΕΑΝΑΜ..

Mt 27 35a

Postquam autem
crucifixerunt eum,
acceperunt vestimenta eius
et fecerunt IIII partes,
unicuique militi partem,
et tunicam.

And after
they had crucified him,
took his garments,
and they made four parts,
to every soldier a part,
and also his coat.

ΔΣΥΣ ΝΥΔΙΡ
Α ΘΕΙΝΕΑΔΩΑΡ Ε ΕΕΑΣΑΘ,,
ΒΟ ΕΟΣΩΑΡ Α ΚΥΡΘ ΕΑΒΑΙΣ
ΔΣΥΣ ΘΕΙΝΕΑΔΩΑΡ ΧΕΙΡΕ ΚΟΘΑ ΘΙΘΘ,
ΚΥΡΘ ΒΟ ΣΑΘ ΣΑΙΣΘΙΥΙΡ,
ΔΣΥΣ Α ΕΑΣΟΣ.

Jn 19 23c

Erat autem tunica
inconsutulis
desuper contexta per totum.

Now the coat was
without seam,
woven from the top throughout.

ΒΙ ΑΝ ΕΑΣΟΣ, ΑΜ,
ΣΑΗ ΠΥΑΞΑΙΛ ΜΕΙ,
ΑΘ Ι ΠΙΣΤΕ ΑΡ ΦΑΘ Ο Ν-Α ΒΑΡΡ.

Jn 19 24a

Dixerunt ergo ad invicem:
non scindamus eam,
sed sortiamur de illa,
cuius sit.

They said then one to another:
Let us not cut it
but let us cast lots for it,
whose it shall be;

ΔΣΥΣ ΒΟΥΒΡΑΔΩΑΡ ΛΕ Ν-Α ΚΕΙΛΕ:
ΝΑ ΣΤΡΑΚΑΜΙΣ Ι,
ΑΘ ΚΥΙΡΙΜΙΣ ΑΡ ΕΡΑΝΝΑΙΘ
ΚΕ ΑΙΣΕ ΣΟ ΜΒΕΘ ΣΙ;
ΣΟ ΣΟΜΛΙΟΝΦΑΙ

Jn 19 24b

Ut scriptura
impleatur
dicens:
*partiti sunt
vestimenta mea sibi
et super vestem meam
miserunt sortem.*

that the scripture
might be fulfilled,
saying:
*They have parted
my garments among them,
and upon my vesture
they have cast lots.*

ΑΝ ΣΚΡΙΠΤΙΥΙΡ
ΑΒΕΙΡ:
ΘΟ ΡΑΙΝΗΕΑΔΩΑΡ ΕΑΤΑΡΕΑ
ΜΟ ΚΥΡΘ ΕΑΒΑΙΣ,
ΔΣΥΣ ΚΥΙΡΕΑΔΩΑΡ
ΑΡ ΕΡΑΝΝΑΙΘ ΜΟ ΚΥΜΒΑΘ.

Mt 27 36

Et sedentes
servabant eum.

And the soldiers indeed
did these things.
And they sat
and watched him.

ΔΣΥΣ ΒΟ ΘΕΙΝ ΝΑ ΣΑΙΣΘΙΥΙΡΙ
ΝΑ ΝΕΙΘΕ ΣΙΝ.
ΑΝΣΑΝ ΒΟ ΣΥΙΘΕΑΔΩΑΡ
ΑΣ ΦΑΙΡΕ ΑΙΡ.

Jn 19 19a

Scripsit autem
et titulum Pilatus

And Pilate
wrote a title also

ΔΣΥΣ ΒΟ ΣΣΡΙΘ
ΠΙΛΑΤ ΤΕΡΙΘΙΟΛ,

Mc 15 26b

causæ eius et

of his cause

Α ΕΥΙΣΕ

Jn 19 19b

inposuit super

and he put it

ΔΣΥΣ ΚΥΙΡ ΣΕ

Mt. 27 37b.

caput eius:

over his head:

ΟΣ ΚΙΟΝΝ Α ΕΕΑΝΝ Ε.

Jn 19 19d
(Mt. 27 37b.)

**HIC EST IHESUS NAZARENUS,
REX IUDÆORUM.**

**THIS IS JESUS THE NAZARENE¹,
THE KING OF THE JUDEANS.**

**ΙΟΣΑ ΝΑΣΑΡΕΝΑΘ
ΡΙ ΝΑ Ν-ΙΥΒΑΘ, Ε ΣΕΟ.**

Jn 19 20a

Hunc ergo titulum
multi legerunt Iudæorum,
quia prope civitatem erat locus

This title therefore
many of the Judeans did read:
because the place where

ΔΣΥΣ ΒΟ ΛΕΙΣ ΜΟΡΑΝ
ΒΕ ΣΝΑ ΙΥΒΑΙΣ ΑΝ ΤΕΡΙΘΙΟΛ ΣΑΝ,
ΜΑΡ ΒΙ ΑΝ ΑΙΤ

¹ Nazarenus is apposite to Ihesus, not genitive, hence, not 'of Nazareth', but 'the Nazarene'.

Jn 19 20b	ubi crucifixus est Ihesus, et erat scriptum hebraice, grece et latine.	Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin.	'n-AR CÉASAÐ ÍOSA ACMAIR DO'N ÉAÉAIR. AGUS BÍ SÉ SGRÍOBÉA I N-EAÐRAIS, AGUS I nGRÉGIS AGUS I LAIDIN..
Jn 19 21	Dicebant ergo Pilato pontifices Iudeorum: noli scribere: rex Iudæorum.	Then the chief priests of the Judeans said to Pilate: Write not: The King of the Judeans.	DUÐAIRC ARD-SAGAIRC NA N-LÚOAC, ÁM, LE PÍLÁC: NÁ SGRÍB: RÍ NA N-LÚOAC.
Jn 19 22	Respondit Pilatus: quod scripsi scripsi.	Pilate answered: What I have written, I have written.	D'FREAGAIR PÍLÁC: AN NÍÓ DO SGRÍOBAS, DO SGRÍOBAS E.
Mt 27 38	Tunc crucifixerunt cum eo duos latrones, unum a dextris et alterum a sinistris eius.	Then were crucified with him two thieves: one on the right hand and one on the left.	ANSAN DO CÉASAÐ, MAR AON LEIS, BEIRC BICEAMNAC, DUINE ACU AR A LÁIM ÒEIS, AGUS DUINE ACU AR A LÁIM CLÉ.
Mt 27 39	Pretereuntes autem blasphemabant eum moventes capita sua	And they that passed by blasphemed him, wagging their heads,	AGUS AN MUINCIR A ÉAÐAÐ ÉAIRIS ÉUSAIRÍS MASLA ÓÓ, AS CROÉAÐ A SCINN,
40a,c.	et dicentes: va ¹ qui destruit templum et in triduo illud reedificat: salva temetipsum: si filius dei es, descende de cruce.	and saying: Bah ¹ , thou that destroyest the temple and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross.	AGUS BEIRÍS, ÓAH, DO LEASFÁ TEAMPAL AGUS ÉURFÁ SUAS AIRÍS É I SCÉANN CRÍ LÁ; ÓEIN TU FÉIN DO SAORAÐ. MÁ'S TU MAC ÓÉ CAR ANUAS Ó'N SCROIS.
Mt 27 41	Similiter et principes sacerdotum inludentes cum scribis et senioribus dicebant:	In like manner also the chief priests, with the scribes and elders, mocking said:	AGUS AR AN SCUMA SCÉAONA UAÉTARÁIN NA SAGART, AS ÓÉANAM MASAIRÓ, MAR AON LEIS NA SGRÍOBÉOIRÍB AGUS LEIS NA SEANÓIRÍB, BEIRÍS:
42a,b.	alios salvos fecit, se ipsum non potest salvum facere: si rex Israhel est, descendat nunc de cruce,	He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross,	DO SÁBÁIL SE DOIME EILE; NÍ'L AR A CUMAS É FÉIN DO SÁBÁIL. MÁ'SÉ RÍ ISRAÉIL E, EASAÐ SÉ ANUAS ANOIS Ó'N SCROIS,
Mc 15 32b	et videamus et credamus ei.	and we may see and believe.	SO BFEICIAM AGUS SO SCREIBIAM.
Mt 27 43	Confidet in deum, ideo liberet nunc eum, si vult eum: dixit enim: quia dei filius sum.	He trusted in God: let him now deliver him if he will have him. For he said: I am the Son of God.	BÍ A MÁINGÍN AS ÓIA, SAORAÐ ÓIA ANOIS É, MÁ'S ÁIL LEIS É: ÓIR DUÐAIRC SÉ, IS MÉ MAC ÓÉ..
Mt 27 44a	Id ipsum autem	And the selfsame thing:	AGUS NA BICEAMNAC
Lc 23 39a	et de his	one of those	A BÍ CÉASAÐ I N-AICE LEIS, ÉUSADAR AN MASLA CÉAONA ÓÓ. AGUS ÉUS DUINE ÓE'N

Verse: Mt 27 44: I cannot find the needed phrase in this Irish verse to match the Latin and English.

¹ 'va', 'Vah', 'wah': This word is unique to this one place in the threefold text. From context, it appears to be a mild expletive, expressing contempt. Nearest modern usage would be 'Bah'

qui pendebat
latronibus
blasphemabat eum
dicens:
si tu es Christus,
salvum fac
temetipsum
et nos.

Lc 23 40 Respondens autem alter
incredulabat illum
dicens:

neque tu times deum,
quod
in eadem
damnatione es?

41. et nos quidem iuste:
nam digna factis
recepimus,
hic vero
nihil mali gessit.

Lc 23 42 Et dicebat ad Ihesum:
domine,
memento mei
cum veneris
in regnum tuum.

Lc 23 43 Et dixit illi Ihesus:
amen dico tibi,
hodie
mecum eris
in paradiso.

Jn 19 25 Stabant autem
iuxta crucem Ihesu
mater eius
et soror matris eius,
Maria Cleope,
et Maria Magdalene.

Jn 19 26 Cum vidisset ergo Ihesus
matrem
et discipulum
stantem quem diligebat,
dicit matri suæ:
mulier,
ecce filius tuus!

Jn 19 27 Deinde
dicit discipulo:
ecce mater tua!
Et ex illa hora
accepit eam discipulus
in sua.

Mt 27 45a A sexta autem hora
tenebre facte sunt
super universam terram

robbers
who were hanged
blasphemed him,
saying:
If thou be Christ,
save
thyself
and us.

But the other answering,
rebuked him,
saying:
Neither dost thou fear God,
seeing;
thou art under
the same condemnation?

And we indeed justly:
for we receive
the due reward of our deeds.
But this man
hath done no evil.

And he said to Jesus:
Lord,
remember me
when thou shalt come
into thy kingdom.

And Jesus said to him:
Amen I say to thee:
This day
thou shalt be with me
in paradise.

Now there stood
by the cross of Jesus,
his mother
and his mother's sister,
Mary of Cleophas,
and Mary Magdalen.

When Jesus therefore had seen
his mother
and the disciple
standing whom he loved,
he saith to his mother:
Woman,
behold thy son.

After that,
he saith to the disciple:
Behold thy mother.
And from that hour,
the disciple took her
to his own.

Now from the sixth hour,
there was darkness
over the whole earth,

beirt biṭeamaṇaḁ
a b́i ar croḁaḁ
masla b́o,
aḡus beireaḁ sé:
má's tú cŕiosc
bein tu féin
aḡus sinne
bo ḡaoraḁ.

Ac bo freaḡair an fear eile é
aḡ milleán air,
aḡus buḁairt sé;
An amlaib́ ná fuil eaḡla b́é ort
aḡus
tú féin
noaorb́reić ćeab́na?
Sinne aḿtaḁ, le ceart,
mar bo tuḡaḁ b́uinn
an ruo a b́i tuillce aḡaimn;
ac níor bein an buine seo
aon b́roić-níḁ.

Ansán buḁairt sé le n-íosa:
A ćeḡearna,
nuair a ćiocfaí
ab ŕíḡeáić
cuimníḡ orm-sa.

Aḡus buḁairt íosa leis:
Beirim, leac
ḡo f́íor ḡo mberḁ tú
i b́flaḁas b́é
inḁiu aḿ f́oḁair-se..

Aḡus b́i 'n-a seasaṁ
i n-aice croise íosa
a máḁair,
aḡus beirb́súir a máḁar,
máire ćleoḡais,
aḡus máire ḿaḡḁalén.

Aḡus nuair a cónaic íosa
a máḁair
aḡus an beisḡiobul
ab ionḿuin leis 'n-a seasaṁ,
buḁairt sé le n-a máḁair:
A bean,
siné bo mac!

Ansán
beir sé leis an nbeisḡiobul:
féac bo máḁair.
Aḡus ó'n uair sin amaḁ
bo ḡlac an beisḡiobul
cun a ćeaḡlaić féin í.

Aḡus ó'n sémaḁ n-uair
ćáimḡ b́oirceaćc
ar an nboḡman ḡo léir

Mt 27 45b	usque ad horam nonam.	until the ninth hour.	ἕως ὥρᾱς ἡ ὡμῆς ἡ-ὑαῖρ.
Mt 27 46	Et circa horam nonam clamavit Ihesus voce magna dicens: heli heli lama sabachthani? quod est interpretatum: deus meus, deus meus, utquid dereliquisti me?	And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? That is, My God, My God, why hast thou forsaken me?	Ἀγῶς τὶς πάλιν ἡ ὡμῆς ἡ-ὑαῖρ ὅσοι λαβῶντες ἰῶσα ὅσοι ζῶντες ἀνα ἄρτον, Ἀγῶς οὐβῶντες σέ: ἐλί, ἐλί, λάμα σάβακθάνι? 'σέ σιν, Ἄ ὦ ἰα, Ἄ ὦ ἰα, καὶ οὐκ εἶς ἡμεῖς μέ? Ἀγῶς οἱ ὁδοί ἡ-ἄ σῶσάμ ἄνῃ Ἀγῶς οὐδὲν ἔσθαι ἔ, Ἀγῶς οὐβῶντες: τὰ σέ σιν ἄς ἑλῶντες ἀρ ἐλῶντες.. I ἡ-ἄ ὡμῆς σῶν, ὁ οἱ ἵος ἄς ἰῶσα ἕως ῥαῖς ἕως οἱ κρίοις ἡμεῖς, ἰῶντες ἕως ἑσπέρης ἡ σκρίπτῳ, οὐβῶντες σέ: τὰ τὰς ὡμῆς.. Ἀγῶς οἱ ἄρτον ἄνῃ Ἀγῶς ἐλάν οὐδὲν ἡμεῖς. Ἀγῶς ὁ ῥίς οὐκ ἄνῃ λάκρῶντες, Ἀγῶς οὐδὲν ἡ σπῦντες, Ἀγῶς οὐκ ἡ ἀρ ἐλῶντες ἔ, Ἀγῶς ἕως σέ ἡ ἡ-ὅλ ὅλ.. Ἀγῶς ἡ ἡ ἡ
Mt 27 47	Quidam autem illic stantes et audientes dicebant: Heliam vocat iste.	And some that stood there and heard said: This man calleth Elias.	
Jn 19 28	Postea sciens Ihesus quia iam omnia consummata sunt, ut consummaretur scriptura, dicit: sitio.	Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst.	
Jn 19 29a	Vas ergo positum erat aceto plenum.	Now there was a vessel set there, full of vinegar.	
Mt 27 48	Et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere.	And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave him to drink.	
Jn 19 30a	Cum ergo accepisset	Jesus therefore,	

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Jn 19 30b

Ihesus acetum,
dixit:
consummatum est.

when he had taken the vinegar,
said:
It is consummated.

Íosa an fínéigir,
buidairt sé:
Tá críochnuigte.

Mt 27 49

Ceteri vero dicebant:
sine,
videamus
an veniat Helias
liberans eum.

And the others said:
Let be.
Let us see
whether Elias will come
to deliver him.

Azus buðairt an cúro eile:
leis bó;
feiceam
an dtiocfaid Élias
‘śá śaorað.

Mt 27 50a

Ihesus autem iterum clamans
voce magna:

And Jesus again crying
with a loud voice,

Azus b’éigim Íosa airís
bó ġuē árb:

Lc 23 46b

pater,
in manus tuas
commendo spiritum meum!

Father,
into thy hands
I commend my spirit!

A Δέαιρ,
cuirim mo spioraid
isteac ab’ lámhaid!

Jn 19 30c.

et inclinato capite

And bowing his head,

Azus bó ċrom sé a ċeann,

Mt 27 50b

emisit spiritum.

yielded up the ghost.

Azus ċuś sé a
nam uaid.

Mt 27 51a

Et ecce
velum templi
scissum est in duas partes
a summo usque deorsum.

And behold
the veil of the temple
was rent in two
from the top even to the bottom:

Azus féac,
bó stracað ’n-a b’á cúro
ó bárr ġo bun brac
an teampail;

Mt 27 51b

Et terra mota est,
et petre scissæ sunt,
et monumenta aperta sunt.

and the earth quaked
and the rocks were rent,
and the graves were opened.

Azus bó luais an talam,
Azus bó ġġoilt na carraigreacá,
Azus bó h-osġalað na h-uāġna.

52a.

Mt 27 52b

Et multa corpora sanctorum
qui dormierant
surrexerunt.

And many bodies of the saints
that had slept
arose,

Azus b’eirġ
a lán de ċorpaid na naoim
a ċobail.

Mt 27 53

Et exeuntes de monumentis
post resurrectionem eius
venerunt
in sanctam civitatem
et aparuerunt multis.

And coming out of the tombs
after his resurrection,
came
into the holy city
and appeared to many.

Azus tar éis aiséirġe
bó ċánaðar amac as na h-uāġnaid,
Azus ċánaðar
isteac sa ċaċair naoimċa,
Azus ċonaic a lán iab.

Mt 27 54a	Centurio autem et qui cum eo erant custodientes Ihesum, viso terre motu et his quæ fiebant, timuere valde,	Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid,	Αν ταιοισαὶς céad, áimēac, agus an buirdean a bí 'n-a ceannra as faire íosa, nuair a conacabdar an luasgadh talmhan agus na neirce do éir amac, éainis easla ana-mór, éus sé glóire do 'dia, agus dubairt sé: fíoraon ab eadh an buine seo Isé an Críost é seo San amras do é mac Dé an buine sin é.
Lc 23 47b	Glorificantes deum et dicentes: hic homo iustus	glorified God, saying: this just man	
Jn 7 40c	est vere	is indeed	
Mc. 15, 39c.	filius dei.	the son of God.	
Lc 23 48	Et omnis turba eorum qui simul aderant ad spectaculum istum et videbant quæ fiebant, percutientes pectora sua revertebantur a longe ¹ .	And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts much ¹ .	agus an tsluaḡ go léir daoine a bí ann as féadaint ar an rabarc san, agus do conaic na neirce a éir amac, éannaḃar éar n-ais agus iad as bualaḃ a n-uict a lán. agus bí a lán ban a éainis i n-aonfeacht leis ainíos. ó ḡaililí go Ierúsalem, ar a raib máire magdalén, agus máire, mátair séamus uis agus íosep, agus salomé; agus mátair clainne Sebevé, agus siniaḃ a bíoḃ 'ḡá leanmáint agus as friotálam air nuair a bíoḃ sé i nḡaililí; as féadaint ar na neirce sin. ac na lúraḡ,
Mt 27 55b	Et mulieres multe,	And many women,	
Mc 15 41b	quæ simul cum eo ascenderant	that came up with him	
Mt 27 55d	a Galilea	from Galilee	
Mc 15 41c	Hierosolimis,	to Jerusalem.	
Mt 27 56a	Inter quas erat Maria Magdalene	Among whom was Mary Magdalen	
Mc 15 40	et Maria Iacobi minoris et Ioseph mater et Salome	and Mary the mother of James the Less and of Joseph and Salome,	
Mt 27 56c	mater filiorum Cebethei,	the mother of the sons of Zebedee,	
Mc 15 41a	et cum esset in Galilea sequebantur eum,	who also when he was in Galilee followed him,	
Lc 23 49d	hæc videntes.	beholding these things.	
Jn 19 31a	Iudei ergo,	Then the Judeans	

¹ 'a longe' — 'much' :: my translation

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Jn 19 31b

quoniam parascheve erat,
ut
non remanerent in cruce
corpora
sabbato
(erat enim magnus dies ille sabbati),
rogaverunt Pilatum,
ut frangerentur eorum crura
et tollerentur.

Jn 19 32

Venerunt ergo milites
et primi quidem fregerunt crura
et alterius
qui crucifixus est cum eo.

Jn 19 33

Ad Ihesum autem
cum venissent,
ut viderunt eum
iam mortuum,
non fregerunt eius crura.

Jn 19 34

Sed unus militum
lancea
latus eius aperuit,
et continuo exivit
sanguis et aqua.

36b

*Ut scriptura impleatur:
os non comminuetis ex eo.*

37.

Iterum alia scriptura dicit:
*videbunt
in quem transfixerunt.*

because it was the parasceve,
that
the bodies might not remain
upon the cross
on the Sabbath-day
(for that was **The Great Sabbath**¹),
besought Pilate
that their legs might be broken:
and that they might be taken away.

The soldiers therefore came:
and they broke the legs of the first,
and of the other
that was crucified with him.

But after they were come
to Jesus,
when they saw that he
was already dead,
they did not break his legs.

But one of the soldiers
with a spear
opened his side:
and immediately there came out
blood and water.

*That the scripture might be fulfilled:
You shall not break a bone of him.*

Again another scripture saith:
*They shall look
on him whom they pierced.*

ÓIR B'É LÁ AN OLLAMHUIĞTE É,
I OCREÓ

NÁ FANFAO NA CUIRP
AR AN SCROIS
I SCARTEAM NA SABBÓIDE,
ÓIR BA LÁ MÓR SABBÓIDE AN LÁ SAN,
O'ARRADAR AR PÍLÁT
GO MBRISFÍ A SCOSA
AGUS GO OTOĞFAÍ AS IAO.

ANSAN DO ÉAIMIS NA SAIGTOIRÍ,
AGUS BRISEADAR COSA AN CÉAO DUINE,
AGUS COSA AN DUINE EILE
A BÍ CÉASOA I N-ADHFEACHT LEIS.

AC NUAIR A ÉANADAR
CUN ÍORA,
CONACADAR GO RAIB SE
MARO CEANA FÉIN,
AGUS NÍOR BRISEADAR A COSA.

AC O'OSGAIL
DUINE DE SNA SAIGTOIRÍO
A ÉAOB LE SLEAG,
AGUS ÉAIMIS AMACT AS, LAITREAC,
FUIL AGUS UISGE. .

*GO SCÓMLIONFAÍ AN SCRIPTUÍR:
NÍ BRISFIO SÍB ADH ÉNAM ANN.*

AGUS AIRIS DEIR SCRIPTUÍR EILE:
CÍFIO SIAO
AN T-É A SÁDADAR .

¹ 'a great sabbath day' :: This is clearly a reference to the **First Great Sabbath**, ie, the Great Sabbath following Pessach, commonly called '**The Great Sabbath**'

CLXXI. UBI IOSEPH PETIT CORPUS IHESU A PILATO ET SEPELIVIT UNA CUM NICODEMO.

Mt 27 57a	Cum sero autem factum esset, venit quidam homo dives, Mc 15 43b nobilis decurio Lc 23 51b ab Arimathea civitate Iudæ, Mt 27 57c nomine Ioseph, Lc 23 50c Vir bonus et iustus, Mt 27 57d qui et ipse ¹ occultus discipulus erat Ihesu Jn 19 38b propter metum Iudæorum, Lc 23 51c qui exspectabat et ipse regnum dei. Lc 23 51a Hic non consenserat concilio et actibus eorum. Mt 27 58a Hic accessit ad Pilatum et petit corpus Ihesu. Mc 15 44 Pilatus autem mirabatur, si iam obisset, et accersito centurione interrogavit eum si iam mortuus esset? 45a. Et cum cognovisset, Mt 27 58c iussit reddi corpus. Jn 19 39 Venit autem et Nicodemus, qui venerat ad Ihesum nocte primum, ferens mixturam mirræ et aloes quasi libras centum. Jn 19 40a Acceperunt autem corpus Ihesu et ligaverunt eum linteis cum aromatibus,	And when it was evening, there came a certain rich man, a noble counsellor of Arimathea, a city of Judea, named Joseph. A good and a just man, who also himself was a disciple of Jesus, but secretly for fear of the Judeans, who also himself looked for the kingdom of God. The same had not consented to their counsel and doings He went to Pilate and asked the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it, commanded that the body should be delivered. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus and bound it in linen cloths, with the spices,	Ἀγὺς νῦαιρ Ἀ βί Ἀν τράχνοῦνα Ἀνν ἐλίμῃς οὐινε σαπῶθῃρ, οὐινε υἱασαλ, νεκύριο, ὁ ἀριματέα β'εαὸ ἐ, κατὰιρ ἰ ν-λύδαε, ὡάρ ὅ' ἀνιμ ἰόσεφ, ἔαρ φόξαντα φώραοντα, Ἀγὺς οὐινε ὅε ὁεῖςιοβυλαῖθ ἰόσα ὁὅβ' εαὸ ἐ: Ἀτ φέ ἐέιλc, le η-εαγλα na η-λύδαc, Ἀγὺς βί σέ Ἀγ σὺλ le ρίγεατc ὅε. Νίὼρ ἐοιλῆς σέ leis Ἀν γκόμεαιρle 'νά le η-α ησηόμεαρcα. Ἐμαῖθ Ἀν οὐινε sin Ἀγ τριαλλ Ἀρ πῖλάτ, Ἀγὺς ὁ'ιαρρ σέ corp ἰόσα αἱρ. Ἀγὺς βί ἰονσηα Ἀρ πῖλάτ Ἀ ράὸ ζο mβεαὸ σέ ταρ εἰς βάις ἐεαna φέim. Ἀγὺς ἐυῖρ σέ φιος Ἀρ Ἀν ὁταοῖσεαc ἐέαθ Ἀγὺς ὁ'φιαφραιῆς σέ ὅε Ἀν ραῖθ σέ ταρ εἰς βάις. Ἀγὺς νῦαιρ Ἀ φυαιρ σέ, ὁ'όσθις πῖλάτ Ἀν corp Ἀ ἐαῶαιρc ὁό. Ἀγὺς ὁὀ ἐλίμῃς νικοῦέμῡς, leis, Ἀν φεαρ ὡθ Ἀ ἐλίμῃς Ἀρ ὁτῡῖς ἐυν ἰόσα σα η-οῖθcε, Ἀγὺς μεασγάν mῖρρ Ἀγὺς ἀλοέ αἶγε, τίμπαλ ἐέαθ πύnc μεάζcαιnc. Ἀγὺς ὁὀ ἐόζαῶαρ corp ἰόσα, Ἀγὺς ὁὀ ἐεαηγαλαῶαρ ἐ le λινέαῶαc Ἀγὺς leis na σπῖοςραῖθ,
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¹ 'occultus' – This word belongs to Jn 19 38. The phraseology in Latin is clumsy in English, so the word in the English has been left in the phrase where it was found, where it reads much better.

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Jn 19 40b

sicut mos Iudæis est
sepelire.

as the manner of the Judeans is
to bury.

fé mar is gnáct leis na Iúdaigh
aòlacaò òéanam.

Jn 19 41

Erat autem in loco
ubi crucifixus est hortus,
et in horto
monumentum novum,
in quo nondum
quisquam positus fuerat.

Now there was in the place
where he was crucified a garden:
and in the garden
a new sepulchre,
wherein no man
yet had been laid.

agus bí sa n-áit
'n-ar céasaò é gáirvín,
agus sa gáirvín
bí tuama nua
nár h-aòlacaò
doimne fós ann.

Mt 27 60a,c

Et posuit illud **Ioseph**
et advolvit saxum magnum
ad ostium monumenti
et abiit.

And **Joseph** laid it in
and he rolled a great stone
to the door of the monument
and went his way.

agus cuir Iósep ann é,
agus cuir sé cloch mór
cun béil na h-uagha,
agus oimchis sé.

Mt 27 61

Erat autem ibi
Maria Magdalene
et altera Maria
sedentes **contra**
sepulchrum,

And there,
Mary Magdalene
and the other Mary,
sitting **facing**¹
the sepulchre,

bí ann, ámēac,
máire māgdaalén
agus an máire eile agus iao
'n-a suiré ar aghao
na h-uagha amac,
conacadar conus
mar a bí an corp curēa ann.

Lc 23 55b,d

viderunt quoniam
positum erat corpus eius,

saw how
his body was laid.

Lc 23 56a

Et revertentes
paraverunt aromata
et unguenta,

And returning,
they prepared spices
and ointments:

Mc 16 1c

ut venientes unguerent eum.

they might anoint Jesus.

Lc 23 56b

Et sabbato
quidem siluerunt
secundum mandatum.

And on the Sabbath-day
they rested,
according to the commandment.

agus o'filleadar
agus o'llamhuigeadar spíosra
agus oile,
go n-ungfaois Iosa.
agus ansan do glacadar
a suaimneas i gcaitheam na sabbóire,
do réir na h-aicne.

CLXXII. UBI IUDÆI SIGNANT MONUMENTUM.

Mt 27 62

Altera autem die,
quæ est
parascheve,
convenerunt principes
sacerdotum
et Pharisei ad Pilatum

And the next day,
which followed
the day of preparation,
the chief priests
and the Pharisees came together
to Pilate,

agus an lá 'n-a òiair san,
an lá i nòiair
lae an ollamhuigē,
éainis uachtaráin na sagart
agus na fairisínis i n-aonfeacht
as triall ar pílat.

Mt 27 63

Dicentes:
domine,
recordati sumus
quia seductor ille dixit
adhuc vivens:
post tres dies
resurgam.

Saying:
Sir,
we have remembered,
that that seducer said,
while he was yet alive:
After three days
I will rise again.

agus duōradar:
a uasail,
is cuimhin linn
go nōubairt an feallaire.
úo nuair a bí sé beó:
i gceann trí lá
eireócaò airís.

Mt 27 64a

Iube ergo custodiri
sepulchrum usque in diem
tertium,

Command therefore the
sepulchre to be guarded until the
third day:

órduig-se, o'á bríḡ sin, gárda
cur ar an uais go o'c' an trímaò lá:

¹ 'over against' :: this translation of 'contra' common in Douay, reflects a Latin idiom, which can mean many things, including 'facing'

Mt 27 64b	ne forte veniant discipuli eius et furentur eum et dicant plebi: surrexit a mortuis, et erit novissimus error peior priori.	lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead. And the last error shall be worse than the first.	le h-eagla go bciocfaò a òeisgiobuil agus go nsgoiribís é, agus go nòearfaióis leis na òaome: ò'eirig sé ós na maiibí: agus beirò an feall òeirineac níos measa 'ná an céad feall.
Mt 27 65	Ait illis Pilatus: habetis custodiam: ite, custodite sicut scitis.	Pilate saith to them: You have a guard. Go, guard it as you know.	òubairt pílat leó: cá sárda asaib. iméirò, agus óéinirò an sárdaíl mar is eól òaobí.
66.	Illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus.	And they departing, made the sepulchre sure,< sealing the stone and setting guards.	ò'iméigeadar, agus òainigeadar an tuama, as cur séala ar an scloic, agus as ceapadò luic faire.

CLXXIII. UBI PRIMA DIÆ SABBATI SUSCITATUR IHESUS A MORTUIS.

Mt 28 1a	Vespere autem sabbati quæ lucescit in prima sabbati, cum adhuc tenebre essent,	And in the end of the Sabbath, when it began to dawn towards the first day of the week, when it was yet dark ¹ ,	agus i nòeire na sabbóire, nuair a bí an céad lá ò'e'n tseacmáin as soillsiú, agus an òoirceacac fós ann,
Jn 20 1b	Venit Maria Magdalenæ et altera Maria et Salomæ	Came Mary Magdalen and the other Mary and Salome	éainis máire magsalén agus an máire eile agus salomé
Mt 28 1b	ad monumentum portantes quæ paraverant aromata.	to the sepulchre, bringing the spices which they had prepared.	go bci an tuamá agus eusadad leó an spíosra a bí ollam acu.
Mc 16 1b	Et orto iam sole dicebant ad invicem: quis revolvat nobis lapidem ab ostio monumenti?	And the sun being now risen, they said one to another: Who shall roll us back the stone from the door of the sepulchre?	agus bí an srian 'n-a suibé; agus bíodad 'sá ráð le n-a céile: cé ò'iompócaid siar an cloic búinn ó béal an tuama?
Lc 24 1b	erat quippe magnus valde.	For it was very great.	agus cloic ana-mór ab ead í.
Mc 16 2c	Et ecce terræ motus factus est magnus, angelus enim domini descendit de cælo et accedens	And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming	agus féac, éainis luasadò mór callmhan. mar éainis ainseal an tigearna anuas ó neam, agus cuairò sé
4b			
Mt 28 2a			

¹ This is strange, yet it is plain. It is now the practice among Jews to begin and end the day at sunset, yet here the Sabbath is deemed to end at sunrise. It is known that there were many sectarian disputes concerning the calendar, and here it seems that to play safe, the Sabbath was deemed to run from sunset on Friday to sunrise on Sunday, making the Sabbath a day of 36 hours.

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Mt 28 2b
Mc 16 4a

revolvit lapidem.

Et respicientes
vident revolutum lapidem
a monumento

Lc 24 2c

Mt 28 2~

Mt 28 3

et angelum sedentem super eum.
Erat autem aspectus eius
sicut fulgur
et vestimentum eius
sicut nix.

Mt 28 4

Præ timore autem eius
exterriti sunt custodes
et facti sunt
velut mortui.

Mt 28 5

Respondens autem angelus
dixit mulieribus:
nolite timere vos,
scio enim quod Ihesum
qui crucifixus est quæritis.

Mt 28 6

Non est hic,
surrexit enim,
sicut dixit:
venite et vidite locum
ubi positus erat dominus.

Lc 24 4a

Et factum est,
dum mente
consternate essent de isto,

Lc 24 4b

Ecce
duo viri steterunt secus illas
in veste fulgenti.

Lc 24 5

Cum timerent autem
et declinarent vultum
in terram,
dixerunt ad illas:
quid quæritis
viventem cum mortuis?

6a.

Non est hic,
sed surrexit.

Lc 24 6b

Recordamini qualiter
locutus est vobis,

rolled back the stone.

And looking,
they saw the stone rolled back
from the sepulchre
and an angel seated on it.

And his countenance was
as lightning
and his raiment
as snow.

And for fear of him,
the guards were struck with terror
and became
as dead men.

And the angel answering,
said to the women:
Fear not you:
for I know that you seek Jesus
who was crucified.

He is not here.
For he is risen,
as he said.
Come, and see the place
where the Lord was laid.

And it came to pass,
as they were astonished
in their mind at this,
behold,
two men stood by them,
in shining apparel.

And as they were afraid
and bowed down their countenance
towards the ground,
they said unto them:
Why seek you
the living with the dead?

He is not here,
but is risen.

Remember how
he spoke unto you,

agus d'iompuiḡ sé siar an cloc.

agus nuair féadachad
conachad an cloc iompuiḡte siar
ó'n tcuama.

agus ainḡeal 'n-a suròe uircti;

agus bí a ḡnúis
mar lasair t'eintrige,
agus a cuib éadaiḡ
mar an sneacta.

agus le h-eaḡla roimis táinig
sḡannra ár an luct coimeáda,
agus ba cúma iad
nó daoine a béad marb.

agus d'freaḡair an t-ainḡeal
agus dubairt sé leis na mnáib:
ná bioḡ don eaḡla oraiḡ-se;
mar tá fios aḡam gur b'é íosa,
do céasaḡ, atá uaiḡ.

Níl sé anso:
mar d'aiseirḡ sé,
fé mar a ḡeall sé:
taḡaḡ agus féadaiḡ ar an áic
'n-ar cuiread an tḡearna.

agus do tárla,
nuair a bí an alltact orḡa
mar ḡeall air sin, ḡo raiḡ,
féad,
beirt fear 'n-a seasaḡ 'n-a n-aice
agus éadac lonnraḡ orḡa.

agus táinig eaḡal orḡa,
agus cromaḡar a n-aḡaiḡ
cun an tailim,
agus dubraḡar-san leó:
cav cuḡe daoiḡ beic aḡ lorg
an beó ameas na marb?

Níl sé anso,
ac tá sé tar éis eirḡte.

cuinḡiḡtḡ conus
a labair sé lib,

Lc 24 6c 7.	cum adhuc in Galilea esset, dicens quia oportet filium hominis tradi in manus hominum peccatorum et crucifigi et die tertia resurgere.	when he was yet in Galilee, saying: The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again.	agus é fós i nḡaililí, nuair aṁuḃairt sé: ní foláir mac an ʔume ʔo ḡaḃairt i láim na bpeacacá, agus é céasacá, agus é ʔ'eiríge an crímacá lá.
Mt 28 7	Et cito euntes dicite discipulis eius quia surrexit a mortuis, et ecce præcedit vos in Galileam: ibi eum videbitis: ecce prædixit vobis.	And going quickly, tell ye his disciples that he is risen. And behold he will go before you into Galilee. There you shall see him. Lo, I have foretold it to you.	Imčířo anois řo luacé, agus innsiř ʔ'á ʔeisiřobulair řur aiseiriř sé; agus féacé, cá sé as ʔul rómaiř řo řaililí: čířo siř sa n-áir sin é; féacé cá innsce asam ʔaoiř roim ré.
Lc 24 8	Et recordatæ sunt verborum eius,	And they remembered his words,	Agus ʔo cúimnígeacacá ar an řcaint a ʔuḃairt sé, agus ʔ'imčígeacacá amacé řo cappařo ó'n uairé, agus ʔi eacřla mór orcá agus ácas mór, agus iac as ruič cun an řséil a ʔ' innsinc ʔos na ʔeisiřobuil.
Mt 28 8	et exierunt cito de monumento cum timore et magno gaudio currentes nunciare discipulis eius.	and they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.	Ansán ʔo rič sí agus cáiniř sí as crialł ar římón peacacá agus ar an nʔeisiřobul eile úo ab ionmáin le h-íosa, agus ʔuḃairt sí leó: ʔo cósacacá mó cřiřearna as an ʔcuama, agus ní fios ʔom cár cúireacacá é.
Jn 20 2	Cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat Ihesus, et dicit eis: tulerunt dominum meum de monumento, et nescio ubi posuerunt eum.	She ran therefore and cometh to Simon Peter and to the other disciple whom Jesus loved and saith to them: They have taken away my Lord out of the sepulchre: and I know not where they have laid him.	Agus ʔ'imčíř peacacá agus an ʔeisiřobul eile amacé, agus cānacacá cun an cuama. Agus ʔí an ʔeirt as ruič i n-aonfeacacé,
Jn 20 3	Exiit ergo Petrus et ille alius discipulus, et venerunt ad monumentum.	Peter therefore went out, and the other disciple: and they came to the sepulchre.	
Jn 20 4a	Currebant autem duo simul,	And they both ran together:	

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Jn 20 4b

et ille alius discipulus
præcurrit citius Petro
et venit primus
ad monumentum.

and that other disciple
did outrun Peter
and came first
to the sepulchre.

Jn 20 5

Et cum se inclinasset,
videt lintheamina
posita,
non tamen introivit.

And when he stooped down,
he saw the linen cloths
lying;
but yet he went not in.

Jn 20 6

Venit ergo Simon Petrus
sequens eum,
et introivit in monumentum
et vidit lintheamina
posita,

Then cometh Simon Peter,
following him,
and went into the sepulchre:
and saw the linen cloths
lying,

7.

et sudarium
quod fuerat supra caput eius
non cum lintheaminibus
positum,
sed separatim
involutum in unum locum.

and the napkin
that had been about his head,
not lying
with the linen cloths,
but apart,
wrapped up into one place.

Jn 20 8

Tunc ergo introivit et
ille discipulus
qui venerat prius ad
monumentum,
et vidit
et credidit:

Then that other disciple
also went in,
who came first
to the sepulchre:
and he saw
and believed:

9.

nondum enim sciebant
scripturam,
quia oportet eum
a mortuis resurgere.

for as yet they knew not
the scripture,
that he must rise again
from the dead.

10.

Abierunt iterum
ad semetipsos discipuli.

The disciples therefore
departed again to their home.

(Jn 20 11a*)

Maria autem Magdalenæ,

But Mary Magdalen;

Mc 16 9

de qua
eiecerat ·VII· demonia,
stabat ad monumentum
foris plorans.

out of whom
he had cast seven devils,
stood at the sepulchre
without, weeping.

Jn 20 11b

Dum ergo fleret,

Now as she was weeping,

Jn 20 11c

Ἀγὺς ὁο ριτ̃ ἀη ρεῖςγιobul eile
níba luat̃a 'há p̃eab̃ar,
Ἀγὺς ἰσέ ba cúis̃ge t̃áinis̃
cuñ ἀη tuama.

Ἀγὺς nuair̃ ὁο c̃rom sé
ὁο c̃onaic sé ἀη líñeab̃ad̃c
leas̃aĩte anñ;
Ἀc̃ níor̃ cúair̃ ὁο ἰsteac̃.

Ans̃an ὁο t̃áinis̃ Símóñ p̃eab̃ar
'n-ã oiair̃,

Ἀγὺς cúair̃ sé ἰsteac̃ sã tuama,
Ἀγὺς c̃onaic sé ἀη líñeab̃ad̃c
leas̃aĩte anñ,

Ἀγὺς ἀη ciars̃úir̃

Ἀ bí ar̃ Ἀ c̃eanñ,

Ἀγὺς ní h-ĩ õceanñta

nã n-eab̃aige líñ Ἀ bí sé̃ sm̃,

Ἀc̃ ĩ n-aic̃ fé̃ leic̃

Ἀγὺς é̃ fíll̃te ĩ n-aoñ aic̃ am̃áiñ.

Ans̃an ὁο cúair̃ ἰsteac̃

ἀη ρεῖςγιobul eile,

Ἀ t̃áinis̃ ar̃ õcúis̃

cuñ ἀη tuama;

Ἀγὺς ὁο c̃onaic sé̃

Ἀγὺς ὁο c̃reiõ sé̃.

Óir̃ níor̃ õ'fios̃ fós̃ õoib̃

ἀη scrip̃túir̃,

náir̃ õ'foláir̃ é̃ õ'eir̃ge

ó snã mair̃b̃.

Ans̃an õ'im̃c̃ig̃ nã ρεῖςγιobuil̃

ab̃aile air̃ís̃.

Ἀc̃ õ'fañ máirẽ m̃ag̃baléñ;

ἀη b̃eañ as̃ ar̃

õíb̃ir̃ sé̃ nã seac̃t̃ ñbeam̃aiñ,

'n-ã seas̃am̃ ĩ n-aicẽ ἀη tuama

Ἀγὺς í̃ ag̃ zol̃.

Sã zol̃ oĩ, am̃t̃ac̃,

Jn 20 13b,c.	dicit illi: mulier, quid ploras? dicit illi: quia tulerunt dominum meum, et nescio ubi posuerunt eum.	a voice¹ saith to her: Woman, why weepest thou? She replied²: Because they have taken away my Lord: and I know not where they have laid him.	Ἐὐδραῖα ὀυὶνε λέι: Δ ὕεαν, καὶ φέ νθεαρά ὀυὶε ὕειτ ἀς ζολ? Ἐὐδαιρε σὶ λεό: Μαρ ὅο ἐόζαυαυ μο ἱζεαρνα, ἀςυς νὶ φεαυαυ κάρ κυρεαυας ἐ.
Jn 20 14	Hæc cum dixisset, conversa est retrorsum et vidit Ihesum stantem, et non sciebat quia Ihesus est.	When she had thus said, she turned herself back and saw Jesus standing: and she knew not that it was Jesus.	Νυαιρ Δ βὶ να φοκαὶλ σιν ράιῶτε αὶαὶ ὀ'ιομπυῖς σὶ σιαυ, ἀςυς κῶναὶκ σὶ ἰόσα 'ν-Δ σεασαμ, ἀςυς νὶ ραιῶ φῖος αὶαὶ ζυρ ὅ' ἐ ἰόσα ἐ. Ἐὐδαιρε ἰόσα λέι:
15a.	Dicit ei Ihesus: mulier, quid ploras, quem quæris?	Jesus saith to her: Woman, why weepest thou? Whom seekest thou?	Δ ὕεαν, καὶ σέ νθεαρά ὀυὶε ὕειτ ἀς ζολ? Κέ ἀτά υαυκ? Ἐεαυ σῖσῖ ζυρ ζάρωνόῖς ἐ, ἀςυς ὀυδαιρε σὶ λεῖς: Δ ὀυὶνε μακάντα, μά'ς τυσα Δ ἐόζ ἐ, ἰννῖς ὀαμ κάρ κυρῖς ἐ, ἀςυς βέαρφαυ ἰομ ἐ. Ἐὐδαιρε ἰόσα λέι:
Jn 20 15b	Illa existimans quia hortolanus esset, dicit ei: domine, si tu sustulisti eum, dico mihi ubi posuisti eum, et ego eum tollam.	She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away.	Δ ἡμάρε. ὀ'ιομπυῖς σῖσῖ ἀςυς ὀυδαιρε σὶ λεῖς: Ραββόνι; (σέ σιν λε ράῶ, Δ ἡμάριςκῖρ). Ἐὐδαιρε ἰόσα λέι: Νά τεανσμυῖς ἰομ, ὀῖρ νίῶρ κύας suas κύν μ' ἀέταυ φός. Δέκ ἰμκῖς ἀς τριαλλ ἀρ μο ὕραῖρε ἀςυς ἀβαιρ λεό, τάῖμ ἀς ὀυλ suas κύν μ' ἀέταυ ἀςυς κύν ὕῖρ ν-ἀέταυ, ἀς τριαλλ ἀρ μο ὀῖα ἀςυς ἀρ ὕῖρ νῶῖα..
Jn 20 16	Dicit ei Ihesus: Maria! Conversa illa dicit ei: rabboni! quod dicitur magister.	Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).	
Jn 20 17a	Dicit ei Ihesus: noli me tangere, nondum enim ascendi ad patrem meum.	Jesus saith to her: Do not touch me: for I am not yet ascended to my Father.	
Jn 20 17b	Vade autem ad fratres meos et dic eis: ascendo ad patrem meum et patrem vestrum, deum meum et deum vestrum.	But go to my brethren and say to them: I ascend to my Father and to your Father, to my God and to your God.	

¹ 'he saith to her' :: translated from 'dicit illi'. The subject is implied, but not introduced, so is unknown. Hence it would be wrong to use 'he saith'.
'Someone saith' is a little clumsy. I prefer 'a voice saith'.

² Vulgate has 'dicit eis' — 'saith to them'. Here context is wrong in the Douay. The Latin here uses singular, which is what we want, for Mary is here addressing a single person in this context, hence 'replied'

**CLXXIII. UBI CUSTODES MONUMENTI ANNUNTIABERUNT SACERDOTIBUS
DE RESURRECTIONE CHRISTI.**

Mt 28 11b	Ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quæ facta fuerant.	Behold, some of the guards came into the city and told the chief priests all things that had been done.	Азус нуаир а в'іоуар ім'іж'че, ѣнім'с' цуіо в'е'н лу'ѣт цомеа'у'ѣа ісѣа'ѣ са ѣаѣаір, азус в'іnnсеа'у'ар в'уа'ѣѣар'анайб' на са'сарѣ ца'в а в'і ѣуіѣѣе ама'ѣ.
Mt 28 12	Et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus dicentes: dicite: quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus.	And they being assembled together with the elders, taking counsel, gave a great sum of money to the soldiers, saying: Say you, His disciples came by night and stole him away when we were asleep.	Азус ѣ'ан'а'у'ар-сан і в'іфо'ѣаір а ѣ'іле, мар аон leis на сеан'ірі'б, азус ѣуа'у'ар і з'с'ом'аір'ле, азус ѣу'а'у'ар цуіо м'іор аірс'іо в'ос на саі'с'в'іу'ірі'б, азус в'у'в'ра'у'ар ле'о: а'в'ра'і'в, ѣ'ан'іс а в'еіс'іо'буіл са n-о'і'ѣе, азус з'о'і'в'еа'у'ар ѣ азус sinne і n-а'р з'с'о'в'ла'в.
Mt 28 14	Et si hoc auditum fuerit a præsidente, nos suadebimus ei et securos vos faciemus.	And if the governor shall hear of this, we will persuade him and secure you.	Азус ма' аірс'еа'nn аn ріа'з'а'лѣ'ор аn з'с'е'а'л ла'в'ар'фаімі'в ne leis, азус цуірс'ф'імі'в сі'в-се о' в'а'о'з'а'л.
Mt 28 15	At illi accepta pecunia fecerunt sicut erant docti, et divulgatum est verbum istud apud Iudæos usque in hodiernum diem.	So they taking the money, did as they were taught: and this word was spread abroad among the Judeans even unto this day.	Азус в'о з'ла'ца'у'ар-сан аn ѣ-аірс'еа'в, азус в'еінеа'у'ар мар а в'у'в'ра'в ле'о. Азус ѣ'а аn з'с'е'а'л сан леа'ѣѣа а меа'с'з на n-л'у'в'а'ѣ з'о в'ѣі аn ла' і'в'іу.
Jn 20 18	Venit Maria Magdalene annuntians discipulis: quia vidi dominum, et hæc dixit mihi.	Mary Magdalen cometh and telleth the disciples: I have seen the Lord; and these things he said to me.	ѣ'ан'іс ма'іре ма'з'в'а'л'е'н азус в'іnnis сі' в'о сна в'еіс'іо'буіл: в'о ѣ'о'на'ѣ аn ѣ'іс'еа'рна азус в'у'в'аірс' с'е на neі'ѣе seo lіom.

CLXXV. UBI IHESUS APPARUIT MULIERIBUS POST RESURRECTIONEM.

Mt 28 9	Et ecce Ihesus occurrit illis dicens: havete! Ille autem accesserunt et tenuerunt pedes eius et adoraverunt.	And behold, Jesus met them, saying: All hail. But they came up and took hold of his feet and adored him.	Азус ф'е'а'ѣ, в'о в'уаіл і'оса ў'м'па, азус в'у'в'аірс' с'е: сл'ан в'а'оі'в. Азус в'о ѣ'ан'а'у'ар азус в'о ру'а'у'ар ар ѣ'осаі'в аір, азус в'а'в'ра'у'ар ѣ'.
Mt 28 10a	Tunc ait illis Ihesus:	Then Jesus said to them:	Аnsan в'у'в'аірс' і'оса ле'о:

Mt 28 10b	nolite timere: ite, nuntiate fratribus meis ut eant in Galileam: ibi me videbunt.	Fear not. Go, tell my brethren that they go into Galilee. There they shall see me.	ΝΑ ΒΙΟΘ ΕΑΓΛΑ ΟΡΑΙΘ; ΙΜΕΙΣΙΘ, ΑΥΣ ΙΜΝΙΘ 'ΟΜ' ΒΡΑΙΕΡΙΘ, ΙΟΝΥΣ ΖΟ ΡΑΖΑΙΘΙΣ ΖΟ ΖΑΙΛΙ; ΪΨΟ ΣΙΑΘ ΣΑ Ν-ΑΙΤ ΣΙΝ ΜΕ.
Mt 28 11a Lc 24 9b	Quæ cum abissent, nuntiaverunt hæc omnia illis undecim	Who when they were departed, they told all these things to the eleven	ΑΥΣ ΝΥΑΙΡ Α ΒΙΟΘΑΡ ΙΜΕΙΣΤΕ, 'Ο'ΙΝΝΣΕΑΘΑΡ ΝΑ ΝΕΙΤΕ ΣΙΝ ΖΟ ΛΕΙΡ 'ΟΘΝ ΔΟΙΝΝΕ ΤΕΑΣ ΦΕΙΝ
Mc 16 10c Lc 24 9c	lugentibus et flentibus et ceteris omnibus	who were mourning and weeping and to all the rest	ΑΥΣ 'ΟΟ ΒΙ ΑΣ ΖΟΛ ΑΥΣ ΑΣ ΚΑΟΙ ΑΥΣ 'ΟΟ'Ν ΚΥΡΟ ΕΙΛΕ ΖΟ ΛΕΙΡ
Mc 16 10b Mc 16 11	qui cum eo fuerant. Et illi audientes quia viveret et visus esset ab eis, non crediderunt eis, et visa sunt ante illos sicut deliramentum verba ista, et non credebant illis.	that had been with him. And they hearing that he was alive and had been seen by her, did not believe her, and these words seemed to them as idle tales: and they did not believe them.	'ΟΟ'Ν ΜΥΙΝΤΙΡ Α ΒΙΟΘ Ι Ν-Α ΦΟΧΑΙΡ. ΑΥΣ ΝΥΑΙΡ ΑΙΡΙΞΕΑΘΑΡ Ε ΒΕΙΤ ΘΕΟ, ΑΥΣ ΖΟ ΘΡΕΑΚΑΙΘ ΣΙ Ε, ΝΙΟΡ ΚΡΕΙΘΕΑΘΑΡ ΑΝ ΣΓΕΑΙ, ΑΥΣ 'ΟΟ ΣΑΜΛΥΞΕΑΘ ΤΟΙΘ ΝΑ ΡΑΙΘ ΣΑ ΚΑΙΝΤ ΣΙΝ ΑΚ ΚΑΙΝΤ ΖΑΝ ΚΙΑΛΛ ΑΥΣ ΝΙΟΡ ΚΥΣΑΘΑΡ ΔΟΝ ΚΡΕΙΘΕΑΜΑΙΝΤ ΤΙ.

CLXXVI. UBI IHESUS DUOBUS EUNTIBUS IN CASTELLUM APPARUIT.

Mc 16 12a,b	Posthæc autem ex eis duobus ambulanti- bus ostensus est euntibus hoc ¹ ipsa die in castellum, quod erat in spacio stadiorum ·C·LX· ab Hierusalem, nomine Emmaus.	And after that he appeared to two of them walking, as they were going this ¹ same day, to a town which was one hundred and ² sixty furlongs from Jerusalem, named Emmaus.	ΑΥΣ 'Ν-Α ΘΙΑΘ ΣΑΝ 'ΟΟ ΚΑΙΣΒΕΑΙΝ ΣΕ Ε ΦΕΙΝ 'ΟΟ ΒΕΙΡΤ ΑΚΥ ΑΥΣ ΙΑΘ ΑΣ ΣΙΥΘΑΙ, ΑΣ ΤΟΥΛ ΦΑ'Ν ΑΜΑΚ. ΑΝ ΛΑ ΣΟ ΑΣ ΤΟΥΛ ΖΟ ΤΑΙ ΒΑΛΛΕ Α ΒΙ ΚΕΑΘ ΤΡΙ ΦΙΘΟ ΣΚΑΘ Ο ΙΕΡÚΣΑΛΕΜ, ΑΥΣ ΕΜΜΑΥΣ ΑΙΝΙΜ ΑΝ ΘΑΙΛΕ.
Lc 24 13b,c	in castellum, quod erat in spacio stadiorum ·C·LX· ab Hierusalem, nomine Emmaus.	to a town which was one hundred and ² sixty furlongs from Jerusalem, named Emmaus.	ΑΣ ΤΟΥΛ ΖΟ ΤΑΙ ΒΑΛΛΕ Α ΒΙ ΚΕΑΘ ΤΡΙ ΦΙΘΟ ΣΚΑΘ Ο ΙΕΡÚΣΑΛΕΜ, ΑΥΣ ΕΜΜΑΥΣ ΑΙΝΙΜ ΑΝ ΘΑΙΛΕ.
Lc 24 14	Et ipsi loquæbantur ad invicem de his omnibus quæ acciderant.	And they talked together of all these things which had happened.	ΑΥΣ ΒΙΟΘΑΡ ΑΣ ΚΑΙΝΤ ΕΑΤΑΡΕΑ ΦΕΙΝ ΑΡ ΝΑ ΝΕΙΤΕ ΣΙΝ ΖΟ ΛΕΙΡ Α ΒΙ ΤΥΡΙΤΕ ΑΜΑΚ.

¹ 'hoc' — 'this' :: my translation.

² The Latin and the Old High German are in agreement against Vulgate and Douay, that the distance is about 20 miles. In the Latin, 160 is written 'CLX'. It is feasible that the 'C' was accidentally obliterated, leaving 'LX' or 60.

Latrun, the site of many famous military battles, is located on a hilltop about half-way along the 40 mile road between Tel Aviv and Jerusalem. This is believed to be the place where Joshua commanded the sun to stand still while he fought the Caananites. The Maccabees, Romans, Crusaders, Arabs and British marched through here on the way to Jerusalem. In Israel's War for Independence in 1948, some of the fiercest fighting of the war took place at Latrun.

At the foot of the hill are the remains of the Emmaus (Nicopolis) Church, first built in the 5th century, over the site believed to be the place where Jesus appeared to two of his disciples after his resurrection (Mark 16:12-13; Luke 24:13-31). The remains of a 12th century Crusader fortress, Le Toron des Chevaliers lie on top of the hill. Saladin wrecked the fortress on his march to stop Richard the Lion-Heart from advancing into Jerusalem. Since the Middle Ages, this place has been known as "Domus Boni Latronis" (Latin for "resting place of the good thief") the traditional burial place of the "good thief" crucified with Jesus. Today three Christian communities have houses of prayer here. The Latrun Monastery, built on the hillside, was founded in 1890 by a group of Trappist monks from France. The Jesus-Bruderschaft, an ecumenical Christian community from Germany, and the French Community of the Beatitudes, run retreat centers here as well.

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Lc 24 15a.	Et factum est, dum fabularentur et secum quærent, Et ipse Ihesus adpropinquans ibat cum illis, oculi autem eorum tenebantur, ne eum agnoscerent.	And it came to pass that while they talked and reasoned with themselves, Jesus himself also, drawing near, went with them, but their eyes were held, that they should not know him.	Αἰσὺς ὅο ἐάρλα, αἰσὺς ἰαὸ αἰς κόμράῳ αἰσὺς αἰς τὰς αἰρετὰς ἐατὰρ τὰ φέιν, σο ὅτῳ αἰνῆς ἰόσα ἐύχα αἰσὺς γὺρ σὺβλῆις σέ le n-a scois, Αἰσὺς ὅο κοιμεάδαο ἃ σὺλε σαν ἐ ὀ'αἰρεντ.
Lc 24 15b			Αἰσὺς οὐδαίρετ σέ λεό: καὸ ἰ ἃν καίρετ σεο ἀρ σὺβλὰι αἰσαῖο ἐατὰρ αἰθ, ἀρ ἃν σλίξ, αἰσὺς σὺβ βουαρετὰ?
16.	Et ait ad illos: qui sunt hi sermones quos confertis ad invicem ambulantes, et estis tristes?	And he said to them: What are these discourses that you hold one with another as you walk and are sad?	αἰσὺς ὀ'φρεαἰρετ οὐινε ἀκυ ἐ ὀάρ ὀ' ἀνιμ κλεοφᾶς, αἰσὺς οὐδαίρετ σέ: ἃν τῦσα ἃν τ-δοιμνε ἀμᾶιμ ἰασαετὰ ἀτὰ ἰ n-lerusalem νάκ ἐὸλ ὀό na neire ἃ ὀειμεαὸ ἃν ims na laetantaiθ seo?
Lc 24 17			αἰσὺς οὐδαίρετ σέ λεό: καὸ ἰαὸ na neire?
Lc 24 18	Et respondens unus, cui nomen Cleopas, dixit ei: tu solus peregrinus es in Hierusalem et non cognovisti quæ facta sunt in illa his diebus?	And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days?	αἰσὺς οὐβραδαο: ἰ ὀκαὸβ ἰόσα na sareic ἃ βί ἰ n-a φᾶιθ, κόμᾶετὰς ἰ ηἰνίον αἰσὺς ἰ mbrictar ἰ λάετᾶιρ ὀέ αἰσὺς ὀδοιμε, αἰσὺς conus mar ἃ ὀein na h-ἀρὀ-σαἰρετ αἰσὺς ἀρ n-uaisle ἐ ὀραε αἰσὺς ἐ ὀαοραὸ cun báis, αἰσὺς ἐ ἐέσααὸ.
19a.	Quibus ille dixit: quæ?	He responded ¹ : What things?	αἰσὺς ἐ ἐέσααὸ.
Lc 24 19b	Et dixerunt: de Ihesu Nazareno, qui fuit vir propheta potens in opere et sermone coram deo et omni populo, et quomodo eum tradiderunt summi sacerdotum et principes nostri in damnationem mortis et crucifixerunt eum.	And they said: Concerning Jesus the Nazarene ² , who was a prophet, mighty in work and word before God and all the people, and how our chief priests and princes delivered him to be condemned to death and crucified him.	αἰσὺς ἐ ἐέσααὸ.
20.			
Lc 24 21a	Nos autem sperabamus quia ipse esset redempturus Israhel,	But we hoped that it was he that should have redeemed Israel.	ἀκ βί σὺλ αἰσᾶμνε σο ραῖθ σέ cun israel ἃ ὀ'φῦασαἰρετ,,

¹ 'To whom he said' :: Gross Latinism. Better: 'He responded'

² 'Nazareno' is apposite to 'Ihesu', not genitive, hence not 'of Nazareth', but 'the Nazarene'.

Lc 24 21b	et nunc super hæc omnia tertia dies est hodie quod hæc facta sunt.	And now besides all this, to-day is the third day since these things were done.	ΔΕΥΣ Ν-Α ΤΕΑΝΝΤΑ ΣΑΝ Δ'Σ ΟΙΛΕ ΣΠΟΕ ΑΝ ΤΡΙΜΑΘ ΛΑ Ο ΤΟΥΤ ΝΑ ΝΕΙΤΕ ΣΙΝ ΑΜΑΔ.
Lc 24 22	Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum,	Yea and certain women also of our company affrighted us who, before it was light, were at the sepulchre,	ΔΕΥΣ ΒΙ ΜΝΑ ΛΙΝΝ ΔΣ ΑΝ ΤΟΥΑΜΑ ΡΟΙΜ ΣΟΛΟΣ ΑΝ ΛΑΕ, ΔΕΥΣ ΚΥΡΕΑΘΑΡ ΣΣΑΝΝΡΑΘ ΟΡΑΙΝΝ, ΔΕΥΣ ΝΙ ΒΨΑΡΑΘΑΡ ΑΝ ΚΟΡΡ,
Lc 24 23	Et non invento corpore eius venerunt dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere.	And not finding his body, came, saying that they had all seen a vision of angels, who say that he is alive.	ΔΕΥΣ ΤΑΝΑΘΑΡ ΔΕΥΣ ΤΟΥΒΡΑΘΑΡ ΣΟ ΒΨΕΑΚΑΘΑΡ ΔΙΝΣΙΛ ΑΘΕΙΡ ΣΟ ΒΨΥΛ ΣΕ ΒΕΟ. ΔΕΥΣ Ο'ΙΜΕΤΙΣ ΘΑΟΙΝΕ ΟΑΙΝΝ ΣΟ ΤΟΤΙ ΑΝ ΤΑΜΑ ΔΕΥΣ ΨΑΔΑΘΑΡ ΝΕΙΤΕ ΜΑΡ ΑΘΟΥΒΑΙΡΤ ΝΑ ΜΝΑ, ΑΚ ΝΙ ΒΨΑΡΑΘΑΡ Ε ΨΕΙΝ.
Lc 24 24	Et abierunt quidam ex nostris ad monumentum et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt.	And some of our people went to the sepulchre and found it so as the women had said: but him they found not.	ΔΕΥΣ ΤΟΥΒΑΙΡΤ ΣΕ ΨΕΙΝ ΛΕΟ: Ο, Α ΘΑΟΙΝΕ ΘΑΛΛΑ ΤΟΥΡ-ΚΡΟΙΘΕΑΚΑ ΚΥΝ ΣΑΚ ΝΙΘ ΑΘΟΥΒΑΙΡΤ ΝΑ ΨΑΙΘΕ ΤΟ ΚΡΕΙΘΕΑΜΑΙΝΤ.
Lc 24 25	Et ipse dixit ad eos: o stulti et tardi corde ad credendum in omnibus quæ locuti sunt prophetæ!	Then he said to them: O foolish and slow of heart to believe in all things, Which the prophets have spoken.	ΝΑ ΡΑΙΘ ΑΡ ΚΡΙΟΣΤ ΝΑ ΝΕΙΤΕ ΣΙΝ ΟΨΥΛΑΝΣ ΔΕΥΣ ΤΕΑΔΤ ΑΡ ΑΝ ΣΚΥΜΑ ΣΑΝ ΙΣΤΕΑΚ 'Ν-Α ΣΤΛΟΙΡΕ? ΔΕΥΣ ΤΣΥΝΗΙΣ ΣΕ ΛΕ ΜΑΟΙΣ ΔΕΥΣ ΤΟ ΝΟΚΤ ΣΕ ΤΟΙΘ ΒΡΙΣ ΝΑ ΒΨΑΙΘ ΣΟ ΛΕΙΡ ΙΝΣ ΣΑΚ ΝΙΘ Α ΒΙ ΣΣΡΙΟΘΕΤΑ 'Ν-Α ΤΑΟΘ ΨΕΙΝ.
Lc 24 26	Nonne hæc oportuit pati Christum et intrare in gloriam suam?	Ought not Christ to have suffered these things and so, to enter into his glory?	ΔΕΥΣ ΒΙΟΘΑΡ ΤΑΣΑΙΤΕ ΚΥΝ ΑΝ ΒΑΙΛΕ ΣΟ ΡΑΘΑΘΑΡ ΔΣ ΤΟΥΛ ΑΝΝ, ΔΕΥΣ ΤΟ ΛΕΙΣ ΣΕΙΣΕΑΝ ΔΙΡ
Lc 24 27	Et incipiens a Moyse et omnibus prophetis interpretabatur illis in omnibus scripturis quæ de se ipso erant.	And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.	
Lc 24 28a	Et adpropinquaverunt castello quo ibant, et ipse finxit se	And they drew nigh to the town whither they were going: and he made as though	

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Lc 24 28b

longius ire.

he would go farther.

ἔο ραιῖ sé áς οὐλ νίος σία.

Lc 24 29

Et coegerunt illum
dicentes:
mane nobiscum,
quoniam advesperascit
et declinata est iam dies.
Et intravit cum illis.

But they constrained him,
saying:
Stay with us,
because it is towards evening
and the day is now far spent.
And he went in with them.

ἄςυς ὀεινεᾶῶδαρ τὰέαντ αἰρ,
ἄςυς οὐῶδραῶδαρ:
ἴαν ἄςαἰννε,
μαρ τὰ sé η-α ἐράέτνόηα
ἄςυς τὰ αν λά καἱέτε έεαηα ἴέἰν.
ἄςυς έυαῖο sé leó ἰστεαέέ.

Lc 24 30

Et factum est,
dum recumberet
cum illis,
accepit panem
et benedixit
ac fregit,
et porrigebat illis.

And it came to pass,
whilst he was at table
with them,
he took bread
and blessed
and brake
and gave to them.

ἄςυς ὀο έάηλα,
αν ἴαἰο α ὀί sé ἄς καἱέεαῖ
ὀίῶ η-α ὀἴοέαἰρ,
ςυρ έός sé ἄράη,
ἄςυς ςυρ ὀεανηυἱς sé έ
ἄςυς ςυρ ὀἱἱς sé έ,
ἄςυς ςυρ έυς sé ὀόἱ έ.

Lc 24 31

Et aperti sunt oculi eorum,
et cognoverunt eum,
et ipse evanuit ex oculis eorum.

And their eyes were opened:
and they knew him.
And he vanished out of their sight.

ἄησαν ὀο η-οςςαλαῶ α σῑἱλε
ἄςυς ὀ'αἱέηἱςεᾶῶδαρ έ,
ἄςυς ὀ'ἡηέἱς sé ἄς α ἱαῶδarc.

Lc 24 32

Et dixerunt
ad invicem:
nonne cor nostrum ardens erat
in nobis
dum loquæretur in via
et aperiret nobis
scripturas?

And they said
one to the other:
Was not our heart burning
within us,
whilst he spoke in the way
and opened to us
the scriptures?

ἄςυς οὐῶδραῶδαρ
le έέἱle:
ἡά ραιῖ ἄρ ςυροἱῶε ἄρ ἱααῶ
ἱοηαἡη
ηυαἱρ α ὀί sé ἄς καἡητ ἱηη
ἄςυς ἄς ηοέταῶ ὀἱἱςε
αν ςcriptἱῑῑra ὀῑῑηη?

Lc 24 33

Et surgentes
eadem hora
regressi sunt
in Hierusalem,
et invenerunt
congregatos undecim
et eos qui cum ipsis erant

And rising up,
the same hour,
they went back
to Jerusalem:
and they found
the eleven gathered together,
and those that were with them,

ἄςυς ὀ'εἱἱςεᾶῶδαρ
ἱάἱέρεαέ
ἄςυς έάηαῶδαρ έαρ η-αἱς
ςο ἱerúsalem;
ἄςυς ἴυαἱαῶδαρ
αν τ-αοἡηη ὀέας ἱ ὀἴοέαἰρ α έέἱle,
ἄςυς α ραιῖ ἱ η-αοηἴεαέτ leó,

34.

dicentes quod
surrexit dominus
vere
et apparuit
Simoni.

saying:
The Lord is risen
indeed
and hath appeared
to Simon.

ἄςυς:
τὰ αν τἱςεαρηα εἱἱςέτε
ςο ὀeἱἡἡη,
ἄςυς έαἱςὀeáἡη sé έ ἴέἡ
ὀο ḡἡἡἡἡ, α σἱαῶ.

Lc 24 35a

Et ipsi narrabant
quæ gesta erant
in via
et quomodo cognoverunt eum

And they told
what things were done
in the way:
and how they knew him

ἄςυς ὀ'ἡηησεᾶῶδαρ ἴέἡ
καῶ α ὀί ὀ'έἱς τυἱἱἡ ἁμαέ
ἄρ αν σἱἱς,
ἄςυς conus μαρ α ὀ'αἱέηἱςεᾶῶδαρ έ

CLXXVII. UBI IHESUS APPARUIT DISCIPULIS SUIS.

Lc 24 35b

In fractione panis.

In the breaking of bread.

ἱ ὀἱἱἱσεᾶῶ αν ἄράἡη.

Mc 16 13b	Nec illis crediderunt.	neither did they believe them.	ΔΕΥΣ ΝΙΟΡ ΧΡΕΙΘΕΑΘΑΡ ΙΑΘ ΔΕ ΕΟΜ ΒΕΑΣ.
Lc 24 36a	Dum hæc autem loquuntur,	Now, whilst they were speaking these things,	ΔΕΥΣ ΑΝ ΦΑΙΘ Α ΒΙΟΘΑΡ ΔΕ ΕΑΙΝΤ ΜΑΡ ΣΙΝ,
Jn 20 19a	cum esset sero die illo, una sabbatorum, et fores essent clausæ ubi erant discipuli propter metum Iudæorum,	when it was late the same day, the first of the week, and the doors were shut, where the disciples had gathered,	ΔΕΥΣ ΟΜ ΕΤΑΕΝΟΝΑ ΑΝ ΛΑΕ ΕΕΑΘΝΑ, ΑΝ ΕΕΑΘ ΛΑ ΘΕ'Ν ΕΣΕΑΕΤΜΑΙΝ, ΔΕΥΣ ΝΑ ΘΟΙΡΣΕ ΘΥΝΤΑ, ΜΑΡ Α ΡΑΙΘ ΝΑ ΘΕΙΣΓΙΟΒΥΙΛ ΚΡΥΝΝΙΓΕΤΕ ΛΕ Η-ΕΑΣΛΑ ΝΑ ΝΛΥΘΑΕ,
Jn 20 19b	Venit Ihesus et stetit in medio discipulorum suorum ¹ et dicit eis:	Jesus came and stood in the midst of his disciples ¹ and said to them:	ΕΑΙΝΙΣ ΙΟΣΑ ΔΕΥΣ ΘΟ ΣΕΑΣΑΙΝ ΣΕ Ι ΛΑΡ ΒΑΙΛΛ ΘΑ ΘΕΙΣΓΙΟΒΥΙΛ, ΔΕΥΣ ΘΥΘΑΙΡΕ ΣΕ ΛΕΟ:
Lc 24 36b	pax vobis: ego sum, nolite timere.	Peace be to you. It is I: Fear not.	ΣΙΟΕΕΑΙΝ ΘΑΟΙΘ. ΙΣ ΜΙΣΕ ΑΕΑ ΑΝΗ; ΝΑ ΒΙΟΘ ΕΑΣΑΛ ΟΡΑΙΘ.
Lc 24 37	Conturbati vero et exterriti existimabant se spiritum videre.	But they being troubled and frightened, supposed that they saw a spirit.	ΑΕ ΒΙ ΒΥΑΙΡΕΑΜ ΟΡΕΑ, ΔΕΥΣ ΣΕΑΝΝΡΑΘ, ΜΑΡ ΘΟ ΜΕΑΣΑΘΑΡ ΣΥΡ ΣΠΙΟΡΑΙΘ Α ΕΟΝΑΕΑΘΑΡ.
Lc 24 38	Et dixit eis: quid turbati estis, et cogitationes ascendunt in corda vestra?	And he said to them: Why are you troubled, and why do thoughts arise in your hearts?	ΔΕΥΣ ΘΥΘΑΙΡΕ ΣΕ ΛΕΟ: ΕΑΘ ΕΥΙΣΕ ΘΑΟΙΘ ΑΝ Ε-ΕΑΣΛΑ ΘΕΙΕ ΟΡΑΙΘ, ΔΕΥΣ ΣΜΥΙΝΕΘΕ ΘΕΙΕ ΔΕ ΕΙΡΙΣΕ Ι ΝΘΥΡ ΣΕΚΡΟΙΘΕ?
Lc 24 39	Videte manus meas et pedes, quia ipse ego sum, palpite et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere.	See my hands and feet, that it is I myself. Handle, and see: for a spirit hath not flesh and bones, as you see me to have.	ΦΕΑΕΑΙΘ ΜΟ ΛΑΜΑ ΔΕΥΣ ΜΟ ΕΟΣΑ, ΣΥΡ ΜΕ ΦΕΜ ΑΕΑ ΑΝΗ; ΕΥΙΡΙΘ ΘΥΡ ΛΑΜΑ ΟΡΜ ΔΕΥΣ ΦΕΙΕΙΘ; ΝΙ'Λ ΦΕΟΙΛ ΔΕΥΣ ΕΝΑΜΑ ΔΕ ΣΠΙΟΡΑΙΘ ΜΑΡ Α ΕΙΟΝΗ ΣΙΘ ΑΕΑ ΑΣΑΜ-ΣΑ.
Lc 24 40	Et cum hæc dixisset, ostendit eis manus, pedes	And when he had said this, he shewed them his hands, feet	ΔΕΥΣ ΝΥΑΙΡ Α ΘΥΘΑΙΡΕ ΣΕ ΑΝ ΜΕΙΘ ΣΙΝ ΕΑΙΣΒΕΑΙΝ ΣΕ ΘΟΙΘ Α ΛΑΜΑ ΔΕΥΣ Α ΕΟΣΑ ΔΕΥΣ Α ΕΑΘΘ.
Jn 20 20b	et latus.	and his side.	
Lc 24 41	Adhuc illis non credentibus et mirantibus præ gaudio, dixit: habetis hic aliquid quod manducetur?	But while they yet believed not and wondered for joy, he said: Have you here any thing to eat?	ΔΕΥΣ ΝΥΑΙΡ ΝΑ ΚΡΕΙΘΦΙΟΙΣ ΦΟΣ, ΑΕ ΙΑΘ ΔΕ ΘΕΑΝΑΜ ΙΟΝΓΝΑ ΕΚΕ ΜΕΙΘ Α Η-ΑΕΑΙΣ, ΘΥΘΑΙΡΕ ΣΕ: ΑΝ ΘΦΥΙΛ ΑΝΣΟ ΔΕΑΙΘ ΑΟΗ ΝΙΘ Α Θ'ΙΟΣΦΙ?
Lc 24 42a	At illi optulerunt ei	And they offered him	ΔΕΥΣ ΕΥΣΑΘΑΡ ΕΥΙΣΕ

¹ 'discipulorum suorum' – 'of his disciples' :: my translation.

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Lc 24 42b

partem piscis assi
et favum mellis.

a piece of a broiled fish
and a honeycomb.

blúire d'ias róstá
agus criachtar meala.

43.

Et cum
manducasset coram eis,
sumens reliquias
dedit illis.

And when
he had eaten before them,
taking the remains,
he gave to them.

agus nuair
a bí i rce aige os a gcómair
tós sé an fuigleac
agus tug sé dóib é.

Lc 24 44

Et dixit ad eos:
hæc sunt verba
quæ locutus sum ad vos,
cum adhuc essem vobiscum,
quoniam
necesse est impleri
omnia quæ scripta sunt
in lege Moysi
et prophetis
et psalmis
de me.

And he said to them:
These are the words
which I spoke to you
while I was yet with you,
that all things
must needs be fulfilled
which are written
in the law of Moses
and in the prophets and in the
psalms,
concerning me.

agus dubairt sé leó:
Siob na focail
a labras lib
nuair a bíos fós i núb meas,
nác foláir zac níó
do cómlíonaó
d'á bfuil sgríobta
orm-sa
i nolis maoise
agus ins na fáirib
agus ins na salmaib.

Lc 24 45

Tunc aperuit illis
sensum,
ut intellegerent
scripturas.

Then he opened
their understanding,
that they might understand
the scriptures.

Ansán d'osail sé
a n-aighe dóib
i tcreó go tuisfirís
an scriptúir.

Lc 24 46

Et dixit eis:
quoniam sic scriptum est,
et sic oportebat
Christum pati
et resurgere a mortuis
die tertia,

And he said to them:
Thus it is written,
and thus it behoved
Christ to suffer
and to rise again from the dead,
the third day,

agus dubairt leó:
Sin mar atá sgríobta,
agus sin mar nár bfoláir
do críost fulaig,
agus aiseirge ós na maib
an trímáó lá,

47.

et prædicari in nomine eius
pœnitentiam
et remissionem peccatorum
in omnes gentes
incipientibus ab Hierosolima.

and that penance
and remission of sins
should be preached in his name,
unto all nations,
beginning at Jerusalem.

agus go bfoisrofaí i n' ainm,
cre sna geinse go léir,
as tuisnó ó Ierúsalem,
aigirge
agus maicéamnácas peacaí.

Lc 24 48

Vos autem estis
testes horum,
et ego mitto promissum
patris mei in vos.

And you are
witnesses of these things,
and I send the promise
of my Father upon you:

agus is fínnite sib-se
ar na neirte sin.
agus cáimse as cur seallaimna
m' achar cúisib;

Jn 20 20b

Gavisi sunt ergo
discipuli
viso domino.

The disciples therefore
were glad,
when they saw the Lord.

agus bí ácas mór
ar na deisibulaib
tois go bfeacadar an tgearna.

Jn 20 21

Dixit ergo eis iterum:
pax vobis:
sicut misit me pater,
et ego mitto vos.

He said therefore to them again:
Peace be to you.
As the Father hath sent me,
I also send you.

Ansán dubairt sé airís leó:
Síocáim daib.
fé mar a seól an t-aclair mise
seólaim-se sib-se.

Jn 20 22a

Hoc cum dixisset,
insufflavit
et dicit eis:

When he had said this,
he breathed on them;
and he said to them:

tar éis an méio sin a ráó,
do cuir sé anál fúta;
agus dubairt sé leó:

Jn 20 22b
23. accipite spiritum sanctum:
quorum
remiseritis peccata,
remittuntur eis,
et quorum
retinueritis,
detenta sunt.

Receive ye the Holy Ghost:
whose sins
you shall forgive,
they are forgiven them:
and whose sins
you shall retain,
they are retained.

ΣΙΛΑΚΑΙΘ ΔΗ ΣΠΙΟΡΑΙΘ ΝΑΟΜ.
ΝΑ ΎΔΟΙΝΕ
ΣΟ ΜΑΙΕΨΙΘ ΣΙΘ Δ ΒΡΕΔΑΚΑΪ ΘΟΪΘ,
ΤΑΙΘ ΣΙΑΘ ΜΑΙΕΤΕ ΘΟΪΘ;
ΑΣΥΣ ΝΑ ΎΔΟΙΝΕ ΣΟ ΣΟΙΜΕΑΪΘΨΑΙΘ ΣΙΘ
Δ ΒΡΕΔΑΚΑΪ ΣΑΝ ΜΑΙΕΔΑΪΘ ΘΟΪΘ,
ΤΑΙΘ ΣΙΑΘ ΣΑΝ ΜΑΙΕΔΑΪΘ ΘΟΪΘ.

CLXXVIII. UBI IHESUS ITERUM APPARUIT THOMÆ.

Jn 20 24 Thomas autem
unus ex duodecim,
qui dicitur Didimus,
non erat cum eis
quando venit Ihesus.

Now Thomas,
one of the twelve, who is called
Didymus,
was not with them
when Jesus came.

Jn 20 25a Dixerunt ergo ei
alii discipuli:
vidimus dominum.

The other disciples
therefore said to him:
We have seen the Lord.

Jn 20 25b Ille autem dixit eis:
nisi videro
in manibus eius
figuram clavorum
et mittam digitum meum
in locum clavorum
et mittam manum meam
in latus eius,
non credam.

But he said to them:
Except I shall see
in his hands
the print of the nails
and put my finger
into the place of the nails
and put my hand
into his side,
I will not believe.

Jn 20 26a Et post dies octo
iterum erant discipuli eius intus,
et Thomas cum eis.

And after eight days,
again his disciples were within,
and Thomas with them.

Jn 20 26b Venit Ihesus
ianuis clausis
et stetit in medio
et dixit:
pax vobis!

Jesus cometh,
the doors being shut,
and stood in the midst
and said:
Peace be to you.

Jn 20 27a Deinde dicit Thomæ:
infer digitum tuum huc
et vide manus meas
et affer manum tuam et mitte in
latus meum

Then he said to Thomas:
Put in thy finger hither
and see my hands.
And bring hither thy hand
and put it into my side.

Δὲ ΤΟΜΑΣ,
ΎΟΥΙΝΕ ΎΕ'Ν ΎΔΡΕΑΣ,
ΣΟ ΎΔΥΣΤΑΪ ΘΪΟΥΙΜΥΣ ΑΙΡ,
ΝΙ ΡΑΙΘ ΣΕ 'Ν-Α ΎΨΟΨΑΙΡ
ΝΥΔΑΙΡ Δ ΤΑΪΝΙΣ ΙΪΟΑ.
ΑΣΥΣ Ύ'Α ΎΡΙΣ, ΣΙΝ,
ΎΟΥΔΑΙΡΤ ΝΑ ΎΕΙΣΪΟΒΥΙΛ ΕΙΛΕ ΛΕΙΣ:
ΪΟΝΑΨΑΜΑΙΡ ΑΝ ΤΪΣΕΑΡΝΑ.
Δὲ ΎΟΥΔΑΙΡΤ ΣΕΙΣΕΑΝ ΛΕΪ:
ΜΥΡΑ ΎΨΕΙΨΕΑΘ
Ι Ν-Α ΎΕΑΡΝΑΨΑΙΘ
ΡΙΑΝ ΝΑ ΎΨΑΡΑΜΪΣΪ,
ΑΣΥΣ ΜΥΡΑ ΣΪΥΙΡΕΑΘ ΜΟ ΜΕΑΣ ΙΣΤΕΑΪ
Ι Ν-ΙΝΕΑΪ ΝΑ ΎΨΑΡΑΜΪΣΪ,
ΑΣΥΣ ΜΥΡΑ ΣΪΥΙΡΕΑΘ ΜΟ ΛΑΜ
ΙΣΤΕΑΪ 'Ν-Α ΤΑΘΘ,
ΝΙ ΤΡΕΙΘΨΕΑΘ Ε.
ΑΣΥΣ ΤΑΡ ΕΙΣ ΟΤΤ ΛΑ
ΎΙ ΝΑ ΎΕΙΣΪΟΒΥΙΛ ΙΣΤΪΣ ΑΙΡΙΣ,
ΑΣΥΣ ΤΟΜΑΣ 'Ν-Α ΎΨΟΨΑΙΡ.
ΤΑΪΝΙΣ ΙΪΟΑ,
ΑΣΥΣ ΝΑ ΎΟΙΡΣΕ ΎΪΝΤΑ,
ΑΣΥΣ ΣΕΑΣΑΙΜ ΣΕ Ι ΛΑΡ ΒΑΙΛΛ,
ΑΣΥΣ ΎΟΥΔΑΙΡΤ ΣΕ:
ΣΪΟΤΪΛΙΝ ΎΑΟΙΘ.
ΑΝΣΑΝ ΎΕΙΡ ΣΕ ΛΕ ΤΟΜΑΣ:
ΪΥΙΡ ΎΟ ΜΕΑΡ ΑΝΣΟ ΙΣΤΕΑΪ
ΑΣΥΣ ΨΕΑΪ ΜΟ ΎΕΑΣΝΑΪΑ,
ΑΣΥΣ ΣΙΝ ΑΝΣΟ ΎΟ ΛΑΜ,
ΑΣΥΣ ΪΥΙΡ ΙΣΤΕΑΪ ΑΜ' ΤΑΘΘ Ι;

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Jn 20 27b

et noli esse incredulus,
sed fidelis.

And be not faithless,
but believing.

agus ná bí dícreideamác,
ac bí creideamác.

Jn 20 28

Respondit Thomas
et dixit ei:
dominus meus
et deus meus!

Thomas answered
and said to him:
My Lord
and my God.

Ó'freaḡair Tomás
agus dubairt sé leis:
Is tú mo ḡḡearna
agus mo òia.

Jn 20 29

Dicit ei Ihesus:
quia vidisti me,
credidisti:
beati
qui non viderunt
et crediderunt.

Jesus saith to him:
Because thou hast seen me,
thou hast believed:
blessed are they
that have not seen
and have believed.

Dubairt Íosa leis:
Óo creibis,
mar óo conaícs mé.
Is doibinn do'n muintir
na feacaid,

Jn 20 30

Multa quidem et
alia signa fecit Ihesus
in conspectu
discipulorum suorum,
quæ non sunt scripta
in libro hoc.

Many other signs
also did Jesus
in the sight
of his disciples,
which are not written
in this book.

Óo òeim Íosa,
i láḡair
a òeisḡibul,
morán eile mírbúilí
ná fuil sḡríobḡa
sa leabbar so.

Jn 20 31

Hæc autem scripta sunt,
ut credatis
quia Ihesus est Christus
filius dei,
et ut credentes
vitam habeatis
in nomine eius.

But these are written,
that you may believe
that Jesus is the Christ,
the Son of God:
and that believing,
you may have life
in his name.

Ac óo sḡríobḡo an méio seo
ionus ḡo sḡcreipeaḡo sib
ḡur ó' é Íosa is Críost
Mac Óé ann;
agus, 'ḡá creideamaint,
ḡo mbeaḡo an beaḡa ḡḡailí
i n-a ainim.

CLXXVIII. UBI ITERUM APPARUIT IHESUS DISCIPULIS SUPER MARE TIBERIADIS.

Jn 21 1

Postea
manifestavit se iterum Ihesus
ad mare Tiberiadis.
Manifestavit autem
sic.

After this,
Jesus shewed himself
at the sea of Tiberias.
And he shewed himself
after this manner.

I n-a òiaís san
óo ḡaisbeáin Íosa é féin airís
ḡḡuir ḡíberias,
agus seo
mar a ḡaisbeáin.

Jn 21 2

Erant simul
Simon Petrus et Thomas
qui dicitur Didimus,
et Nathanael,
qui erat a Chanan Galileæ,
et filii Zebedei
et alii ex discipulis eius duo.

There were together:
Simon Peter and Thomas,
who is called Didymus,
and Nathanael,
who was of Cana of Galilee,
and the sons of Zebedee
and two others of his disciples.

Óí Símon peabbar, agus Tomás
an a ucḡḡar òivimus,
agus Nathanaél,
an fear ó Cána na ḡaililí,
agus clann Sebeoé,
agus beirt eile veisḡibul,
agus iaḡo i ḡfocair a céile.

Jn 21 3a

Dicit eis Simon Petrus:
vado piscari.
Dicunt ei:
venimus et nos tecum.
Et exierunt

Simon Peter saith to them:
I go a fishing.
They say to him:
We also come with thee.
And they went forth

Agus dubairt Símon peabbar leo:
ḡáim-se ḡḡul ḡḡiasḡaireaḡḡ.
Dubraḡar leis:
Raḡaimíḡ-ne leaḡ.
Agus ó'imḡḡḡeabbar

Jn 21 3b	et ascenderunt in navem, et illa nocte nihil prendiderunt.	and entered into the ship: and that night they caught nothing.	ΔΣΥΣ ΟΥΔΑΙΡ ΑΡ ΒΟΡΘ ΛΥΓΣΕ; ΔΣΥΣ Ι ΣΤΑΙΤΕΑΜ ΝΑ Η-ΟΠΘΕ ΣΙΝ ΝΙΟΡ ΡΥΣΑΘΑΡ ΑΣ ΔΟΝ ΙΑΣΣ. ΑΔ ΝΥΑΙΡ Α ΕΛΙΝΙΣ ΑΝ ΜΑΙΡΘΕΑΝ, ΒΙ ΙΟΣΑ 'Η-Α ΣΕΑΣΑΜ ΑΡ ΑΝ ΏΤΡΑΙΣ; ΑΔ ΝΙ ΡΑΙΘ ΦΙΟΣ ΔΣ ΝΑ ΏΕΙΣΓΙΟΒΥΛ ΣΥΡ Θ' Ε ΙΟΣΑ Ε. ΔΣΥΣ ΏΥΘΑΙΡΤ ΙΟΣΑ ΛΕΟ: ΑΝ ΘΫΥΛ ΔΟΝ ΒΙΑ ΔΣΑΙΘ, Α ΒΥΑΔΑΙΛΙ? Ώ'ΦΡΕΔΣΤΑΘΑΡ: ΝΙ'Λ. ΏΥΘΑΙΡΤ ΣΕ ΛΕΟ: ΟΥΙΡΘ ΑΝ ΛΙΟΝ ΑΜΑΔ ΑΝ ΏΕΙΣ ΝΑ ΛΥΓΣΕ ΔΣΥΣ ΣΕΘΒΑΙΘ ΣΙΘ. ΟΥΙΡΕΑΘΑΡ; ΔΣΥΣ ΛΑΙΤΡΕΑΔ ΒΙ ΔΣ ΤΕΠ ΟΥΤΑ ΑΝ ΛΙΟΝ ΏΟ ΕΑΡΑΝΣ ΙΣΤΕΑΔ, ΒΙ ΟΙΡΕΑΘ ΣΑΝ ΙΑΣΣ ΑΝΝ.. ΑΝΣΑΝ, ΑΝ ΏΕΙΣΓΙΟΒΥΛ ΣΑΝ ΏΘΒ' ΙΟΝΝΥΜ ΛΕ Η-ΙΟΣΑ, ΏΥΘΑΙΡΤ ΣΕ ΛΕ ΠΕΑΘΑΡ: ΙΣΕ ΑΝ ΤΙΣΕΑΡΝΑ Ε. ΝΥΑΙΡ ΑΙΡΙΣ ΣΙΜΟΝ ΠΕΑΘΑΡ ΣΥΡ Θ' Ε ΑΝ ΤΙΣΕΑΡΝΑ Ε, ΏΟ ΟΥΙΡ ΣΕ Α ΒΡΑΤ ΥΙΜΕ (ΟΙΡ ΒΙ ΣΕ ΝΟΤΤ) ΔΣΥΣ ΟΑΙΤ ΣΕ Ε ΦΕΙΝ ΣΑ ΘΫΑΡΑΙΣΕ. ΑΔ ΕΛΙΝΙΣ ΝΑ ΏΕΙΣΓΙΟΒΥΛ ΕΙΛΕ ΑΡ ΑΝ ΛΥΓΣ, (ΜΑΡ ΝΙ ΡΑΘΑΘΑΡ ΑΘΫΑΘ Ο'Ν ΏΤΙΡ, ΑΔ ΤΙΜΠΑΛ ΘΑ ΕΕΑΘ ΟΥΒΑΤ), ΔΣΥΣ ΕΑΡΑΝΣΕΑΘΑΡ 'Η-Α ΝΘΙΑΙΘ ΑΝ ΛΙΟΝ ΛΑΝ Ώ'ΙΑΣΣΑΙΘ. ΔΣΥΣ ΝΥΑΙΡ Α ΕΛΑΝΑΘΑΡ Ι ΏΤΙΡ ΟΝΑΟΑΘΑΡ ΣΥΡΙΟΣΑΔ ΑΝΝ, ΔΣΥΣ ΙΑΣΣ ΑΝΥΑΣ ΑΙΡ, ΔΣΥΣ ΑΡΑΝ. ΏΥΘΑΙΡΤ ΙΟΣΑ ΛΕΟ:
Jn 21 4	Mane autem iam facto stetit Ihesus in littore, non tamen cognoverunt discipuli quia Ihesus est.	But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.	
Jn 21 5	Dicit ergo eis Ihesus: pueri, numquid pulmentarium habetis? Responderunt ei: non.	Jesus therefore said to them: Children, have you any meat? They answered him: No.	
Jn 21 6a	Dixit eis: mittite in dextram navigii rete, et invenietis.	He saith to them: Cast the net on the right side of the ship; and you shall find.	
Jn 21 6b	Miserunt ergo et iam non valebant illum trahere a multitudine piscium.	They cast therefore: and now they were not able to draw it, for the multitude of fishes.	
Jn 21 7a	Dicit ergo discipulus ille quem diligebat Ihesus Petro: dominus est.	That disciple therefore whom Jesus loved said to Peter: It is the Lord.	
Jn 21 7b	Simon Petrus cum audisset quia dominus est, tonicam succinxit se (erat enim nudus) et misit se in mare.	Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea.	
Jn 21 8	Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium.	But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.	
Jn 21 9	Ut ergo descenderunt in terram, viderunt prunas positas et piscem superpositum et panem.	As soon then as they came to land they saw hot coals lying, and a fish laid thereon, and bread.	
Jn 21 10a	Dicit eis Ihesus:	Jesus saith to them:	

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Jn 21 10b

afferte de piscibus
quos prændedistis nunc.

Bring hither of the fishes
which you have now caught.

Ṭuṣaṭo anso cuṛo de sna h-éis
a ṭoṣaḃḃair anois.

Jn 21 11

Ascendit Simon Petrus
et traxit rete in terram
plenum magnis piscibus
centum quinquaginta tribus.
Et cum
tanti essent,
non est scissum rete.

Simon Peter went up
and drew the net to land,
full of great fishes,
one hundred and fifty-three.
And although
there were so many,
the net was not rent.

Cuaṭo Símon Peaḃar suas,
aṣus ṭarraing sé an líon i ṛtír
aṣus é lán o'iasṣaṭo móra,
céaḃ aṣus caoṣaḃ aṣus a trí.
Aṣus bíoḃ ṣo raiḃ
oireaḃ san ann oíḃoḃ,
níor briseaḃ an líon.

Jn 21 12

Dicit eis Ihesus:
venite, prandete.
Et nemo audebat
discumbentium
interrogare eum:
tu quis es?
scientes quia
dominus esset.

Jesus saith to them:
Come and dine.
And none of them
who were at meat,
durst ask him:
Who art thou?
Knowing that
it was the Lord.

Ouḃairc íosa leó:
Ṭaṣaṭo aṣus iṛo ruo.
Aṣus níor leómaṭṣ aoinne
o'á raiḃ aṣ caiteam
an bíḃ a fiafraṭṣe ḃe:
Cé h-é ṭusa?
Mar bí fíos acu ṣur
ḃ'é an ṭṣearna é.

Jn 21 13

Et venit Ihesus
et accepit panem
et dedit eis
et piscem similiter.

And Jesus cometh
and taketh bread
and giveth them:
and fish in like manner.

Aṣus ṭáimṣ íosa,
aṣus ṭoṣ sé an ṭ-araṇ,
aṣus ṭuṣ sé oóḃ é,
aṣus an ṭ-iasṣ mar an ṣcéaḃna.

Jn 21 14

Hoc iam tertio
manifestatus est Ihesus
discipulis,
cum surrexisset a mortuis.

This is now the third time
that Jesus was manifested
to his disciples,
after he was risen from the dead.

ḃ'siné an ṭrímaḃ h-uair
aṣ íosa 'ṣá ṭaisḃeáint féin
o'á ḃeisṣiobulaṭo
aṣus é eiriṣṭe ó sna mairḃ.

CLXXX. UBI IHESUS TER DICIT PETRO: DILIGIS ME?

Jn 21 15

Cum ergo prandissent,
dicit Simoni Petro Ihesus:
Simon Iohannis,
diligis me plus
his?

When therefore they had dined,
Jesus saith to Simon Peter:
Simon, son of John,
lovest thou me more
than these?

Ansan, nuair a bí bia caitece acu,
ouḃairc íosa le Símon Peaḃar:
A Símon mic Eóin,
an mó ro ṣráḃ-sa ḃom
'ná a ṣṣráḃ so?

Dicit ei:
etiam,
domine:
tu scis quia amo te.
Dicit ei:
pasce agnos meos.

He saith to him:
Yea,
Lord,
thou knowest that I love thee.
He saith to him:
Feed my lambs.

Ouḃairc seisean leis:
Iseḃo,
á ṭṣearna,
is eól tuic ṣo ḃfuil ṣráḃ aṣam tuic.
Ouḃairc sé leis:
ḃein m'uain ro coṭú.

Jn 21 16a

Dicit ei iterum:
Simon Iohannis,
diligis me?
Ait illi:
etiam,
domine:
tu scis quia amo te.

He saith to him again:
Simon, son of John,
lovest thou me?
He saith to him:
yea,
Lord,
thou knowest that I love thee.

Ouḃairc sé airís leis:
A Símon mic Eóin,
an ḃfuil ṣráḃ aṣat ḃom?
Ouḃairc sé leis:
Ṭá,
a ṭṣearna,
is eól tuic ṣo ḃfuil ṣráḃ aṣam tuic.

Jn 21 16b	Dicit ei:	He saith to him:	Ἰουδαίρε σέ leis:
(Jn 21 17a)	pasce agnos meos.	Feed my lambs.	Ἦειν m' uain vo cōcū.
Jn 21 17	Dicit ei	He said to him	Ἰουδαίρε σέ leis
(Jn 21 17b)	tertio:	the third time:	an trímāvo h-uair:
	Simon	Simon,	Δ ḡmóm
	Iohannis,	son of John,	mīc eóin,
	amas me?	lovest thou me?	an bfuil grávo aḡac dom?
	Contristatus est Petrus,	Peter was grieved	čáimig buairc ar pēavdar,
	quia dixit ei	because he had said to him	coisḡ é 'ḡá rávo leis
	tertio:	the third time:	an trímāvo h-nair:
	amas me?	Lovest thou me?	an bfuil grávo aḡac dom?
	et dicit ei:	And he said to him:	Aḡus ioubaire sé leis:
	domine,	Lord,	Δ čigearna,
	tu omnia scis,	thou knowest all things:	čá fios ḡac uile nívo aḡac-sa;
	tu scis	thou knowest	čá 'fios aḡac
	quia amo te.	that I love thee.	ḡo bfuil grávo aḡam iurc.
	Dicit ei:	He said to him:	Ἰουδαίρε σέ leis:
	pasce oves meas.	Feed my sheep.	ḡein mo čaoire vo cōcū.
Jn 21 18	Amen amen dico tibi,	Amen, amen, I say to thee,	ḡo ḡeimin, ḡeimin, aḡeirim leac,
	cum esses iunior,	When thou wast younger,	nuaire Δ bīs nívo 'óḡe,
	cingebas te	thou didst gird thyself	čurčā fēin vo črios umac
	et ambulabas	and didst walk	aḡus vo šiúbalčā sa
	ubi volebas,	where thou wouldst.	n-āic ba čoil leac;
	cum autem senueris,	But when thou shalt be old,	Δč nuaire Δ črionóčair,
	extendes manus tuas,	thou shalt stretch forth thy hands,	šínfir amac vo lámā
	et alius te cinget	and another shall gird thee	aḡus cuirfir ḡuine eile vo črios umac
	et ducet	and lead thee	aḡus seólfair sé ču
	quo non vis.	whither thou wouldst not.	sa n-āic náč čoil leac.
Jn 21 19a	Hoc autem dixit	And this he said,	Ἰουδαίρε σέ an méivo sin
	significans	signifying	'ḡá čur i n-íul
	qua morte	by what death	čav é an saḡas báis
	clarificaturus	he should glorify	ḡo včavčarfa sévo
	esset deum.	God.	ḡlóire vo 'óia leis.
Jn 21 19b	Et hoc	And when	Aḡus nuaire Δ bī
	cum dixisset,	he had said this,	an méivo sin ráivčte aḡe
	dicit ei:	he saith to him:	ioubaire sé leis:
	sequere me.	Follow me.	lean mise.
Jn 21 20	Conversus Petrus	Peter turning about,	ḡ'iompuig pēavdar
	vidit illum discipulum	saw that disciple	aḡus čonaic sé an ḡeissioḡul eile,
	quem diligebat Ihesus	whom Jesus loved	an č-é ḡob' ionmūin le h-íosa,
	sequentem,	following,	aḡ leanmāinc,
	qui et recubuit	who also leaned on his breast	an č-é vo luiḡ ar Δ učc
	in cena super pectus eius	at supper	aḡ an suiḡéar
	et dixit:	and said:	aḡus aḡuibaire:
	domine,	Lord,	Δ čigearna,
	quis est,	who is he	čé h-é an fear
	qui tradet te?	that shall betray thee?	Δ 'óioḡfair čú?
Jn 21 21	Hunc ergo	Therefore when	nuaire Δ čonaic
	cum vidisset Petrus,	Peter had seen him ¹ ,	pēavdar é sin
	dicit Ihesu:	he saith to Jesus:	ioubaire sé le h-íosa:
	domine,	Lord,	aḡus, Δ čigearna,
	hic autem quid?	and what shall this man do?	čav mar ḡeall air seo?
22a.	Dicit ei Ihesus:	Jesus saith to him:	Ἰουδαίρε íosa leis:

¹ 'Him therefore when Peter had seen' – Latinism :: better: 'Therefore when Peter had seen him'

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Jn 21 22b.

sic eum volo
manere donec veniam:
quid ad te?
tu me sequere.

So I will have him
to remain till I come,
what is it to thee?
Follow thou me.

Μά's τοιλ λιον-σα έ
ὀ'φανμάιντ ζο ὀταζαῶ,
καὸ έ sin οὐιτ-σε sin?
λεαν-σα mise.

Jn 21 23

Exivit ergo sermo iste
inter fratres
quia discipulus ille non moritur.
Et non dixit Ihesus:
non moritur,
sed:
sic eum volo
manere donec venio:
quid ad te?

This saying therefore went
abroad among the brethren,
that that disciple should not die.
And Jesus did not say to him:
He should not die;
but:
So I will have him
to remain till I come,
what is it to thee?

Ansán ὀο έuari án focal
amaç ameaş na mbráire
ná faḡaḡo án veisgiobul san ḡas.
Aḡus ní ouḃaire ḡosa leis,
ní ḃfaḡaḡo sé ḡas;
ac,
Μά's τοιλ λιον-σα έ
ὀ'φανμάιντ ζο ὀταζαῶ,
καὸ έ sin οὐιτ-σε sin?

Jn 21 24

Hic est discipulus ille
qui testimonium perhibet
de his
et qui scripsit hæc,
et scimus
quia verum est
testimonium eius.

This is that disciple
who giveth testimony
of these things
and hath written these things:
and we know
that his testimony
is true.

Sioé án veisgiobul
a čuḡann fiaḡnaise
ins na neicḡo seo,
aḡus ὀo sḡrḡḃ na neice seo:
aḡus is eól úimn
ḡur fḡor án fiaḡnaise
a čuḡann sé.

Jn 21 25a

Sunt autem
et alia multa
quæ fecit Ihesus,
quæ
si scribantur
per singula,

But there are
also many other things
which Jesus did
which,
if they were written
every one,

Ac τά
a lán neice eile
ὀo ḡein ḡosa,
aḡus ὀá sḡrḡḃcí síos
i leaḃraibḡ iaḡo
i noiaḡo čéile,

Jn 21 25b

Nec ipsum
arbitror
mundum capere
eos qui scribendi
sunt libros.

The world itself,
I think,
would not be able
to contain the books
that should be written.

measaim
ná beaḡo slíḡ
sa ὀomán féin
ὀo sna leaḃraibḡ
náR ḃ' fḡuláir a sḡrḡ.

CLXXXI. UBI DISCIPULI EUNTES IN GALILÆAM VIDERUNT ET ADORAVÉRUNT DOMINUM ET ADSUMPTUS EST IN CÆLIS CORAM EIS.

Mt 28 16

Undecim discipuli
abierunt
in Galileam
in montem
ubi constituerat illis
Ihesus,
et videntes eum
adoraverunt,
quidam autem dubitaverant.

And the eleven disciples
went
into Galilee,
unto the mountain
where Jesus
had appointed them,
and seeing him
they adored:
but some doubted.

Aḡus ὀ'imčḡ
án τ-aoimnevéas veisgiobul
ζο ḡaililí,
ζο ὀcí án cnoc
mar a raibḡ ceapaice
aḡ ḡosa ḡóibḡ.
Aḡus nuair a čonacaḡar é
ὀ'aḡḡaḡar é;
ac ḃí curḡ acu laḡ-čreivēamāc.

Mc 16 14b

Et exprobravit
incredulitatem illorum
et duritiam cordis,
quia his qui viderant eum
resurrexisse
non crediderant.

And he upbraided them
with their incredulity
and hardness of heart,
because they did not believe
them who had seen him
after he was risen again.

Aḡus ὀo čas sé leó
a noicčreivēam
aḡus a noúrcroibḡe,
toisḡ náR čreivēaḡar
án muintir a čonaic
ζο raibḡ sé τar éis aiseirḡe.

Mt 28 18b,c	Et locutus est eis dicens: data est mihi omnis potestas in cælo et in terra.	and spoke to them, saying: All power is given to me in heaven and in earth.	agus do labair sé leó, agus duðairc: do tugad doim-sa sac cómaic ar neam agus ar talam.
Mc 16 15b,c	Euntes in mundum universum prædicate evangelium omni creaturæ,	Go ye into the whole world and preach the gospel to every creature,	gluaisið crío an ndoimán go léir agus deimíð an soisgeal do craobhsaoilead do'n uile créacúir.
Mt 28 19b,c	docete omnes gentes, baptizantes eos in nomine patris et filii et spiritus sancti,	teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost,	agus múinið na geinte go léir, agus baistið iad i n-ainim an Achar, agus an Míc, agus an spioraid naomh.
20a.	docentes eos servare omnia quæcumque mandavi vobis.	teaching them to observe all things whatsoever I have commanded you.	agus teagaisið iad cun sac ar órbuigeassa daoib do coimeád:
Mt 28 20b	Et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.	And behold I am with you all days, even to the consummation of the world.	agus féac, táim-se i nbúr bfochair crío na laechara go léir, go dtí críochnú an tsaoilail...
Mc 16 16	Qui crediderit et baptizatus fuerit salvus erit, qui vero non crediderit condemnabitur.	He that believeth and is baptized shall be saved: but he that believeth not shall be condemned.	An t-é a creiofir agus a baistfar saorf ar é: an t-é, am, ná creiofir, daorf ar é.
Mc 16 17a	Signa autem eos qui crediderint hæc sequentur:	And these signs shall follow them that believe:	agus leanfar na cómarcaí seo an muinir a creiofir:
Mc 16 17b	In nomine meo demonia eicient, linguis loquentur novis, serpentes tollent,	In my name they shall cast out devils. They shall speak with new tongues, take up serpents,	Cuirfir siad deamain a' seilb am' ainim se: labarfai siad i teagardaib nua. tósfaid siad aicreaca nime,
Mc 16 18b	Et si mortiferum quid biberint, non eos nocebit.	And if they shall drink any deadly thing, it shall not hurt them.	agus má olaid siad deoc marbúigeac ní gortóid sé iad:
Mc 16 18c	Super egrotos manus inponent, et bene habebunt.	They shall lay their hand upon the sick: and they shall recover.	Cuirfir siad a lámha ar daoime breóite agus beid siad go maic.
Lc 24 49b	Vos autem sedete in civitate, quoadusque induamini virtutem ex alto.	But stay you in the city till you be endued with power from on high.	Ac fanaid-se sa áchar go dtí go gurfar umaid cómaic ó neam.

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Lc 24 50

Eduxit autem eos
foras in Bethaniam,
et elevatis manibus suis
benedixit eis.

51.

Et factum est,
dum benediceret illis,
recessit ab eis
et ferebatur
in cælum

Mc 16 19c

Lc 24 52

et sedit
a dextris dei.
Et ipsi adorantes
regressi sunt
in Hierusalem
cum gaudio magno.

Lc 24 53

Et erant semper
in templo
laudantes
et benedicentes deum,

Mc 16 20

Et profecti
prædicaverunt
ubique
domino cooperante
et sermonem confirmante
sequentibus signis.

And he led them out
as far as Bethania:
and lifting up his hands,
he blessed them.

And it came to pass,
whilst he blessed them,
he departed from them
and was carried up
to heaven

and sitteth
on the right hand of God.

And they adoring
went back
into Jerusalem
with great joy.

And they were always
in the temple,
praising
and blessing God.

And they going forth
preached
every where:
the Lord working withal,
and confirming the word
with signs that followed.

Agus do ruḡ sé leis
amaḥ iad go Bethania,
agus éog sé a ḡá láim os a gcionn
agus cuir sé a beannaḥt orḫa.

Agus le linn

a beannaḥt do cur orḫa ḡó,
do ḡruib sé uaḫa,
agus do toḡadḡ suas
ins na flaḫais é.

Agus tá sé 'n-a súib

ar deas-láim Dḡ.

Agus beineadur-san Dia ḡ'adradḡ

agus éánaḡar éar n-ais

go Ierúsalem

agus áḫas mór orḫa.

Agus bíóis coitḫianta

sa teampul

as molaḡ Dḡ

agus 'ḡá adradḡ.

Agus do ḡluaiseadur-san

agus do craobḡsgaoileadur

ins ḡac áic;

agus do cábruiḡ an tḡearna leó

as nearḫú a ḡcainḫe

le mírbúilḫib 'ḡá leanmáinḫ..

THE END

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